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GREECE

GREECE

HANDBOOK FOR TRAVELLERS

BY

KARL BAEDEKER

WITH 16 MAPS, 30 PLANS, 2 DIAGRAMS, AND A PANORAMA OF ATHENS

FOURTH REVISED EDITION

LEIPZIG: KARL BAEDEKER, PUBLISHER

1909

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'Where'er we tread 'tis haunted, holy ground
'No earth of thine is lost in vulgar mould'.

Byron.

PREFACE.

The aim of the Handbook to Greece, which now appears for the fourth time in an English garb, corresponding to the fifth German edition, is to supply the traveller with the most necessary information regarding the history and culture of the people he is about to visit, to render him as independent as possible of the services of couriers, guides, and commissionnaires, to protect him against extortion, and in every way to aid him in deriving enjoyment and instruction from his tour in one of the most profoundly interesting countries in the world.

Like the Editor's other Handbooks, this volume is founded on personal acquaintance with the places described, supplemented in the present case by a careful use of authoritative literature, especially that on classical archæology. The fourth edition has been revised and enlarged so as to incorporate the important results of recent archæological research as well as the advances in the means of communication in Greece. For this purpose a great part of the country has been revisited by the Editor's collaborators, and many sections of the Handbook have been re-written. Many improvements have been suggested by scholars and other travellers who have used the previous editions; and useful hints and information have been furnished by numerous obliging correspondents, including both Greeks and foreign residents in Greece. The Editor is indebted to the authorities of the British School of Archæology for the new plan of Ancient Sparta; to *Mr. A. J. B. Wace*, one of the excavators, for the revised account of the excavations on that site; to the authorities of the American School for the use of unpublished material relative to the plan of the excavations at Corinth; and to *Professor R. C. Bosanquet* for the description of Eastern Crete. The introductory sketch of Greek Art, from the pen of *Professor Reinhard Kekulé von Stradonitz* and adapted for English readers with the help of *Dr. Joseph T. Clarke*, has, at the request of the author, been revised and partly rewritten by *Dr. R. Zahn* in accordance with the results of recent excavations and discoveries.

Though the greatest pains have been taken to ensure accuracy, the Editor is well aware of the constant fluctuation

to which many of the data in the Handbook are liable. He will therefore highly appreciate any corrections or suggestions with which travellers may favour him, especially if the result of their own observation.

The MAPS and PLANS of the Handbook have also been subjected to careful revision and correction. Eight of those in the present edition have either been re-drawn or are entirely new. The map of the Kingdom of Hellas at the end of the volume, on a scale of 1 : 1,000,000, is founded upon the map of the Imperial Geographical Institute of Vienna (1 : 300,000; p. cvi), with numerous modifications and additions. The French orthography of the names (comp. p. xli) has been adopted because the map is used also in the French and German editions of the Handbook. The same remark applies to several of the plans, with the additional reason that the French names of the streets are occasionally employed as alternatives to the Greek ones.

DISTANCES by railway or high-road are given approximately in English miles (5/8 Engl. mile = nearly 1 *Chiliómetron* or kilomètre). Where the time between two places is given instead of the distance, the reference, unless expressly stated to be otherwise, is to the ordinary mode of locomotion in Greece, *viz.* on horseback. As the pace is invariably a walk, an hour rarely means more than three English miles, and frequently means less (comp. p. xvii). — HEIGHTS are given in the text and in the maps with English orthography in English feet, in the maps with French orthography in mètres (1 Engl. ft. = 0.3048 mètre, Greek *Métron;* 1 mètre = 3.281 Engl. ft., or about 3 ft. 3 1/3 in.). The POPULATIONS are those ascertained by the latest census.

A list of the modern Greek topographical and other terms occurring most frequently in the text is given at p. xviii. For hints as to the pronunciation of modern Greek, see pp. xxix, xli.

To hotel-keepers, tradesmen, and others the Editor begs to intimate that a character for fair dealing and courtesy towards travellers is the sole passport to his commendation, and that advertisements of every kind are strictly excluded from his Handbooks. Hotel-owners are also warned against persons representing themselves as agents for Baedeker's Handbooks.

CONTENTS.

Page

Introduction: Practical Hints. Modern Greek Language. Country and People. Chronological Survey. History of Art. Bibliography xi

Route

1. Approaches to Greece 1

ATHENS AND ENVIRONS.

2. Athens 9
3. Excursions in Attica: The Piræus; Salamis; Eleusis; Phyle; Kephisia; Pentelikon; Hymettos; Marathon, Rhamnus; Cape Sunion; Ægina 97

CENTRAL AND NORTHERN GREECE.

4. From Athens to Corinth viâ Megara 134
5. From Athens to Itea and Delphi by Sea 137
6. From Delphi to Livadiá 158
7. From Livadiá to Thebes viâ Helikon, Thespiæ, Leuktra, and Platæa 161
8. From Athens to Thebes viâ Kithæron 169
9. From Athens to Thebes by Railway. Chalkis 171
10. Thebes 174
11. From Thebes to Livadiá by Railway 179
12. From Thebes along the Eastern Bank of Lake Kopaïs to Orchomenos. 182
13. From Livadiá to Orchomenos. 190
14. From Livadiá to Larissa by Railway. Lamía. Stylís . 193
15. From Livadiá to Lamía through the Pass of Thermopylæ 199
16. From Athens to Volo by Sea. 204
17. From Volo to Larissa by Railway 208
18. From Volo to Trikkala and Kalabaka by Railway . . . 213
19. From the Piræus through the Gulf of Corinth to Patras and Mesolongion 218
20. Excursion to South Acarnania and Ætolia 219

THE GREEK ISLANDS.

21. Eubœa 224
22. The Cyclades: Syra, Kea, Thermia; Mykonos, Delos; Tenos, Andros; Paros. Naxos, Melos, Thera (Santorin) 234
23. The Ionian Islands: Corfù; Levkas; Kephallenia; Ithaka; Zante 255

THE PELOPONNESUS.

Route		Page
24.	Patras and its Environs	283
25.	From Patras to Pyrgos and Olympia by Railway	287
26.	Olympia	289
27.	From Patras to Corinth by Railway	309
28.	Corinth and the Isthmus of Corinth	315
29.	From Athens to Nauplia by Sea	321
30.	From Athens to Nauplia viâ Ægina and Epidauros	324
31.	From Corinth to Argos and Nauplia by Railway. Mycenæ	331
32.	Nauplia. Tiryns. Argos	337
33.	From Argos to Tripolis by Railway	347
34.	From Tripolis to Kalavryta	349
35.	From Athens to Kalamata by Sea viâ Gytheion (Sparta).	356
36.	From Argos to Sparta viâ Hagios Petros	358
37.	From Tripolis to Sparta viâ Tegea	361
38.	Sparta and its Neighbourhood	365
	From Sparta across Taygetos to Kalamata	374
	From Sparta to Gytheion	375
39.	From Sparta to Megalopolis	377
40.	From Tripolis to Kalamata viâ Megalopolis by Railway	380
41.	From Tripolis to Olympia viâ Dimitzana	385
42.	From Megalopolis to Olympia viâ Karytæna and Andritsæna	388
43.	From Andritsæna to Phigalia	392
44.	From Megalopolis to the West Coast viâ Lykosoura and Phigalia	396
45.	From Pyrgos (Olympia) to Kyparissia. Samikon	401
46.	From Patras to Kalamata by Sea	405
47.	Kalamata and Southern Messenia	406
	From Kalamata to Kyparissia viâ Pylos	412
48.	Excursion to Crete	417
Index		431

List of Maps and Plans.

Maps. — 1. *Travelling Map of Greece* (1 : 1,000,000), in the pocket at the end of the book.
2. *Environs of Athens* (1 : 150,000), p. 96.
3. *Environs of Marathon* (1 : 150,000), p. 116.
4. *District of Laurion* (1 : 150,000), p. 128.
5. *Island of Ægina* (1 : 150,000), p. 128.
6. *Environs of Plataea* (1 : 150,000), p. 174.
7. *Island of Thera* (*Santorin;* 1 : 250,000), p. 250
8. *Island of Corfù* (1 : 300,000), p. 256.
9. *Environs of the Town of Corfù* (1 : 60,000), p. 256.
10. *Island of Levkas* (1 : 250,000), p. 266.
11. *Island of Ithaka* (1 : 160,000), p. 274.
12. *Environs of Olympia* (1 : 200,000), p. 289.
13. *Environs of Corinth* (1 : 136,000), p. 315.
14. *Environs of Sparta* (1 : 125,000), p. 365.
15. *Island of Crete* (1 : 1,500,000), p. 417.
16. *Key-Map of Greece* (1 : 3,000,000), showing the various routes, after the Index.

Plans. — 1. *Athens* (1 : 10,000), p. 9. — 2. *The Environs of the Enneakrounos* (1 : 1500), p. 37. — 3. *The Acropolis of Athens* (1 : 2100), p. 38. — 4. *The Piraeus* (1 : 25,000), p. 98. — 5. *Eleusis* (1 : 2000), p. 106. — 6. *Delphi* (1 : 10,000), p. 140. — 7. *The Sacred Precinct at Delphi* (1 : 2000), p. 142. — 8. *Thebes* (1 : 18,000), p. 174. — 9. *Delos* (1 : 8000), p. 238. — 10. *The Sacred Precinct in Delos* (1 : 4000), p. 239. — 11, 12. *The Ancient Town of Thera* (1 : 5000 and 1 : 2000), p. 250. — 13. *The Town of Corfù* (1 : 15,000), p. 256. — 14. *Patras* (1 : 19,000), p. 285. — 15. *Olympia* (1 : 2150), p. 293. — 16. *The Excavations at Corinth* (1 : 3200), p. 317. — 17, 18. *The Hieron of Epidauros* (1 : 2000 and 1 : 12,000), p. 326. — 19. *Mycenae* (1 : 15,000), p. 333. — 20. *Nauplia* (1 : 14,000), p. 337. — 21. *Tiryns* (1 : 2400), p. 338. — 22. *The Heraeon of Argos* (1 : 4000), p. 346. — 23. *Sparta* (1 : 25,000), p. 365. — 24. *Messene* (1 : 15,000), p. 410. — 25. *The Palace of Knossos* (1 : 2000), p. 423.

Panorama of Athens, from the Lykabettos, p. 94.

Ground-Plans of the *National Museum at Athens*, p. 80, of the *Museum at Delphi*, p. 152, of a *Private House at Delos*, p. 244, of the *Museum at Olympia*, p. 304, and of the *Temple of Apollo at Bassae*, p. 393.

Two Diagrams illustrating the Orders of Greek Architecture, after the Index.

Abbreviations.

R. = room, also route.
B. = breakfast.
D. = dinner.
A. = attendance.
L. = light.
déj. = déjeuner, luncheon.
rfmts. = refreshments.
pens. = pension (*i. e.* board and lodging)
M. = Engl. mile.
ft. = Engl. feet.
Hag. = Hagios, Hagia (saint).
N. = north, northern, etc.
S. = south etc.
E. = east, etc.
W. = west etc.
hr. = hour.
min. = minute.
dr. = drachma.
l. = lepton.
fr. = franc.
c. = centime.
ca. = circa (about).
comp. = compare.

Asterisks are employed as marks of commendation.

Topographical Terms. The following are some of the commonest Greek topographical and other terms occurring in the text.

Erēmoklísi, ruined chapel.
Hágios (fem. *hagía*, pl. *hagíi*), saint.
Kavo (officially *Akrotērion*), cape.
Kalývia, huts, hamlet.
Kephalári, copious spring or source.
Metóchi, farm, especially a convent-farm.
Moné (moní), convent.
Nēsion, *nisí*, island.
Palaeókastro, ruined fortress.
Panagía, Madonna and Child (p. liii).
Panēgyris (panígiris), church-festival of a religious and social character, like the Breton 'pardons'.
Pēgádi (pigádi), well.
Platía (πλατεῖα), square, the Italian piazza.
Pótamos, river (diminutive, *Potámi*).
Revma, dry, deep-sunken river-bed.
Skála, 1. landing-place or quay (Italian 'marina'); 2. rough rocky path (lit. ladder).
Stavró, cross.
Taxiarchae, the three Archangels Gabriel, Michael, and Raphael.
Trías (Triada), Trinity.
Vounó (pl. *vouní*), mountain.
Vrysis, spring.
Káto, below, Lower-
Epáno or *Apāno*, above, Upper-
Megálo, great.
Mikró, small.

It should be noticed that the JULIAN CALENDAR, which is thirteen days behind the Gregorian, is still followed in Greece. January 1st in Greece corresponds therefore to January 14th in Western Europe.

INTRODUCTION.

	Page
I. Practical Hints	xi
a. Mode of Travelling. Hotels. Railways. Couriers. Agogiats. Equipment	xii
b. Steamboats	xviii
c. Season. Plan of Tour. Public Security	xx
d. Restaurants and Cafés. Wine. Tobacco	xxii
e. Money. Passports. Custom House	xxv
f. Post and Telegraph Offices	xxvi
g. Climate. Health	xxvii
II. The Modern Greek Language	xxviii
III. Divisions of the Country. General Sketch of Agriculture, Industry, and Commerce	xli
IV. The Greek People	xlvi
Church and Clergy	li
V. Chronological Survey of Greek History	liv
VI. History of Greek Art, by *Professor Reinhard Kekulé von Stradonitz*, revised and partly re-written by *Dr. R. Zahn*	lxii
VII. Books and Maps	cxxiv

I. Practical Hints.

A journey to Greece no longer ranks with those exceptional favours of fortune which fall to the lot of but few individuals. The number of travellers who, after exploring Italy and Sicily, turn their steps toward the classic shores of Hellas, the earliest home of the beautiful, is constantly increasing. Even the shortest sojourn in the country itself will yield the richest rewards and contribute more than long years of study towards a thorough comprehension of a civilization, from which modern life has still much to learn. We must, however, remember that, while the columned beauty of Greek architecture still exercises a direct and powerful influence in spite of the ruin brought about by the hand of time or of man, the case is not the same with regard to the ancient works of sculpture, for an adequate appreciation of which a special preparation is necessary. Those who come fresh from the noble galleries of Rome and Naples may at first feel some disappointment in the terribly dilapidated condition of many of the Greek works, and perhaps also with the warehouselike arrangement of the museums in which they are exhibited. But, when allowance has once been made for these disadvantages, all the deeper is the insight into Greek art, the creations of which meet us here in their

first freshness and in their original form, — not, as is almost universally the case in Italy, in the copies and adaptations of the Roman period. Another important element in the enjoyment of a visit to Greece is some capacity for sympathetic appreciation of southern scenery, with its bare but nobly formed and clearly cut mountains, its deep-blue gulfs, and its clear ethereal atmosphere, which brings distant objects close to the beholder and robs shadows of their depth and gloom. The variegated charm of a northern landscape must not be looked for in Greece any more than in Italy; we must learn to comprehend and pay a due meed of admiration to the severe harmony of colours which here characterizes mountain and plain, rocks, buildings, and even vegetation.

a. Mode of Travelling. Hotels. Railways. Couriers. Agogiats. Equipment.

A stay in *Athens* is, so far as external conditions are concerned, similar to a stay at Naples or Palermo. Like these towns, the Greek capital affords all the conveniences which most travellers find necessary for comfort. There are here several excellent hotels of the first class, and also good second-class hotels, fitted up in the style of the Italian alberghi and furnished like them with restaurants. In the larger hotels the ordinary rule is to pay a fixed sum per day, varying from 12½ to 20 fr. according to the season; this price includes breakfast, luncheon (about noon), dinner (at 6 or 7 p.m.), and room (from 5 fr.). In the second-class houses also the fixed charge (from 9 fr.) is usual during the chief tourist season, but meals are taken at any hour in the hotel-restaurant. Another plan, which is often cheaper in the end and affords greater freedom to the traveller, is to take a room only (from 3 fr.) and have meals *á la carte* in the hotel or at one of the very fair restaurants in the town. — The most important points in the environs may be reached by railway; other excursions may be made by carriage or on horseback.

The conditions at *Corfù* resemble those at Athens. Good inns and good roads make a visit to this lovely island easy for the most fastidious traveller; and those who have spent two or three days here will always remember its scenery as one of the most striking natural features of a tour in Greece.

Good hotels in the European style are to be found at *Patras* and *Olympia*. The leading hotels at the *Piraeus*, *Corinth*, and *Nauplia*, at *Delphi* and *Chalkis*, which also may be included in the list, emulate the Athenian hotels in charges though not in comfort. A distinct bargain should in all cases be made beforehand as to the price of rooms and meals, and lower terms than are given in our Handbook may often be obtained, especially out of the season.

In the rest of Greece tolerable inns (ξενοδοχεῖα, *Xenodochía*), resembling the alberghi of the small towns of S. Italy, are found

only in towns that are frequently visited by foreigners, such as *Itea*, *Tripolis*, *Kalamata*, *Sparta*, *Lamia*, *Volo*, *Larissa*, *Syra*, *Zante*, and *Kephallenia (Argostoli)*. At *Kyparissia*, *Thebes*, *Livadiâ*, and similar small places, the Xenodochía are still simpler. Overcharges at these are not uncommon (*e.g.* 4-5 dr. for a bed instead of $1^1/_2$-$2^1/_2$), and even experienced travellers with a knowledge of the language do not always succeed in effectually beating them down.

At other places in the interior the accommodation for travellers is still of the scantiest description, unless they have the good fortune to bear introductions ensuring the hospitality of some of the well-to-do natives. The inns, sometimes calling themselves *Xenodochía*, but generally content with the humbler title of *Khans*, are usually miserable cottages, with a kitchen and one large common sleeping-room; nowadays some of them also possess a few separate rooms, which are, however, destitute of furniture, glass windows, and fire-places. The traveller must bring his own night-coverings with him and make a bargain (1-2 dr. each bed). Native wine, mastícha (spirits), and coffee may generally be had, but the only solid fare offered consists of bread and cheese and eggs and occasionally a fowl. The traveller is therefore thrown upon his own resources for the greater part of his food, which he should bring with him from Athens.

The greatest drawbacks the civilized traveller finds in these houses are the dirt and the vermin. The pests which render night hideous include not only the flea *(psíllous)*, with which the traveller in Italy has probably become more or less familiar, but also bed-bugs *(koreoús)*, lice *(psíraes)*, and other disgusting insects, winged and wingless. The best remedy against the attacks of these enemies of repose is good *Insect Powder* (Persian or Keating's), which should be plentifully sprinkled on the traveller's clothes and bedding. This is better procured before leaving home as it is frequently adulterated in the South. *Naphthaline* is also very efficacious, but its pungent odour is found objectionable by many travellers. The burning of insect-powder or Venetian 'Zampironi' (obtainable at the chief druggists' in Athens) is of some use in repelling the *Kounoupia*, or mosquitoes, which overspread the whole of the low-lying districts in summer (June-Oct.). The only effectual preventives, however, are thin muslin curtains *(kounoupiéra)* spread over the bed. Ammonia or a solution of carbolic acid, if applied at once, helps to allay the irritation caused by the bites.

The acceptance of Hospitality *(philoxenía)* has this drawback, that consideration for the feelings of his host limits the traveller in various ways, and this is increased by the fact that the modern Greek has generally very little idea of the value of time. The only return the stranger can make for his reception is a gratuity to the servants. In small houses, however, where the traveller has been received without the formality of introduction (comp. p. li), a sum of 3-4 dr. each person is expected for the night's lodging, while, on the other hand, the visitor may take his ease almost as freely as at an inn. In the *Greek Convents* (see p. lii) the conditions are similar, except that food and drink are usually provided unasked, and that the expected compensation (4-5 dr.) is not too great.

Railways. The active construction of railways in Greece dates only from the last twenty years. All the lines are owned by companies and, with the exception of the Piræus Railway and the Larissa Railway, all are narrow-gauge lines. Of the three classes, the 1st and 2nd vary little in comfort and only 20 per cent in fare. The first-class carriages are, however, preferable if ladies are of the party or if passengers are numerous. Between Athens and Patras an express train with a so-called 'wagon de luxe' runs three times weekly. — Each passenger is entitled to 66 lbs. of luggage free. The luggage is booked (fee 10 l.) and a ticket obtained for it. There are no arrangements for 'left luggage' at the stations. There is no general time-table, but lists of the trains may be obtained at the principal stations. Greek railway-time is 35 min. in advance of Central Europe time. — Greek railway vocabulary, see p. xxxix.

Those who are not conversant with modern Greek should not attempt to travel in the interior without a **Courier** or *Dragoman*. There are in Athens several thoroughly trustworthy men of this class, who speak English, French, or Italian. In return for a fixed inclusive sum of 40-50 fr. per day for each traveller, the courier takes upon himself the entire cost of the journey. His functions begin when the party leaves the hotel at Athens and end on its return to Athens or arrival at any other point agreed upon. He pays all railway, steamboat, or carriage fares, hires the saddle-horses and packhorses, provides all meals (including wine, coffee, etc.), secures accommodation for the night, and is generally responsible for the comfort of the travellers under his care. On the longer expeditions, and in all cases where the night has to be spent in a place without a good Xenodochíon (p. xii), the courier has to provide a mattress and bedding for each member of the party; some couriers supply camp-bedsteads. Large parties, in similar circumstances, should stipulate for the services of a cook. The route to be followed and the places where the nights are to be spent should be agreed upon beforehand, with the help of the suggestions given at p. xxi. The couriers generally dislike any longer delay *en route* than is necessary as a rest for the horses, and it is therefore desirable to make it distinctly understood that the traveller retains perfect liberty in this respect, so far as consistent with the general arrangements of the tour. If the tour is prolonged through the fault of the tourist, he must, of course, pay for the extra time spent upon it. Half of the sum agreed upon is generally paid to the dragoman in advance, to enable him to purchase the necessary stores. The other half should be retained to the end of the journey, its retention sometimes acting as a spur to the inborn Oriental indolence of the Greek. The owners of the cottages and khans where the nights are spent generally look for a gratuity from the traveller in addition to the settlement of the bill by the courier.

It is scarcely usual to have a written **Contract** with the courier. We give here, however, the text of such a contract in English and French, as its provisions will in any case be of use to the traveller as a guidc in making a verbal agreement ('Symphonía').

1. *The courier N. N. binds himself to conduct the travellers A. B., x in number, over the following route, starting from Athens.* (The names of the night-quarters and places aside from the usual route are to be inserted here.) *The courier may not add other travellers to the party without the consent of the said A. B.*

2. *The courier undertakes to defray all the expenses of the journey for transport, food, and lodging, and to pay all fees and gratuities, leaving the traveller free from all liability for claims of payment or reimbursement.* (If the traveller is satisfied with the conduct of the agogiats and other attendants, he usually, in spite of the above clause, gives them a small gratuity at the end of the journey.)

3. *The courier undertakes to provide each traveller with a good saddle-horse (with an English saddle and a leathern bridle), and with x mules or horses to carry his luggage. The travellers are not to be held responsible for any injury the horses may receive by falling or the like, unless it is clearly due to the rider's fault. The travellers shall be at liberty to make detours while the pack-animals follow the shortest route.*

4. *The distances between x and y are to be performed by railway (by steamer), the tourist travelling first class; on roads where driving is practicable carriages are to be provided. The cost in each case to be borne by the courier.*

5. *The courier undertakes to provide each traveller with a camp-bedstead with clean mattresses, sheets, covers, and pillows. The meals furnished by the courier shall be as follows: breakfast, consisting of coffee or tea, with bread and butter; luncheon, with cold meat, eggs, cheese, and wine; dinner, supplied in the evening on arrival at the quarters for the night and consisting of x courses, with wine à discrétion. The courier is bound to obtain the best accommodation possible for passing the night. When the night is spent at a hotel, as in Nauplia or Patras, the courier pays the hotel bills.*

6. *The courier and his servants agree to treat the travellers with all due civility and respect. In case of a breach of this agreement, the traveller is entitled to dismiss the courier on the spot, paying him up to the time of his dismissal only.*

7. *The travellers are entitled to change their route at any time, on condition that the number of days originally agreed upon is not diminished. When the number of days is, however, diminished in this way, the courier receives a sum of x fr. for each day so omitted.* (When the traveller does not mean to return to Athens, but wishes to end his tour at Patras, Katákolo, or some other town, it should be expressly agreed that the courier receives no allowance for his own return to Athens.)

8. *The courier receives from each traveller x fr. per day, or in all y fr., one half to be paid in advance, the other half at the end of the tour. During the journey the courier is not entitled to demand any money from the traveller.*

9. *In case of any dispute both parties agree to submit to the decision of the nearest British consul or vice-consul (at the Piraeus, Patras, Corfù, etc.).*

Contrat. — Entre les voyageurs .... d'une part et le courrier .... d'autre part, a été passé le contrat suivant.

1. Le courrier s'oblige envers ces voyageurs à les conduire d'Athènes à ..., par .... Sans le consentement des voyageurs, il est défendu au courrier d'en emmener d'autres pour le même parcours.

2. Sur tout ce parcours, le courrier aura à son compte tous les frais de voyage, tels que frais dc transport, de nourriture, de logement, tous les pourboires, de sorte que le voyageur n'est pas importuné par des exigences ou réclamations.

3. Le courrier s'engage à fournir à chaque voyageur un bon cheval (avec selle anglaisc et rênes en cuir), ainsi que . . mulets ou chevaux vigoureux pour transporter les bagages. Les voyageurs ne sont responsables d'aucun dommage arrivé aux animaux, soit qu'il arrive à ces der-

niers une chute ou tout autre accident, sans qu'il y ait de la faute des cavaliers. Ils ont le droit de faire selon leur bon plaisir nn détour, pendant que les bêtes de somme prennent la route la plus courte.

4. Les voyages d'Athènes à ..... seront faits au moyen du chemin de fer (des bateaux à vapeur), les voyageurs allant en première classe; les routes carrossables seront parcourues en voiture. Tous ces frais de transport sont comme les autres à la charge du courrier.

5. Le courrier fournira un lit complet pour chaque voyageur, avec des matelas, des couvertnres, des draps, et des coussins propres. Il servira aux voyageurs un premier déjeuner, avant le départ (café, thé, avec du pain); un second déjeuner, en route (mets froids; des œufs, du rôti, du poulet, du fromage), et le soir un dîner de . . plats, vin à discrétion. Le courrier s'engage à loger les voyageurs aussi convenablement que possible. S'il y a de bons hôtels, par ex. à Nauplie, à Patras, on y descendra aux frais du courrier.

6. Le courrier se conduira toujours convenablement pendant le voyage, sinon le contrat sera rompu. Les voyageurs ne paieront, dans ce dernier cas, les honoraires ci-dessous que pour les jours écoulés.

7. Les voyageurs pourront changer d'itinéraire pendant le voyage. Dans le cas où le nombre de jours fixé en serait diminué, le courrier aura le droit à une indemnité de . . fr. par jour. (Si l'itinéraire fixé dans l'article 1er ne se termine pas à Athènes, mais à Patras, à Katakolo etc., le courrier n'aura pas droit à une indemnité de retour.)

8. Le courrier recevra pour ses services . . francs par jour. La moitié de la somme entière lui sera remise avant le départ, l'autre moitié seulement à la fin du trajet; il n'a pas le droit de demander de l'argent en route.

9. En cas de différend, tous les partis se soumettent à la décision du consul ou vice-consul anglais du Pirée, de Patras, etc.

Less exacting travellers, especially those who are young and vigorous, may dispense with the expensive luxury of a courier and content themselves instead with the services of an **Agogiates** (Ἀγωγιάτης; pron. *Agoyâtis*), or ordinary horse-boy. They should, however, have some knowledge of the modern Greek language (comp. p. xxviii) and must be prepared to put up with the want of many comforts and conveniences which the ordinary European regards as almost necessaries of life. The agogiat, except perhaps in Central Greece, generally knows the way as well as a dragoman, and like him finds quarters for the night. He also takes charge of the traveller's baggage, bringing if necessary an extra sumpter-animal for this purpose, and carries the provisions brougbt by the travellers. These last will consist of salt, preserved meats, sausages, extract of meat, maccaroni, and similar articles, while poultry, eggs, and bread will be obtained *en route;* some simple eating and cooking utensils should also be provided.

In concluding the agreement *(Symphonía)*, which is best done in a café over a cup of coffee, the traveller should preserve an air of indifference and should avoid all indications of hurry. Agogiats do not always consent to the terms given in this Handbook; and during the ploughing season and harvest and on Sundays in the towns prices are generally raised.

The charge for a horse is 8-10 dr. a day in the Peloponnesus. 5-8 dr. in Central Greece, including the keep of the animal itself and of the agogiat. It must also be made clear that no compensation is to be made to the agogiat for his return-journey in the

event of the traveller ending his tour at a distance from the agogiat's home. In spite of the above stipulations, most travellers pay the modest bills for the food of the agogiat in addition. The horses are generally docile, sure-footed, and possessed of great powers of endurance. They are not as a rule accustomed to any other gait than a rapid walk, but they show a surprising capacity for climbing steep mountain-paths. The saddle consists of a wooden frame *(samári)* covered with rugs *(roucha)* which the agogiat is bound to produce; the stirrups *(scala)* consist of nooses in a rope; and a rope often takes the place of leathern bridle-reins. Most travellers soon get used to this riding-gear, and many, especially for long journeys, prefer the samári to the poor specimen of an English saddle *(sella)* which is often the only substitute. Sitting sideways in the samári, as the natives often do, is recommended for a change, and is quite easy with a walking horse. Luggage is much more easily transported on a native saddle than on an English one.

Short excursions, on which the traveller returns to the starting-point in 2-3 days, should be made with the same agogiat, as better terms may then be made for the hire of the horses. In longer journeys, however, it is better to change the agogiat every 2-3 days, which can be done only at places of some size, as the agogiats are seldom competent guides except in the vicinity of their homes. This practice also obviates the necessity of paying for days of rest, while the frequent change of horses makes forced marches, should such be desirable, more practicable.

DISTANCES are stated in this Handbook in terms of the time taken to traverse them on horseback, except where it is otherwise noted (comp. p. vi). PEDESTRIAN EXPEDITIONS of a day or more are practically impossible, owing to the climate, the difficulty of obtaining food and shelter, and the badness of the roads. But shorter excursions on foot, especially in the neighbourhood of Athens, may be very conveniently made. Travellers should never quit the main roads without a guide, partly on account of the savage dogs (see p. xviii), partly on account of the entire absence of guide-posts. — On frequented roads the traveller may sometimes, instead of a larger carriage, hire a *Sousta*, a two-wheeled cart with springs. Soustæ cost about 1/3 less than carriages and are little inferior in point of speed.

Equipment. For Athens, Corfù, and all places reached by railway, the traveller in Greece need not make any other preparations than for a tour in Italy. For tours in the interior he should provide himself with a suit of grey tweed, such as is used by sportsmen at home, and an overcoat of some moderately thick or waterproof material. The tailor should be instructed to see that the seams are sewn with particular care and that the buttons are well fastened on, as repairs are expensive and cause great delay. Riding-breeches are highly desirable, with puttees or leggings; but if ordinary trousers are worn buttons for riding-straps should not be forgotten. Woollen underclothing is necessary as a preventive of chills (comp. p. xxvii), and it is prudent to wear a woollen vest at night. Flannel

shirts are in many respects more convenient than linen ones, and they practically diminish the bulk of the luggage. For the transport of the latter on horseback waterproof bags or wallets (which should be obtained at home) are much more convenient than trunks or hard leather portmanteaux. The boots should be strong and able to resist the friction of rocky mountain-paths and ruined masonry. The hat should have a brim wide enough to afford some shade from the sun, and a 'puggaree' tied round it (obtainable in Athens) will also be found acceptable. Smoke-coloured spectacles will be found a great relief to the eyes, though their use feels a little strange at first. They may be purchased in Athens, but may be obtained more cheaply in England or Italy.

The traveller in the interior should have also a travelling flask and drinking cup, a knife large enough to be used in eating if necessary, a fork, candles for evening use, a good-sized rug, a good compass, and a sleeping-bag of linen or woollen cloth, tying tightly round the neck (invaluable against vermin). A stout cane or long riding-whip will sometimes be found useful in repelling the village and shepherds' dogs, though stone-throwing is perhaps still more effective. A good camp-bed for long journeys may be obtained in England for 30 or 35*s*. — The large native wooden flask is known in Greece as '*Tzitza*'.

b. Steamboats.

Communication between Greece and the Italian ports, Marseilles, and Trieste, is maintained chiefly by the *Messageries Maritimes* (Rue Vignon 1, Paris), the *Navigazione generale italiana* (*Florio-Rubattino*, Rome), the *North German Lloyd* (Bremen), and the *Austrian Lloyd* (*Lloyd Austriaco*, Trieste). Between Greece and Constantinople, Saloniki, and Asia Minor communication is maintained by the above companies and also by the *Russian Steamship Co.* (Odessa) and the *Khedivial Mail Line* (Alexandria). Each company possesses vessels of varying merit, but on the whole the differences in speed, accommodation, provisions, and cleanliness are comparatively trifling. The most important routes are given in R. 1 of the Handbook and in the Synopsis on pp. xviii a-d; they may be found also in *Bradshaw's Continental Railway Gaide* (2*s*.) and other time-tables. Details will be found in the various publications which may be obtained from the above-named companies on application by letter or otherwise.

Food is included in the first-class and second-class fares of all these companies. (It is not, however, provided gratis during accidental delay through quarantine or other unforeseen causes.) Early in the morning coffee is provided. *Déjeuner à la fourchette*, served at 11 or 12, consists of 3-4 courses. *Dinner* is a similar repast about 6 o'clock. First-class passengers have tea in the afternoon, sometimes in the evening also.

Fees. The steward expects ½-1 fr. for each day of the voyage, but more if the passenger has given unusual trouble.

Synopsis of Steamboat Lines.

The following synopsis, with which should be compared the survey-map at the end of the Handbook, is intended to give some idea of the nature and frequency of steamer communications in the Ionian and Ægean Seas. Alterations are constantly occurring and new stations frequently added, so that travellers should in every case consult the latest time-tables to be obtained at the agencies of the various companies.

The fares given below are those charged at the agencies; when tickets are taken on board the steamers the prices are usually higher.

In time-tables I-VI & VIII given below the details of the return-voyages (shown on the right of the central columns) are to be read from below upwards.

I. Austrian Lloyd *(Lloyd Austriaco)*, Trieste.

This line does not convey local passengers between Greek ports. Fares include provisions (wine extra); 1 Krone = 1 franc 10 centimes.

a. **Express Line Trieste to Constantinople**, weekly.

Tues.	2 p.m.	Trieste	↑Thurs.	1 p.m.
Wed.	9 p.m.	Brindisi	Wed.	6 a.m.
Wed.	11.30 p.m.		Wed.	3 a.m.
Thurs.	9.30 a.m.	Corfù	Tues.	5 p.m.
Thurs.	5 p.m.		Tues.	11 a.m.
Frid.	4 a.m.	Patras	Mon.	midnight
Frid.	9 a.m.		Mon.	7 p.m.
Sat.	10 a.m.	Piræus	Sun.	7 p.m.
Sat.	6 p.m.		Sun.	3 p.m.
Mon.	5 a.m.	↓Constpl.	Sat.	10 a.m.

b. **Express Line Trieste to Alexandria**, weekly.

Thurs.	11.30 a.m.	Trieste	↑Wed.	11 a.m.
Frid.	1 p.m.	Brindisi	Tues.	8 a.m.
Frid.	2 p.m.		Tues.	5 a.m.
Mon.	6 a.m.	↓Alexandr.	Sat.	3 p.m.

Fares by the Trieste and Constantinople Steamers. From *Trieste:* To Brindisi, 1st cl. 101 fr., 2nd cl. 70 fr.; to Corfù 126 fr., 85 fr.; to Patras 162 fr., 111 fr.; to the Piræus 232 fr., 158 fr.; to Constantinople 322 fr., 220 fr. — From *Brindisi:* To Corfù 33 fr., 21 fr.; to Patras 67 fr., 46 fr.; to the Piræus 141 fr., 96 fr.; to Constantinople 234 fr., 160 fr. — From the *Piraeus* to Constantinople 95 fr., 64 fr. 40 c.

c. **Thessalian Line A**, fortnightly.

Frid.	2 p.m.	Trieste	↑Thurs.	4 p.m.
Mon.	3 p.m.	S. Quar.	Tues.	6 a.m.
Wed.	6 a.m.	Canea	Sun.	3 p.m.
Wed.	3 p.m.		Sun.	9 a.m.
Wed.	12 p.m.	Rethymno	Sun.	2 a.m.
Thurs.	4 a.m.	Candia	Sat.	10 p.m.
Thurs.	12 noon		Sat.	2 p.m.
Frid.	8 a.m.	Piræus		—
Frid.	3 p.m.			—
Sat.	12 noon	Volo		—
Sat.	5 p.m.			—
Sun.	7 a.m.	Saloniki	Thurs.	6 a.m.
Frid.	6 a.m.	↓Constpl.	Mon.	3 p.m.

d. **Thessalian Line B**, every other week.

Frid.	2 p.m.	Trieste	↑Frid.	8 a.m.
Mon.	3 p.m.	S. Quar.	Tues.	7 a.m.
Wed.	6 a.m.	Canea	Sun.	4 p.m.
Wed.	3 p.m.		Sun.	11 a.m.
Wed.	midnight	Rethymno	Sun.	3 a.m.
Thurs.	4 a.m.	Candia	Sat.	11 p.m.
Thurs.	12 noon		Sat.	3 p.m.
Frid.	8 a.m.	Piræus	Frid.	7 p.m.
Frid.	3 p.m.		Frid.	9 a.m.
Sat.	12 noon	Volo	Thurs.	12 noon
Sat.	5 p.m.		Thurs.	8 a.m.
Sun.	7 a.m.	Saloniki	Wed.	6 a.m.
Frid.	6 a.m.	↓Constpl.	Sat.	p.m.

Fares: from the *Piraeus* to Saloniki 70 fr. 70, 48 fr. 50 c.; from *Saloniki* to Constantinople 105 fr., 73 fr.; from the *Piraeus* to Candia 41 fr. 10, 28 fr. 50 c.; from *Candia* to Canea 17 fr., 12 fr.

e. **Greek-Oriental Line A and B, weekly, alternately**

via Zante and Kalamata			and via Argostóli and Kalamata		
Sun. 10 a.m.	Trieste ↑	Sat. 5 a.m.	Sun. 10 a.m.	Trieste ↑	Sat. 5 a.m.
Mon. midnight	Brindisi	Thurs. 7 a.m.	Mon. midnight	Brindisi	Thurs. 7 a.m.
Tues. 2 a.m.		Tues. 4 a.m.	Tues. 2 a.m.		Thurs. 4 a.m.
Tues. 2 p.m.	Corfù	Wed. 4 a.m.	Tues. 2 p.m.	Corfù	Wed. 4 p.m.
Tues. 4 p.m.		Wed. 1 p.m.	Tues. 4 p.m.		Wed. 1 p.m.
Wed. 5.30 a.m.	Patras	Tues. 11 p.m.	Wed. 5.30 a.m.	Patras	Tues. 11 p.m.
Wed. 12 noon		Tues. 5 p.m.	Wed. 10 a.m.		Tues. 8 p.m.
Frid. 4 p.m.	Piræus	Sun. 5 p.m.	Frid. 4 p.m.	Piræus	Sun. 5 p.m.
Sat. 11 a.m.		Sun. 12 noon	Sat. 11 a.m.		Sun. 12 noon
Mon. 7 a.m.	Smyrna	Sat. 4 p.m.	Mon. 7 a.m.	Smyrna	Sat. 4 p.m.
Tues. 12 noon		Thurs. 7 a.m.	Tues. 12 noon		Thurs. 7 a.m.
Thurs. 6 a.m.	↓ Constpl.	Mon. 8 30 a.m.	Thurs. 6 a.m.	↓ Constpl.	Mon. 8.30 a.m.

Fares: from the *Piraeus* to Smyrna 84 fr., 58 fr.; from *Smyrna* to Constantinople 78 fr., 54 fr.

II. Navigazione Generale Italiana, Rome.

Fares include food and wine; payable in gold.

a, **Lines X, XI: Genoa-Constantinople-Odessa,** every week, viâ Smyrna and viâ Saloniki alternately.

Wed. 1 p.m.			Catania ↑		Mon. 11 a.m.
Frid. 1 p.m.			Canea		Sat. 11 a.m.
Frid. 4 p.m.					Sat. 5.45 a.m.
Sat. 7.45 a.m.			Piræus		Frid. 2 p.m.
Sat. 1 p.m.					Frid. 7 a.m.
—	Sun. 4 p.m.		Saloniki	Thurs. 4 a.m.	—
—	Mon. 4 p.m.			Wed. 9 a.m.	—
Sun. 5.15 p.m.	—		Smyrna	—	Thurs. 7 a.m.
Mon. 7 p.m.	—			—	Wed. 6.45 a.m.
Wed. 6.30 a.m.			↓ Constpl.	Mon. 5 p.m.	

Fares (in gold): From *Catania* to the Piræus 1st cl. 92 fr. 40, 2nd cl. 63 fr. 60 c.; from the *Piraeus* to Saloniki 61 fr. 20, 45 fr. 40 c.; from *Saloniki* to Constantinople 60 fr. 10, 45 fr. 50 c.; from the *Piraeus* to Smyrna 52 fr. 75, 36 fr. 95 c.; from *Smyrna* to Constantinople 55 fr. 10, 38 fr. 50 c.; from the *Piraeus* to Canea 26 fr. 40, 20 fr. 5 c.; from the *Piraeus* to Constantinople 101 fr. 30, 70 fr. 70 c.; from *Constantinople* to Odessa 68 fr. 50 c., 47 fr.

b. **Line XII: Venice-Brindisi-Constantinople, weekly.**

Sat. 4 p.m.	Venice ↑	Thurs. 8 a.m.
Tues. 6.15 a.m.	Brindisi	Mon. 11 p.m.
Tues. 11.30 p.m.		Mon. 5 a.m.
Wed. 8.30 a.m.	S. Quar.	Sun. 4.30 p.m.
Wed. 11.15 a.m.	Corfù	Sun. 3 p.m.
Wed. 4 p.m.		Sun. 9.15 a.m.
Thurs. 5.30 a.m.	Patras	Sat. 9 p.m.
† Thurs. 8 a.m.		Sat. 4.30 p.m.
Frid. 8.30 a.m.	Piræus	Frid. 11 a.m.
Frid. 12 noon		Thurs. 7 p.m.
Sat. 6 p.m.	↓ Constpl.	Wed. 10 a.m.

c. **Line XV: Brindisi-Corfù-Patras,** weekly.

Sun. 11.30 p.m.	Brindisi ↑	Frid. 3.45 a.m.
Mon. 11.15 a.m.	Corfù	Thurs. 4 p.m.
Mon. 4 p.m.		Thurs. 11.30 a.m.
Tues. 5.30 a.m.	Patras	Wed. 10 p.m.
† [Tues. 8 a.m.	Patras	Wed. 6.25 p.m.
Tues. 4.45 p.m.	↓ Piræus	Wed. 9.30 p.m.]

† In Sept. 1908 lines XII and XV were both tentatively extended to the Piræus *viâ the Corinthian Canal*. This experiment, however, and the consequent alterations in the dates of arrival and of the return voyages, may not improbably be of short duration.

FARES BY LINE XII: From *Brindisi:* to Corfù 32 fr. 5, 21 fr. 35 c.; to Patras 66 fr. 75, 45 fr. 25 c.; to the Piræus 112 fr., 76 fr.; to Constantinople 182 fr., 124 fr. — From *Corfù:* to Patras 39 fr. 20, 26 fr. 85 c.; to the Piræus 89 fr. 70, 61 fr. 20 c. — From the *Piraeus* to Constantinople 84 fr. 80, 53 fr. 5 c.

III. North German Lloyd, Bremen, Mediterranean and Levant Service.

The steamers start in alternate weeks from Genoa and Marseilles, and proceed viâ the Piræus to Constantinople, and thence every fortnight to Odessa. (Two trips are omitted in January, one in February.)

Sat. aft.	Marseilles ↑	Frid. morn.	
Sat. even.	or Genoa	Thurs.even.	
Mon. morn.	Naples	Wed. aft.	
Mon. aft.		Wed. morn.	
Tues. aft.	Messina	Tues. aft.	
Thurs.morn.	Piræus	Sun. aft.	
Thurs.aft		Sun. morn.	
Frid. morn.	Smyrna	Sat. noon.	
Frid. even.		Frid. noon.	
Sat. even. ↓	Cons'pl.	Thurs.morn.	

FARES, including provisions (wine extra; 1st, 2nd, and 3rd class on some of the steamers, 1st and 3rd only on others): From *Genoa* to the Piræus, 1st cl. 168 *M*, 2nd cl. 112 *M*, 3rd cl. 60 *M*; from *Marseilles* to the Piræus 180 *M*, 120 *M*, 60 *M*; from *Genoa* or *Marseilles* to Smyrna 208 *M*, 128 *M*, 72 *M*, to Constantinople 208 *M*, 128 *M*, 80 *M*; from *Naples* to Genoa 48 *M*, 36 *M*, 20 *M*, to Marseilles 80 *M*, 56 *M*, 24 *M*, to the Piræus 120 *M*, 84 *M*, 40 *M*, to Smyrna 160 *M*, 112 *M*, 52 *M*, to Constantinople 180 *M*, 120 *M*, 60 *M*; from the *Piraeus* to Smyrna 40 *M*, 28 *M*, 12 *M*, to Constantinople 72 *M*, 48 *M*, 28 *M*, to Odessa 120 *M*, 80 *M*, 44 *M*.

IV. Messageries Maritimes, Paris.

a. **Mail Steamers to the Syrian Coast,** every fortnight.

Thurs. 4 p.m.	Marseil. ↑	Thurs. 8 a.m.	
Sat. 2 a.m.	Naples	Tues. 10 p.m.	
Sat. 11 a.m.		Tues. 3 p.m.	
Mon. 3 p.m.	Piræus	Sun. 11 a.m.	
Mon. 9 p.m.		Sun. 5 a.m.	
Tues. 12 noon	Smyrna	Sat. 2 p.m.	
Tues. 8 p.m.		Frid. 1 p.m.	
Wed. 6 p.m.	Constpl.	Thurs. 4 p.m.	
Thurs. 4 p.m.		Wed. 8 a.m.	
Frid. 1 p.m. ↓	Smyrna	Tues. 12 noon	

FARES (incl. food and wine): From *Marseilles* to the Piræus 225 fr., 150 fr.; to Constantinople 260 fr., 160 fr. — From the *Piraeus* to Smyrna 65 fr., 40 fr. — From *Smyrna* to Constantinople 65 fr., 45 fr.

b. **Line to Odessa,** every fortnight, viâ Patras, Canea or Kalamata (alternately), Syra, Saloniki, and Constantinople.

Sat. 4 p.m.	Marseilles ↑	Mon.
Wed.	Patras	Thurs.
Frid.	Canea or	Wed.
Thurs. ↓	Kalamata	Wed.

c. **Line to Batoum,** every fortnight, viâ the Piræus, Smyrna, Constantinople, Samsoun, Trapezount.

Sat. 4 p.m.	Marseilles ↑	Wed.
Thurs.	Piræus	Frid.
Frid.	Smyrna	Thurs.
Sun. ↓	Constpl.	Tues.

FARES (incl. food and wine). From *Marseilles* to the Piræus 160 fr., 100 fr.; to Patras 160 fr., 80 fr.; to Constantinople 160 fr., 110 fr. — From the *Piraeus* to Smyrna 40 fr. — From *Smyrna* to Constantinople 60 fr.

V. Russian Steamship Co., Odessa.

a. **Direct Line to Alexandria**, weekly.

Sun. 10 a.m.	Odessa	↑ Sun. 3 p.m.
Mon. 4 p.m.	Constpl.	Sat. 10 a.m.
Thurs. 10 a.m.		Thurs. 7 p.m.
Sat. morn.	Piræus	Tues. aft.
Sat. noon		Tues. noon
Mon. noon	↓ Alexandria	Sun. 4 p.m.

b. **Line from the Piræus to Canea**, weekly.

Sat. 5 p.m.	Piræus	↑ Tues. 6 a.m.
Sun. 8 a.m.	↓ Canea	Mon. 3 p.m.

Fares (incl. food and wine): From *Constantinople* to the Piræus 80 fr., 60 fr.

VI. Khedivial Mail Line, Alexandria.

Alexandria-Constantinople Line, weekly.

Wed. 4 p.m.	Alexandr.	↑ Sat. 8 a.m.
Frid. 10 a.m.	Piræus	Thurs. 4 p.m.
Frid. 4 p.m.		Thurs. 12 noon
Sat. 10 a.m.	Smyrna	Wed. 6 p.m.
Sat. 4 p.m.		Wed. 2 p.m.
Sun. 4 p.m.	↓ Constpl.	Tues. 3 p.m.

Fares. From the *Piraeus* to Smyrna 52 fr., 39 fr.; to Constantinople 48 fr., 36 fr. — From *Smyrna* to Constantinople 61 fr., 52 fr.

VII. Panhellēnios Steamship Co., Athens.

a. **From the Piræus to Constantinople**, weekly, on Thurs. at 12 noon viâ Smyrna, arriving at Constantinople on Sun. morning.

b. **From the Piræus round the Peloponnesus to Trieste**, weekly, on Mon. at 12 noon viâ Gytheion, Kalamata, Katakolo, Patras (arriving on Wed. morn., leaving at 8 p.m.), and Corfù (Thurs. 12 noon), arriving at Trieste on Sat. evening. On the return-voyage leaving Trieste on Frid. morn., the steamers reach Corfù on Sun. afternoon, Patras on Mon. morn., and the Piræus on Wed. morning.

c. **From the Piræus to Crete**, weekly, on Sat. at 8 a.m. viâ Siphnos to Canea, Georgioúpolis, Rethymno, Panormos, Candia, Chersónesos, Sisi, Hagios Nikolaos, Sitía.

Fares (food and passenger-tax extra): From the *Piraeus* to Laurion: 1st cl. 5 dr., 2nd cl. 3½ dr.; to Chalkis 12, 9 dr.; to Volo 23½, 18 dr.; to Smyrna 40, 27 fr.; to Constantinople 65, 42½ fr. — From *Patras* to Corfù 30, 22 dr.; to Trieste 127, 85 fr.

VIII. John MacDowall & Barbour ('Tzon'), Athens.

a. **Piræus-Kephallēnia**, weekly.

Sat. 7 p.m.	Piræus	↑ Tues. 5 a.m.
Sun. 5 a.m.	Patras	Mon. 7 p.m.
Sun. 7 a.m.		Mon. 5.30 p.m.
Sun. 8.30 a.m.	Mesol.	Mon. 3.30 p.m.
Sun. 11.30 a.m.	Kyllene	Mon. 12.30 p.m.
Sun. 2 p.m.	Zante	Mon. 10 a.m.
Sun. 7.30 p.m.	↓ Kephall.	Mon. 5 a.m.

b. **Piræus-Thera**, weekly.

Sat. 8 p.m.	Piræus	↑ Tues. 5 a.m.
Sun. 5 a.m.	Syra	Mon. 3.30 p.m.
Sun. 10 a.m.	Paros	Mon. 12 noon
Sun. 12.30 p.m.	Naxos	Mon. 9 a.m.
Sun. 4 p.m.	Ios	Mon. 2.30 a.m.
Sun. 6.45 p.m.	↓ Thera	Sun. midnight

c. **Piræus-Volo**, weekly.

Tues.	7 p.m.	Piræus ↑	Frid.	5 p.m.
Tues.	10.30 p.m.	Laurion	Frid.	1 p.m.
Wed.	6 a.m.	Chalkis	Frid.	2 a.m.
Wed.	9.30 a.m.	Limnē	Thurs.	10.45 p.m.
Wed.	12.30 p.m.	Stylis	Thurs.	7 p.m.
Wed.	8 p.m. ↓	Volo	Thurs.	12 noon

d. **Piræus-Brindisi**, weekly.

Thurs.	8 a.m.	Piræus ↑	Mon.	5 p.m.
Thurs.	6 p.m.	Patras	Mon.	7 a.m.
Thurs.	9 p.m.		Mon.	5 a.m.
Frid.	10 a.m.	Corfù	Sun.	4 p.m.
Frid.	4 p.m.		Sun.	12 noon
Sat.	5 a.m. ↓	Brindisi	Sat.	11 p.m.

e. **Piræus-Corfù**, weekly.

Sat.	8 p.m.	Piræus ↑	Frid.	3 p.m.
Sun.	5 a.m.	Itea	Frid.	6 a.m.
Sun.	3 p.m.	Patras	Thurs.	midnight
Sun.	8 p.m.		Thurs.	6 p.m.
Mon.	2.30 a.m.	Ithaka	Thurs.	12 noon
Mon.	8 a.m.	Levkas	Thurs.	6 a.m.
Mon.	8.30 p.m.	Karav.	—	
Tues.	5.30 p.m. ↓	Corfù	Tues.	11 p.m.

f. **Piræus-Andros**, weekly.

Thurs.	8 p.m.	Piræus ↑	Sat.	5 a.m.
Frid.	5 a.m.	Syra	Frid.	4.30 p.m.
Frid.	8.30 a.m.	Tēnos	Frid.	2.30 p.m.
Frid.	11.30 a.m. ↓	Andros	Frid.	12 noon

g. **Piræus-Nauplia**, weekly.

Wed.	7 a.m.	Piræus ↑	Thurs.	1.15 p.m.
Wed.	9 a.m.	Ægina	Thurs.	11 a.m.
Wed.	11.15 a.m.	Poros	Thurs.	8.45 a.m.
Wed.	12.45 p.m.	Hydra	Thurs.	7.15 a.m.
Wed.	2.45 p.m.	Spetsæ	Thurs.	5.15 a.m.
Wed.	5.30 p.m.	Leonidi	—	
Wed.	7.45 p.m.	Astros	—	
Wed.	9.15 p.m. ↓	Nauplia	Thurs.	1 a.m.

h. **Piræus-Saloniki**, weekly.

Frid.	7 p.m.	Piræus ↑	Tues.	4 a.m.
Sat.	5 a.m.	Chalkis	Mon.	4 p.m.
Sat.	3 p.m.	Volo	Mon.	4 a.m.
Sun.	5 a.m.	Saloniki ↓	Sun.	4 p.m.

i. **From the Piræus to Constantinople**, every Sat. at 12 noon in 41 hrs.

k. **From the Piræus round the Peloponnesus**, every Sat. at 8 a.m., viâ the Canal of Corinth, Patras (Sat. 7-12 p.m.), Zante (Sun. 6-8 a.m.), Katakolo (Sun. 11-12 noon), Pylos (Sun. 8.30 p.m.-Mon. 2 a.m.), Kalamata (Mon. 8-10 a.m.), Gytheion (Mon. 7-8 p.m.), and back to the Piræus (Tues. 10 a.m.).

l. **From the Piræus to Corfù.** Every Tues. at 8 a.m., viâ Patras (Tues. 6-8 p.m.) to Corfù (Wed. 8 a.m.-3 p.m.) and Santi Quaranta (Wed. 4.30 p.m.), returning on Thurs. at 6 a.m., viâ Corfù (Thurs. 7.30 a.m.-4 p.m.) and Patras (Frid. 4-7 a.m.) to the Piræus (Frid. 5 p.m.).

m. **From the Piræus to Kymē** and Skyros, every Wed. at 7 p.m. viâ Laurion.

FARES (food extra): From the *Piraeus* to Laurion 1st cl. 6 dr., 2nd cl. 4 dr.; Chalkis 8, 5 dr.; Volo 15, 10 dr.; Ægina 4, 3 dr.; Poros 5, 3½ dr.; Nauplia 10, 6 dr.; Itea 12, 8 dr.; Patras 15, 10 dr.; Kalamata 30, 20 dr.; Gytheion 40, 25 dr.; Zante 20, 15 dr.; Kephallēnía 25, 18 dr.; Ithaka, Levkas, or Prevesa 20, 15 dr.; Corfù 36, 27½ dr.; Syra 14 dr. 30, 10 dr. 50 l.; Paros 18 dr., 14 dr. 70 l.; Naxos 20 dr., 15 dr. 30 l.; Thera 24, 19 dr.; Tēnos 16, 12 dr.; Andros 17 dr. 80, 13 dr. 90 l.; Brindisi 75 fr., 50 fr. 45 c.; Saloniki 30, 20 fr.; Constantinople 40, 25 fr. — From *Patras* to Itea 12, 8 dr.; to Zante, Ithaka, Levkas, or Prevesa 10, 7 dr.; Kephallēnía 15, 10 dr.; Corfù 24, 18 dr.

IX. Dock of Syra Steamship Co., Athens.

a. **From the Piræus to Volo**, every Tues. at 7 p.m., viâ Chalkis (Wed. 6-8 a.m.), arriving in Volo at 6 p.m. on Wed. and leaving 2 hrs. later for Saloniki (Thurs. 10 a.m.); on the return journey the steamers leave Saloniki at 6 p.m. on Thurs. and Volo at 10 a.m. on Friday.

b. **From the Piræus to the Ionian Islands**, every Mon. at 6 p.m. through the Corinthian Canal to Patras (Tues. morn.), Mesolongion (Tues. aft.), Kyllēnē, Zante (Tues. aft.), Argostoli in Kephallēnía (Tues. aft.), Lixouri, Paxos, Corfù (Wed. aft.); returning from Corfù on Wed. aft.,

Argostoli on Thurs. morn., Zante on Thurs. aft., Mesolongion on Thurs. aft., Patras on Frid. morn., and reaching the Piræus on Frid. afternoon.

c. **From the Piræus to the Gulfs of Corinth and Ambracia,** every Thurs. at 8 p.m., through the Canal to Corinth (Frid. 1 a.m.), Itea (Frid. 7 a.m.), Naupaktos, Ægion, Patras (Frid. 4 p.m.-Sat. 5 a.m.), Ithaka (Sat. aft.), Levkas (Sun. morn.), Prevesa, Kopræna, and Karavassará (Sun. aft.), returning thence on Mon. morning.

d. **From the Piræus to Constantinople and Varna,** every Thurs. at 12 noon, reaching Constantinople on Sat. at 7 a.m. and returning thence on Thurs. at 4 p.m.

e. **From the Piræus to Syra and the Cyclades.** Every Mon. at 8 p.m. viâ Syra (Tues. 5 a.m.), Paros (Tues. 10 a.m.), Naxos (Tues. 1 p.m.), and Ios, to Thēra (Tues. 8.30 p.m.; returning Wed. 2.30 a.m.). — Every Frid. at 8 p.m. viâ Syra (Sat. 5-8 a.m.), Paros, Naxos (Sat. 1.30 p.m.), Amorgos, Ios, Sikinos, and Pholegandros to Thēra (Sun. 8.30 a.m.) and Anaphi (Sun. 2 p.m.; returning Sun. 3 p.m., from Thēra Sun. 8.30 p.m.). — Every Frid. at 8 p.m., viâ Syra (Sat. 5-8 a.m.) to Andros (Sat. 12 noon). — Every Sat. at 8 p.m. viâ Syra (Sun. 5-8 a.m.) and Tēnos (Sun. 10 a.m.) to Mykonos (Sun. 12 noon). — Every Mon. at 8 p.m. viâ Syra, Seriphos, Siphnos, and Kimolos to Mēlos.

Fares (food extra): From the *Piraeus* to Itea 1st cl. 12 dr., 2nd cl. 7 dr.; Patras 12, 8 dr.; Corfù 30, 20 dr.; Zante 18, 9 dr.; Kephallenia 18, 10 dr.; Levkas or Ithaka 15, 10 dr.; Chalkis 7, 5 dr.; Volo 10, 7 dr.; Syra 10, 7 dr.; Mēlos 20, 14 dr.; Paros 18, 12 dr.; Naxos 20, 15 dr.; Thēra 24, 17 dr.; Andros 19, 14 dr.; Tēnos 14, 8 dr.; Mykonos 16, 12 dr. To Saloniki 20, 15 fr. (gold); to Constantinople 40, 20 fr. (gold).

X. Hermoupolis Steamship Co., Piræus.

a. **From the Piræus to Syra, Tēnos, and Mykonos,** every Wed. at 9 p.m.

b. **From the Piræus to Volo,** every Frid. at 7 p.m. viâ Laurion, Aivérion, Chalkis, Limnē, Stylis, and Oreous.

c. **From the Piræus round the Peloponnesus,** every Sat. at 9 p.m. viâ Gytheion (Sun. aft.), Kalamata (Mon. 12 noon), Nisi, Koronē, Methonē, Pylos, Marathos, Hagia Kyriakē, Kyparissía, Katakolo (Tues. 4 p.m.), Zante (Tues. night), Mesolongion, and Patras (Wed. 12 noon; leaving at 6 p.m. on Wed.), reaching the Piræus again on Thurs. at 6 a.m.

Also every Thurs. at 9 p.m. from the Piræus to Syra and to Eubœa, and every other Sun. at 6 p.m. to Samos, Rhodes, and Crete.

Fares similar to those of the Dock of Syra Co.

XI. Achaia Steamship Co., Patras.

a. **From Patras to Saloniki,** every Sat. at 9 p.m., viâ the Piræus (Sun. 7 a.m.-6 p.m.), Laurion (10 p.m.), Kymē (Mon. 7 a.m.), Skyros, and Cavalla, reaching Saloniki on Wed. 9 a.m. and returning thence on Wed. 5 p.m. viâ Volo (Thurs. 7 a.m.-8 p.m.), Chalkis, and the Piræus (Frid. 2-8 p.m.) to Patras (Sat. 7 a.m.).

b. **From Patras to Smyrna,** every Tues. at 9 p.m., viâ the Piræus (Wed. 7-11 a.m.) reaching Smyrna on Sat. morn. and returning thence on Sat. aft. viâ the Piræus (Sun. 10 a.m.-9 p.m.) to Patras (Mon. 7 a.m.).

c. **From Patras to Zante,** every Mon. at 10 a.m., reaching Zante at 4 p.m., going on thence to Katakolo (Mon. 7.30 p.m.-Tues. 8 a.m.), and returning to Zante (Mon. 10.30 a.m.) and Patras (Tues. 6 p.m.).

Fares (food extra): From *Patras* to Itea 1st cl. 6 dr., 2nd cl. 4 dr.; to the Piræus 12, 6 dr.; to Volo 40, 30 dr.; to Zante 9, 7 dr.; to Katakolo 12, 7 dr.

XII. D. P. Goudēs, Piræus.

a. **From the Piræus to Volo,** every Wed. at 7 p.m. viâ Laurion, Aliverion, Chalkis (Ædēpsos), Stylis, and Oreous to Volo and Almyros. — Every Sat. at 7 p.m. viâ Chalkis (Ædēpsos), Volo, and Saloniki to Constantinople.

b. **From the Piræus to Nauplia,** every Wed. at 7 a.m. viâ Ægina (Methana), Poros, Hydra, Spetsæ, Cheli, Leonidi, and Astros.

c. **From the Piræus to Kalamata** and Nisi, every Wed. at 8 p.m. viâ Kapsali, Gytheion, Gerolimena, Limeni, Selínitza, and Kardamyli.

d. **From the Piræus through the Canal of Corinth,** every Frid. at 7 p.m. viâ Patras, Mesolongion, Kyllene, Zante, Katakolo, Kyparissia, Marathos, Pylos, Methonē, Koronē, Nisi, Kalamata, Kardamyli, Selínitza, Limeni, Gerolimena, and Gytheion, and back to the Piræus.

e. **From the Piræus to Syra,** Tēnos, and Mykonos, every Mon. at 8 p.m.

f. **From the Piræus to Crete,** every Wed. at 12 noon, viâ Mēlos to Candia, Rethymno, and Canea.

XIII. Destounēs and Iannoulatos, Piræus-Athens.

From the Piræus through the Corinthian Canal. Every Wed. at 7 p.m. viâ Patras, Mesolongion, Kyllene, and Zante, to Lixouri and Argostoli. — Every Sat. at 7 p.m. viâ Itea, Galaxidi, Patras, and Kephallēnía (Samē, Hagia Evphēmía, Phiskardo) to Levkas and the Gulf of Arta.

XIV. A. Diakakēs, Piræus-Athens.

a. **From the Piræus to Volo,** thrice weekly. On Mon. and Sat. at 7 p.m. viâ Laurion, Aliverion, Chalkis, Limnē (Ædēpsos), Stylis, and Oreous to Volo. — On Mon. at 7 p.m. viâ Chalkis and Volo to Saloniki.

b. **Peloponnesus Line,** every Tues. at 8 p.m. from the Piræus viâ Monemvasia, Kythēra (Hagia Pelagia), and Gytheion to Kalamata and Nisi.

c. **From the Piræus to Syra,** Tēnos, and Andros every Tues. at 8 p.m.

d. **From the Piræus to Syra,** Paros, Naxos, Ios, Œa, and Thera, every Thurs. at 8 p.m.

e. **From the Piræus to Alexandria,** every Sat. at 11 a.m.

XV. I. Komēnos and Co., Piræus.

a. **From the Piræus through the Corinthian Canal.** Every Tues. at 9 a.m. viâ Itea, Galaxidi, Patras, Ithaka, and Levkas to the Gulf of Arta; returning by the same route and arriving at the Piræus on Frid. at 1.30 p.m. — Every Sat. at 9 a.m. viâ Itea, Galaxidi, Patras, Kyllene, and Zante to Lixouri and Argostoli, returning by the same route and arriving at the Piræus on Tues. at 1 p.m.

b. **From the Piræus to Volo,** every Mon., Wed., and Frid. at 8 p.m. in 18 hrs. viâ Chalkis (and Ædēpsos in summer).

XVI. N. M. Athanasoulē ('Pylaros'), Piræus.

From the Piræus through the Corinthian Canal, every Mon. and Frid. at 10 a.m. viâ Itea and Galaxidi to Patras (arriving on Mon. and Frid. at 10 p.m.) and thence on Tues. viâ Ithaka and Kephallēnía (Samē, Hagia Evphēmía, Phiskardo), and through the Levkas Canal to Levkas, and on Sat. viâ Kyllene, Zante, and Lixouri to Argostoli (arriving on Sat. 12 noon; returning on Sat. at 3 p.m. reaching the Piræus on Sun. at 1 p.m.).

FARES (food extra): From the *Piraeus* to Patras, Zante, or Argostoli 1st cl. 15 dr., 2nd cl. 10 dr.; to Ithaka, Same, or Levkas 20, 15 dr.; to Itea 15, 10 dr., there and back 25, 18 dr.

XVII. Stam. Pappaleonardos, Piræus.

a. **From the Piræus to Nauplia,** every Mon., Sat., and second Thurs. at 7 a.m. viâ Ægina, Methana (in summer), Poros, Hydra, Spetsæ, Cheli, Leonidi, and Astros; returning on the following day.

b. **From the Piræus to Volo.** Every Sun., Tues., and Thurs. at 8 p.m. viâ Chalkis. — Every Sun. and Thurs. at 8 p.m. viâ Laurion, Aliverion, Chalkis, Limnē, Atalante, Stylis, and Oreous.

c. **From the Piræus to Syra,** Tēnos, and Andros, every Tues. at 9 p.m.

XVIII. G. D. Portolos ('Hagios Iōánnēs'), Piræus.

From the Piræus through the Corinthian Canal. Every Wed. at 9 a.m. viâ Itea, Galaxidi, Patras, Astakos, Mytika, and Saverda, and through the Levkas Canal to Levkas (arriving Thurs. 10 a.m.; returning by the same route and reaching the Piræus on Frid. at 2 p.m.). — Every Sat. at 9 a.m. viâ Itea, Galaxidi, Patras, Ithaka, Kephallēnía (Samē, Hagia Evphēmía, Phiskardo), and Levkas (through the Levkas Canal) to Karavassara (back in the Piræus on Tues. aft.).

TICKETS (payable in gold) should be purchased by the traveller in person at the office of the company as long beforehand as possible. In the chief tourist-season it is advisable to secure tickets some time in advance for the most popular routes (e. g. Brindisi to Patras). Return-tickets, usually available for three months, are issued at a reduction of 10-15 per cent. on the passage-money, but not on the cost of food; the saving will appear scarcely important enough to most travellers to be worth the risk of booking so long beforehand. Families of not fewer than three persons also obtain a reduction. Gentlemen may always travel quite comfortably second-class, though when ladies are of the party it is of course advisable to travel first-class. The food is about the same in quality for both classes, but is somewhat less abundant for second-class passengers.

LUGGAGE. First-class passengers are usually allowed 100 kilogrammes (220lbs. Engl.) of luggage free, second-class 60 kilogrammes (132lbs.).

EMBARKATION. Passengers should be on board some time before the advertised hour of starting. In Trieste, Marseilles, and Brindisi the vessels are moored to the quay. In the other Italian and in the Greek and Turkish harbours small boats are necessary to convey the passenger and his luggage to the steamer (charges, see R. 1). In Greece there is no fixed tariff for embarkation; the usual charge is 1 dr., with luggage 1½-2 dr., but a distinct agreement should always be made in advance. At Patras, the Piræus, and elsewhere the boatmen frequently meet the trains. On arrival at the vessel payment should not be made until the traveller with all his luggage is deposited on deck. — The traveller gives up his ticket on board to an official or the steward and receives the number of his berth. A bag may be taken into the cabin, but all boxes have to be deposited in the hold. The traveller should take care to see that all his boxes are properly labelled.

LANGUAGE. Italian is spoken on all the Italian and Austrian vessels, French on the French vessels.

The **Greek Steamboat Companies** mostly confine themselves to the coasts and islands of Greece. The chief companies are: 1. The *Panhellénios*; 2. *John Macdowall & Barbour*, called *Tzon*; 3. *Dock of Syra Co.*; 4. *Hermoupolis*. Some of the new vessels are scarcely inferior to the steamers of the French and Italian companies. The food on board resembles that of the Italian steamers, varied by a few Greek peculiarities (wine, see p. xxiii); it is not included in the fare but is charged for according to a printed tariff (1st class 6½ dr. per day). The smaller coasting-steamers are, however, usually very poorly appointed, and the cabins often swarm with vermin. The want of order on almost all the Greek steamers is particularly disagreeable. In spite of the nominal prohibition, the steerage passengers, who are often more picturesque at a distance than agreeable at close quarters, occasionally invade the after-deck, and the notice forbidding smoking in the saloon (ἀπαγορεύεται τὸ κάπνισμα) is sometimes more honoured in the breach than in the observance. The language used on board is Greek, but Italian is very generally understood. The fares are payable in paper-money (international traffic in gold). Tickets should be taken at the steamboat-offices, not on board the steamers.

As no complete Greek steamboat guide is published, intending passengers must seek information at the *Steamboat Offices* at the port of embarkation. The bills of the various companies exhibited in the larger hotels in Athens and the shipping intelligence of the

newspapers are not always up to date, so that the traveller should never omit to make personal enquiries even at Athens. The vessels are frequently late, and sometimes arrive before the regular hour.

A synopsis of the most important steamboat lines is given in the adjoining tables, but that should invariably be compared with the latest time-tables and local information, as well as with the survey-map at the end of the Handbook. The ports called at by steamers are underlined in red in the large map of Greece in the pocket at the end of the Handbook.

c. Season. Plan of Tour. Public Security.

A tour in the interior of Greece should be attempted neither in the rainy months of winter (from the beginning or middle of November to the end of March) nor in the hot months of summer (middle of June to beginning of September), when the evils mentioned at p. xiii are at their height. The best season for such a journey is either spring (end of March to end of May or beginning of June) or autumn (Sept., Oct., and sometimes the first half of Nov.). *Athens*, where most tourists naturally make their first acquaintance with Greek life and habits, may be conveniently visited in December and January, as rainy days can be pleasantly spent in its collections of antiquities.

The stay in Athens is in every way the finest part of a visit to Greece. To have visited the Acropolis and the Theseion, to have lingered on the plain of Marathon and the bay of Salamis will always remain among the most cherished reminiscences of travellers who take any interest whatever in classical antiquity. Other points which should on no account be overlooked are *Olympia*, *Delphi*, and *Epidauros*, now freed from the rubbish-deposits of centuries, *Mycenae* and *Tiryns*, with their wealth of mythical association, and the splendid view from the *Acro-Corinth*. Lovers of nature will find much of interest and beauty in the characteristic coast-scenery and in the well-tilled plains and verdant wood-clad mountains of the W. part of the Peloponnesus, where, besides Olympia, the *Temple of Bassae* and the stupendous fortifications of *Messene* add to the attractions of a visit. Travels in the interior should be made with one or two companions, not only for economy but to avoid the feeling of oppressive loneliness which easily overcomes the solitary stranger who is not familiar with the language and manners of the people.

A day's journey, as a rule, should not exceed 7-8 hrs. The distances stated in the Handbook are calculated somewhat closely, and it may perhaps be advisable in most cases to leave a margin for contingencies. The more time is allowed for comfortable enjoyment and study, the more rewarded will the traveller feel for the expense and exertions of the journey.

A month's visit to ATHENS AND THE PELOPONNESUS may be divided as follows: —

	Days
Athens and its Environs, including *Ægina* (RR. 2, 3). .	10-12
From Athens to *Corinth* and *Acro-Corinth* (RR. 4, 28) . .	1
Nauplia, *Argos*, *Tiryns*, *Mycenae*, *Epidauros* (RR. 30-32)	3
From Nauplia to *Tripolis* (R. 33)	½
From Tripolis to *Sparta* (R. 37)	1½
Sparta and *Mistra* (R. 38).	1
Through the *Langada* to *Kalamáta* (R. 38)	1
From Kalamáta to *Phigalía* viâ *Messene* (RR. 47, 40) . .	2
From Phigalía to *Andrítsaena* viâ the *Temple of Bassae* (R. 43)	1
From Andrítsæna to *Olympia* (R. 42)	1
Olympia (R. 26)	1-2
From Olympia to *Patras* (R. 25)	1
From Patras to *Corfù* (R. 23a).	1
Corfù (R. 23b)	2-3
	28-32 days.

Travellers with limited time may proceed from Tripolis direct to Olympia viâ *Megalopolis*, *Karytaena*, and *Andrítsaena*, making a digression to *Bassae* (RR. 40, 42, 43).

A visit to *Ithaka* (R. 23e), which is made most conveniently from Patras, takes about 3 days.

The chief points in CENTRAL GREECE AND THESSALY may be visited in 2½ weeks as follows: —

	Days
From Athens to *Delphi* (R. 5).	2
From Delphi to *Livadiá* viâ *Chaeronea* (R. 6)	1
From Livadiá to *Orchomenos* (R. 13) and direct to *Koutoumoula* (p. 162)	1
Viâ *Helikon*, *Leuktra*, and *Plataea*, to *Thebes* (R. 7) . . .	2
From Thebes to *Martino* viâ *Karditza* (R. 12)	2
From Martino to *Thermopylae* and *Lamía* (RR. 12, 15) .	2
From Lamia to *Stylís* and *Volo* (RR. 14, 16)	1
From Volo to *Larissa*. *Vale of Tempe* (R. 17)	2
From Larissa viâ Velestino to *Trikkala* and the *Meteora Convents*, returning to Volo (R. 18)	3
From Volo to the *Piraeus* (R. 16)	1
	17 days.

Those who have only about 10 days in all to spend in Greece, *e. g.* on the way to or from the East, should devote 6 days to Athens and its environs (the Piræus, Bay of Salamis, Sunion, and Pentelikon or Eleusis) and the rest of the time to an excursion to the Peloponnesus (Acro-Corinth, Nauplia, Tiryns, Argos, Mycenæ, Patras, and perhaps Olympia).

The state of **Public Safety** in Greece is at present all that can

be desired. Only a few isolated cases of robbery have occurred in recent years near the Turkish frontier, but strangers are hardly ever attacked.

d. Restaurants and Cafés. Wine. Tobacco.

Travellers who limit their excursion to Athens and lodge in the larger hotels there will have little need or opportunity to make acquaintance with the Greek **Restaurants** (ἑστιατόρια, *estiatória*), as all the meals for the day are included in the hotel-charge for 'pension'. Those, however, who frequent hotels of the second class in Athens, or who visit other towns, may find the following list of the most common Greek dishes useful. Meals are generally eaten *à la carte* (dinner 11-2, supper 7-8). Many restaurants close at 9 p.m. In the larger Athenian restaurants the cuisine is half French. Gratuities are customary as in other countries. The waiter is addressed as παιδί (pæthí, 'garçon'). The Greek for portion is μερίδα *(merítha)*.

σοῦπα *(soupa)*, soup.
ζουμό *(zoumó)*, broth.
σοῦπα χορτάρια *(soupa chortária)*, vegetable soup ('Julienne').
σοῦπα αὐγολέμονο *(soupa avgolémono)*, soup with egg and lemon.
σάλτσα *(saltsa)*, sauce.
μακαρόνια *(makarónia)*, macaroni.
κρέας *(kréas)*, meat.
ψητό *(psitó)*, roast meat.
ψητὸ βιδέλλο *(psitó vithéllo)*, roast beef.
ψητὸ ἀρνάκι *(psitó arnáki)*, roast lamb.
κοτελλέττα *(kotelléttα)* cutlet.
μπιφτέκι *(biftéki)*, beefsteak.
χοιρομέρι *(chiroméri)*, vulg. ζαμπόνι (*zambóni*, 'jambon'), ham.
σαλάμι *(salámi)*, σαλσίτσα *(salsítsa)*, sausage; λουκάνικα *(loukánika)*, small sausages.
κοττόπουλο *(kottópoulo)*, fowl.
φρικασσέ *(frikassé)*, fricassée.
γαλόπουλο *(galópoulo)*, turkey.
μπεκάτσα *(bekátsa)*, snipe.
χῆνα *(chína)*, goose.
παπί *(papí)*, duck.
ψάρι *(psári)*, fish.
ψάρι μαγιοννέζα *(psári mayonnésa)*, fish mayonnaise.
στρίδια *(strídhia)*, oysters.
χαβιάρι *(chaviári)*, caviare; λεμόνι *(lemóni)*, lemon.
πατάταις *(patátaes)*, potatoes.
χορτάρια *(chortária)* or λάχανα *(láchana)*, vegetables.
φασούλια *(fassoúlia)*, beans.
μπιζέλλια *(biséllia)*, peas.
κουνουπίδι *(kounoupídhi)*, cauliflower.
κρομμύδι *(krommídhi)*, onion.
κολοκύθι *(kolokídhi)*, cucumber.
ἀγγούρι *(angouri)*, gherkin.
τομάταις *(tomátaes)*, tomatoes.
τομάταις γεμισταῖς *(tomátaes yemistaes* or *yomistaes)*, stuffed tomatoes.
πιλάφι *(pilafi)*, kind of rich rice-pudding, like the Italian risotto.
ἀτζὲμ πιλάφι *(adzém pilafi)*, 'Persian pillau' of hashed mutton.
ὀμελέττα *(omelétta)*, omelette.
αὐγό, αὐγά *(avgó, avgá)*, egg, eggs; αὐγὰ τηγανητά or μάτια *(avgá tiganitá* or *mátia)*, poached eggs; αὐγὰ φρέσκα *(avgá fréska)*, fresh eggs.

γιουβαρλάκια *(youvarlákia)*, dumplings.
τζουτζουκάκια *(tzoutzoukákia)*, dumplings with garlic *(skórdo)*.
τυρί *(tirí)*, cheese.
τυρὶ τῆς Σβίτσερης *(tirí tis Svítzeris)*, Gruyère cheese.
τυρὶ ροκφόρ, Roquefort cheese.
τουλουμοτύρι *(touloumotíri)*, goat's-milk cheese.
πουδίγγα *(pouthínga)*, pudding.
γλύκισμα *(glíkisma)*, sweets, pastry.
μπισκότο *(biskóto)*, biscuit.
χαλβά *(chalvá)*, a Turkish sweetmeat made of sesame and honey (μέλι); other sweetmeats are called *baklavá*, *galatoboúriko*, *loukoúmia* (comp. p. xxiv).
φροῦτα *(froúta)*, fruit.
μῆλον *(milon)*, apple.
ἀχλάδι *(achláthi)*, ἀπίδι *(apíthi)*, pear.
κεράσια *(kerásia)*, cherries.
φράουλαις *(fráoulaes)*, strawberries.
σταφύλια *(stafília)*, grapes.
σταφίδες *(staffíthes)*, raisins.
δαμάσκηνα *(thamáskina)*, plums.
ροδάκινα *(rothákina)*, peaches.
βερίκοκα *(veríkoka)*, apricots.
ἀμύγδαλα *(amígthala)*, almonds.
σῦκα *(síka)*, figs.
πορτοκάλι *(portokáli)*, orange; *mantharíni*, mandarin orange.
πεπόνι *(pepóni)*, melon; μία φέττα π. *(mía fétta p.)*, a slice of melon; καρπούζι *(karpoúsi)*, water-melon.
βούτυρο *(voútiro)*, butter.
ἁλάτι *(aláti)*, salt.
πιπέρι *(pipéri)*, pepper.
σίναπι *(sínapi)*, mustard.
γάλα *(gála)*, milk.
τσάϊ *(tsáï)*, tea.
νερό *(neró)*, water: κρύο νερό *(krío neró)*, fresh water; ζεστὸ νερό *(sestó neró)*, warm water.
ψωμί *(psomí)*, bread.

Wine (κρασί, *krassí;* οἶνος is also used in Athens on labels and in wine-lists; ἄσπρο, *áspro*, white, μαῦρο, *mávro*, red, κόκκινο, *kokkino*, light red). The ordinary wine of Greece, partly to increase its keeping power and partly from a curious freak of taste (p. xliii), is impregnated with resin, which at first makes it very unpalatable to strangers. This flavour is particularly strong in the 'Retsinato' of Attica (κρασὶ ρετσινάτο, *krassí retsinâto*), which foreigners rarely learn to appreciate (see, however, p. xxvii). In the wine of the Peloponnesus the resinous 'bouquet' is much less strong and after a few days scarcely interferes with the enjoyment of the liquor. An *Okά* (about $1^1/_5$ quart) of ordinary wine costs 60-80 l. in Athens, and somewhat less in other parts of the country. The usual order at a restaurant is either μισὴ ὀκᾶ (*missi okά*, $^1/_2$ oka) or ἑκατὸ δράμια (*ekató thrâmia*, 100 drâmia $= ^1/_4$ oka). Sometimes, especially in taverns, and small railway buffets, the wine is supplied not by measure but by the glass (generally only half full): ἕνα κρασί or κρασάκι (diminutive), *éna krassí* or *krassáki*, 5l. (in Athens sometimes 10 l.). At the chief hotels resinous wine is not supplied except on special application.

The ordinary beverage of foreigners in Athens, in Corfù, on board the Greek steamers, etc., is unresined wine ('boutílya', sometimes 'phiali', or bottle 1 dr., 'misi boutilya' $^1/_2$ dr.), which has a

somewhat insipid and weak flavour (comp. p. 11). Among better varieties are *Château Décélée* (from Tatoï; when old, dry and not too strong), *Côtes du Parnès*, *Mavrodaphne* from Kephallenia, *Demestika* and other wines of the Achaia Co. (p. 286); most of them, however, like the fine wines named at p. xliii, are too fiery for regular use. The white retsinato wine is recommended for general use outside Athens. French wines (4-10 fr. per bottle) are, of course, obtainable at Athens, Corfù, etc.

Cafés (καφενεῖα, *kafenía*) of all kinds abound in Greece, from the wretched wooden shed of the country-village up to the Athenian establishments handsomely fitted up in the Italian style. The coffee (ἕνα καφέ, *éna kafé*, a cup of coffee; δύο καφέδες, *thio kaféthes*, two cups of coffee) is served in the Oriental manner, *i. e.* in small cups with the grounds. As a rule it is already sweetened (καφὲ γλυκό, *kafé glikó*), but the visitor may order either a καφὲ μέτριο (*kafé métrio*), with little sugar, or a καφὲ σκέτο (*kafé skéto*), with no sugar. The usual charge is 10 l. per cup (15-20 l. at the larger Athenian cafés). It should be allowed to cool and 'settle' and then drunk carefully so as not to disturb the sediment at the bottom. — A favourite refreshment of the Greeks is λουκούμι (*loukoúmi*, pl. *loukoúmia*), a confection (resembling what is known in England as 'Turkish Delight') of sweetened gum and rose-water, often mixed with pistacchio nuts. Another is μαστίχα (*mastícha*), a liquor distilled from the gum of the mastix, which forms a milky, opalescent fluid when mixed with water. The ordinary price for a loukoumi or masticha is 5-10 l. The Greek for brandy is ῥακί (*rakí*, pl. *rakiá*).

A shoe-black (*loustros*), a characteristic figure in the streets of Greece and Italy, is always to be found in or near the cafés; 10 l. is paid for his services.

Tobacco (καπνός, *kapnós*, smoke), though made a government monopoly in 1887, is cheap, provided one is content, like the Greeks themselves, to smoke *Cigarettes*. A packet of ordinary tobacco costs 30-45 l.; a book of cigarette-papers (σιγαρόχαρτο, *sigarócharto*) 5 l. or, of a better kind ('Job'), 20-30 l.; Turkish tobacco (μυρωδάτος, aromatised), 50, 60, 80 l.; ready-made cigarettes 40-60 l. per packet. Small quantities only should be bought at a time, as the tobacco rapidly becomes dry and hot. *Cigars* (*poûra*, from the Spanish) are dear and to be had good only at Athens, Patras, Volo, and some other large towns. Those offered for sale in the smaller towns are generally very bad. — *Nargilehs* or *Water Pipes*, in which a peculiar kind of Persian tobacco (*toumbekí*) is used, may be obtained in the cafés. It requires a considerable effort to draw the smoke into the mouth, and at first the tobacco exercises a somewhat stupefying effect.

e. Money. Passports. Custom House.

Greece joined the Latin Monetary League in 1871, but owing to the unsatisfactory financial position of the country the currency consists almost entirely of paper. The gold coins (20, 10, 5 dr.) and silver coins (5, 2, 1, 1/2 dr., 20 l.) are seldom met with. The franc is called δραχμή *(drachmē, thrachmē,* pl. δραχμαῖς*)*, the centime λεπτόν *(leptón;* pl. *leptá).* The five-lepta piece, corresponding to the French sou or Italian soldo, is known as πεντάρα *(pendára,* pl. *pendárēs),* the ten-lepta piece as δεκάρα *(thekára).* In nickel there are coins of 20, 10, and 5 l.; in copper of 10, 5, 2, and 1 l. The money in ordinary circulation consists chiefly of notes of 1, 2, and 5 dr. There are banknotes for 10, 25, 100, 500 dr., and upwards, issued by the *Greek National Bank*, the *Ionian Bank*, and the *Epeiro-Thessalian Bank.* The 10 dr. notes were formerly divided into halves, each worth 5 dr., but these are no longer legal tender. The value of the 20 franc gold-piece (napoleon) had an average value in 1906-7 of 21 1/2-22 paper dr., i.e. the premium on gold was 7 1/2-10 per cent (previously it varied between 15 and 50 per cent.). As a general rule it is safer to refuse silver coins under 5 fr. Travellers should be on their guard against obsolete silver coins of the Latin Monetary League (e.g. French pieces of Louis Philippe), also against all Italian silver coins, and Greek coins with the head of King Otho. This warning applies especially to Corfù, where importunate money-changers board the steamers.

The best medium for the transport of large sums is *French* or *English Gold, Letters of Credit, English Banknotes,* or *Circular Notes;* the latter may be obtained at any of the principal English or American banks. French banknotes are favourably received in Athens; German banknotes less so, and German gold not at all. English gold always commands ready acceptance, the exchange for a sovereign varying from 27 dr. to 27 dr. 60 l. (paper currency). Money sent to Greece should either be in the form of cheques (upon Paris) or (less recommended) by post office money-order (maximum from Great Britain, 40*l.* = ca. 1000 fr.), payable at Athens, the Piræus, Patras, Corfù, Syra, or Volo. Inland post office orders up to the value of 500 dr. may be obtained. The *Greek National Bank* (Ἐθνικὴ Τράπεζα) has agencies (ὑποκατάστημα, pl. ὑποκαταστήματα) in all the larger provincial towns. Small sums of gold may be converted into paper at the stalls of the money-changers, after noting the rate of exchange in the newspapers (most conveniently at Athens, p. 13). In the Handbook the contractions fr. and c. are used for prices in gold, dr. and l. for prices in paper-money.

Passports are not necessary in Greece, but will often be found useful, especially for a tour in the interior (visa of a Greek consul, 3*s.*). Registered letters, for example, are not delivered to strangers unless they can establish their identity by some such document; and the countenance and help of the British and American consuls must also depend upon the proof of nationality offered to them by the traveller. For entering Turkish territory a passport, with the visa of the Turkish consul, is absolutely necessary.

Passports may be obtained from the Foreign Office direct (fee 2*s.*) or through *Buss*, 4 Adelaide St., Strand (charge 4*s.*); *C. Smith & Sons*, 23 Craven St., Charing Cross (3*s.*); *Thomas Cook & Son*, Ludgate Circus (3*s.* 6*d.*); or *Henry Blacklock & Co.* (Bradshaw's Guides), 59 Fleet St. (5*s.*). — In the United States applications for passports should be made to the *Passport Bureau*, State Department, Washington, D.C.

Custom House. The custom-house examination is generally lenient, and small articles of luggage are seldom interfered with. The objects sought for are new articles, which might have a commercial value, and cigars, the duty on which is high. The luggage of departing travellers is searched to see that it contains no *Antiquities*, which it is forbidden to take out of the country without a certificate from the General Ephoros (p. 14), for which a charge is made.

f. Post and Telegraph Offices.

Letters (γράμματα, *grámmata*, or ἐπιστολαί, *epistolaes;* comp. p. xxxviii) may be addressed *poste restante* or, still better, to the hotel or boarding-house where the visitor intends residing. The address should be in French. When asking for letters the traveller should present his visiting-card instead of giving his name orally. — Letter of 20 grammes to any of the states included in the postal union 25 l.; letter of 15 gr. (1/2 oz.) within the kingdom of Greece 20 l., by town-post in Athens 10 l.; registration fee *(chargé*, συστημένο, *sistiméno)* 25 l. — Postcard (δελτάριον ἐπιστολικόν, *theltárion*, pl. *theltária*) 5 l. for inland, 10 l. for foreign use. — Book-packets (ἔντυπα, *entypa;* maximum weight 2 2/5 lbs.) and samples of no value (δείγματα ἐμπορευμάτων, *theigmata emporevmatōn;* max. weight 350 gr.; minimum charge 10 l.), 5 l. per 50 grammes.

In the larger towns the post-office is open daily from 8 or 9 a.m. to 6 or 7 p.m., excluding the midday hours, 12 to 2 or 3; in smaller places the office-hours are sometimes very short.

Telegrams within the kingdom, including the islands, 6 words 50 l., 7-15 words 1 dr., each additional word 5 l.; special telegrams (*chargé*), the delivery of which is telegraphically confirmed, cost 1 dr. more. By the wires of the *Eastern Telegraph Co.* a short telegram costs 85 l., up to 15 words, 1 dr. 75 l., a special telegram 3 dr. 75 l. Telegrams to foreign countries from the Greek mainland pay an initial charge of 25 l. in addition to the following rate per word (no word to have more than 15 letters): *Great Britain* 62 1/2 c., *France* 53 1/2, *Germany* 36, *Switzerland* 49, *Austria* and *Hungary* 28, *Denmark*, *Holland*, and *Belgium* 57, *Russia* 68 1/2, *Russia* viâ Syra and Odessa 78 1/2, *Turkey in Europe* viâ Larissa 26 1/2, viâ Chios 36 1/2, *Turkey in Asia* 36 1/2, *Crete* viâ Syra 36 1/2, *Alexandria* 125 c. To the *United States* each word costs from 1 dr. 57 to 2 dr. 37 1/2 c., according to locality; to *Canada*, *Nova Scotia*, or *Newfoundland*, 1 dr. 57 c. — Telegrams from any of the islands cost 3 1/2 c. per word more.

g. Climate. Health.

It is now considered as fairly established that the climatic and atmospheric conditions of Greece have remained on the whole unaltered since the earliest historical period. The destruction of the forests in many places has, however, undoubtedly influenced the amount of the rainfall and hence has modified the state of agriculture.

The following statements are founded on observations made at the Observatory at Athens (p. 73). With a mean barometrical height of 29.5 in. at Athens, the annual *Humidity* is 41%, the *Rainfall* is 13.2 in., distributed over about 100 days; the *Mean Temperature* in Jan. is 46.4° Fahr., in July 80.6°, for the whole year 63.3° (for the entire kingdom the corresponding figures are 46.4-52°, 75-84°, and 62.6-66°). About 14 *Thunder Storms* occur annually. *Snow* falls on 4-5 days yearly. The S.W. and N.E. winds are the most prevalent.

A *Clear Sky* in the strictest sense of the term, when the sky appears absolutely cloudless both by day and night, is of rare occurrence even in Athens. In the ordinary sense of the word, however, Attica may claim about 300 sunny days in the course of the year, and the other coast districts scarcely fewer. Days and nights on which the sky is perfectly cloudy are also rare, about ten occurring in a year. In summer the clouds generally appear in the morning only. *Dew* is scarcely, if at all, known in summer (May-Sept.), but a slight fall of dew may occur at other seasons under favourable conditions. *Fog* or *Mist* is rare.

The general **Rules of Health** to be observed in Greece are similar to those required in S. Italy and other southern lands. The visitor should invariably be somewhat more warmly clad than in a similar temperature at home, and he should never leave the house without an overcoat or plaid, to be donned on passing from sunshine to shade, when sitting in a boat or carriage, and in the evening. The sun is so strong even in winter that the difference of temperature in the shade is very marked. In the cooler seasons the traveller should avoid sitting in the shade, especially on the cold stones of ruined buildings. It is also necessary to be warmly covered during sleep; the supply of bed-clothes at the hotels and lodging-houses is apt to be scanty. Catching cold is often a much more serious affair than in cooler climates, and the first symptoms should be carefully attended to.

The Water of Greece, except in the mountainous districts, is seldom thoroughly pure or wholesome, and the traveller should quench his thirst mainly with wine, tea, coffee, and the like. The good qualities of the resinous wine mentioned at p. xxiii are highly extolled by those who are used to its peculiar flavour, especially in stomachic derangements occasioned by the unusual food.

Malarial Fever is endemic only in a few of the low-lying plains, such as those of Bœotia, Argos, Laconia, and Elis, and generally manifests itself in the form of ague. Travellers who take sufficient

nourishment and observe the most ordinary precautions are much less likely to suffer from it than the poorly-fed and badly-housed natives. They should be on their guard against the vapours rising from the ground after heavy rain, and should avoid the evening, night, and early-morning air as much as possible, especially when fasting. A moderate use of spirits is said to be a prophylactic against fever, and quinine and change of air are the best cures.

Of **Physicians** (ἰατρός, *iatrós*, pl. *iatrí*) there is no lack in Greece, and those in Athens and the other large towns may generally be trusted, though they prescribe more drugs than is now usual in W. Europe. Most of them have studied in France or Germany and can speak French or German. Physicians are found even in the smaller towns and villages, though generally of an inferior type; not unfrequently they are the provincial mayors (demarchs). — The best HOSPITAL in Athens is the *Evangelismos* (p. 13).

II. The Modern Greek Language.

The language of the modern Greeks (*ta hellēnikâ*, *ta româïka*) was long regarded by scholars as a semi-barbarous dialect, compounded of the most heterogeneous elements and destitute of any connection with classic Greek. Now, however, the divergences which exist between modern and ancient Greek, undeniable as these are, are considered merely as the natural results of the historical vicissitudes of the Greek people and of the foreign yoke which oppressed them for centuries. The uncertainty which prevails on many isolated points is explained chiefly by the fact that no universally popular work by an influential writer, and no authoritative lexicon to give an academic ruling on the vexed questions, have as yet appeared.

The language and literature of Hellas were spread by the Macedonians throughout all their conquered empire; and the Attic dialect (with some modifications), both in virtue of the fact that it was affected by the educated Macedonians, and in virtue of the masterpieces of literature that were composed in it, became the most authoritative of all. It was a matter of course that when the Roman empire was divided this common dialect *(Koinē)* became the language of the court at *Byzantium*. It continued to be the official language of the empire throughout the middle ages, and under the Turkish conquerors it maintained itself among the Greek provinces and towns, until finally the emancipation of Greece lent it a new impulse. The modern dialects spoken to-day in Crete, Cyprus, Arcadia, etc., are all branches of this language which was founded on Attic Greek, and thus have no historical connection with the ancient dialects spoken in these places. The speech of the Tshakones (p. 324), however, is perhaps an exception to this statement.

Modern literary or written Greek, the so-called καθαρεύουσα *(katharévousa)*, to a certain extent approximates to classic Greek, so that, *e.g.*, the newspapers may be read with little difficulty by those who are acquainted with the latter. But with the spoken language (δημοτική, *thēmotikē*) it is very different. Even the most accomplished classical scholar fails to understand this, without special study. The method of pronunciation which prevails is Reuchlin's system (brought from Constantinople in 1453 by John Lascaris and his fellows, and taught in Italy for several years), and differs very essentially from the Erasmian system, which has been adopted by western scholars; while entirely new words for the ordinary articles of everyday life have superseded the classic terms. Anyone, however, who is fairly well versed in the ancient language, will find it easy to acquire a sufficient acquaintance with the modern tongue for the purposes of travel in the course of a month's study at Athens under a good instructor, for whom enquiries may be made at the booksellers' shops. The following summary is limited to a few of the most essential points; and its object will be attained if it places those travellers who have not leisure to acquire a more satisfactory knowledge of modern Greek, in a position to ask an occasional question or make an occasional request. Even when the traveller is accompanied by a courier, he will often find it useful to be able to address a guide or inn-keeper directly. *Vincent & Dickson's* 'Handbook to Modern Greek' (2nd ed., 1881; Macmillan, London) and *Jannaris's* Historical Greek Grammar (1897) will be found convenient for further study.

Pronunciation. Vowels: α, ε, and ο are pronounced like *a* in 'father', *e* in 'pet', and *o* in 'for'; ω is sounded like o in 'fore', but can scarcely be distinguished from ο in ordinary conversation. The commonest vowel-sound is *ee* (the Italian *i*), as in 'feet', for not only are the letters η, ι, and υ so pronounced, but also the diphthongs ει, οι, and υι. In transliteration for pronunciation this *ee*-sound is represented throughout the Handbook (except in the case of proper names; comp. p. xl) by the letter *i*, pronounced in the Italian fashion. The remaining diphthongs are pronounced: αι like *ae* or *e* (in pet); ου like *oo;* αυ, ευ, ηυ, and ωυ like *af, ef, eef, of* before κ, π, τ, χ, φ, θ, σ, ψ, in other cases like *av, ev, eev, ov*.

Consonants. β is sounded like *v*; γ and χ before α, ο, ου, or ω, are hard, before the various *e* and *ee*-sounds γ is pronounced *y*, and χ like the guttural *ch* in the Scottish 'loch' or the German 'nicht'; δ (represented on the large map by *dh*) is pronounced like *th* in 'the', θ like *th* in 'thin', except after σ, χ, φ, αυ, or ευ when it has the sound of *t;* ζ is the English *z* or soft *s* as in rose; σ has almost always the hissing sound of *ss*, both at the beginning and in the middle of words; σχ has a kind of double sound, *s'ch;* π and τ are generally hard, like *p* and *t*, but π after μ, and τ after ν are softened into *b* and *d* (*e.g.* Ὄλυμπος = ólimbos, τριάντα = triánda);

φ is *f*, and γγ is pronounced like *ng*; μπ at the beginning of words has the sound of *b*, thus μπύρα = byra (beer). The remaining consonants are sounded like the corresponding consonants in English; but it must be noted that final ν and ς are generally elided in colloquial Greek, even when they appear in the written tongue (*e.g.* Κατάκωλον = Katákolo). The *spiritus asper*, or rough breathing (῾), though still written, is never sounded, like *h* mute in French (῾Όμηρος = ómiros, Homer).

The English traveller who has learned to pronounce Greek at school according to quantity will find the changes of pronunciation in particular letters far less troublesome than the abandonment of all regard to quantity and the adoption of accents instead. The natives will hardly understand the most correct sentence if it be pronounced with the wrong accents. Thus even μάλιστα, the ordinary affirmation for 'very well', is not comprehended if pronounced μαλίστα. This therefore should in the first place occupy the English student's attention.

Substantives. The number of *Diminutives* in modern Greek is striking, though they are not all diminutives in meaning: *e.g.* μοσχάρι (moschári, from μόσχος), calf; ἀρνάκι (arnáki, from ἀρνί) lamb; βαμβάκι (vamváki), cotton. *Intensives* are, on the other hand, rare: *e.g.* κουτάλα (koutála), table-spoon, from κουτάλι, spoon.

Omissions of Short Vowels at the beginning of words are not uncommon: *e.g.* φίδι (fíthi, from ὀφίδιον), snake; σπίτι (spíti, from ὁσπίτιον), house; μάτι (máti, from ὀμμάτιον), eye, large spring; φρύδι (fríthi, from ὀφρύδιον), eye-brow. — Modern nominative-forms have in many cases been constructed by taking the oblique cases of classic forms. Masculine substantives of this kind are κλητῆρας (klitíras, from κλητήρ, public messenger or servant), policeman; πατέρας (patéras, from πατήρ), father; ἀέρας (aéras, from ἀήρ), air, wind; feminine examples are μητέρα (mitéra, from μήτηρ), mother; γυναῖκα (yinæka, from γυνή), woman; χῆνα (chína, from χήν), goose; ὄρνιθα (órnitha, from ὄρνις), hen.

Modern Greek has fewer *Case Endings* than classic Greek, but it has a more fully developed system of declensions than the Romance languages, which rely largely on prepositions. An approach to this latter system is, however, seen in the dative case, at one time usually represented by the genitive form, but now even more frequently by εἰς (is) with the accusative; *e.g.* instead of εἶπα τῆς κυρίας (ípa tis kirías), 'I said to the lady', the form εἶπα εἰς τὴν κυρίαν (ípa tin kirían). — Final ν in the accusative is very frequently dropped; *e.g.* for μὰ τὸν θεόν ('by God!') one usually hears μὰ τὸ θεό (ma to theó); but in the definite article followed by a vowel or by κ, π, or τ (*k*, *p*, and *t*) it is retained; *e.g.* τὸν καϊμένο (ton kaïméno), 'poor fellow!' When the final ον of diminutives is dropped the oblique cases are formed from the stem so shortened: *e.g.* instead of νησίον (nisíon, island, for νῆσος) the nominative form is νησί (nisí), Gen. νησιοῦ (nisïoú), Nom. pl. νησιά (nisïá), Gen. pl. νησιῶν (nisïōn); πόδι (póthi, for póthion, foot), ποδιοῦ (pothioú), πόδια (póthia), ποδιῶν (pothión). — The nominative,

accusative, and vocative plural of feminine nouns in α and η (*a* and *i*) end in αις (short *aes*, or *es*); *e.g.* αἱ κυρίαις (æ kiríæs), the ladies, πολλαῖς γυναῖκαις (pollæs yinékæs), many women. — There is no dual number in modern Greek.

The numeral ἕνας, μία, ἕνα (énas, mía, éna; comp. p. xxxii) is used as an indefinite article.

Comparison of Adjectives. The *Comparative* is usually formed by prefixing πιό (pió, for πλέον) to the positive; the *Superlative* by prefixing the article to the comparative. But a few adjectives compared in the ancient manner have survived, as καλλίτερος (kallíteros), better; χειρότερος (chiróteros), worse; but πιὸ καλός (pió kalós) is also used. 'Than' after comparatives is ἀπό (apó, ap') with the accusative; 'still' (as in 'still more') is ἀκόμη (akómi).

Adverbs usually end in α (*a*); *e.g.* καλά (kalá), well; κακά (kaká), badly; λαμπρά (lambrá), splendidly; ἄσχημα (ás'chima), horribly; some are preserved in the ancient form (much, very = πολύ, few = ὀλίγο, more = πιό, etc.).

Pronouns. *Personal*: ἐγώ (egó), I; ἐμοῦ or μοῦ (emoú, mou) and ἐμένα (eména), mine; ἐμένα is also used for the dative and accusative. — ἡμεῖς (emís), we; ἡμᾶς or μᾶς (emás, mas), us.

σύ or ἐσύ (sí, esí), thou; gen. and dat. σοῦ, σένα, or ἐσένα (sou, séna, esséna), thine, to thee; acc. σέ or ἐσένα (sé, esséna), thee. — σεῖς or ἐσεῖς (sis, esis), you; σᾶς or ἐσᾶς (sas, esas), you (acc.).

αὐτός, αὐτή, αὐτό (aftós, aftí, aftó), he, she, it; gen. and dat. αὐτοῦ (aftoú), or του (tou), αὐτῆς (aftís) or της (tis); etc. — I myself, ἐγὼ ὁ ἴδιος (egó o ídios).

Possessive. The possessive is usually expressed by the enclitic genitive of the personal pronouns; *e.g.* τὸ σπίτι μου (to spíti mou), my house. It is emphasized by prefixing ἰδικός or δικός (thikós) to the personal pronouns: thus, δικός μου, my, δικός σου, thy; δικός του, his; δικός μας, our; δικός σας, your; δικός των, their.

Interrogative. Ποιός, ποιά, ποιό (piós, piá, pió), who or which; pl. ποιοί, ποιαίς, ποιά (pií, piæs, piá). The Gen. (or Dat.) sing. of ποιός and ποιόν is ποιανοῦ (pianoú), of ποιά, ποιανῆς (pianís); Gen. pl. for all genders ποιανῶν (pianōn). — τί (ti), what?, what kind of?

Demonstrative. Τοῦτος, τούτη, τοῦτο (toútos, toúti, toúto), this. But αὐτός, αὐτή, αὐτό (see above) is more commonly used. — ὁ ἴδιος (o ithios), the same (emphatic).

Relative. For all genders and both numbers: ποῦ (pou); besides which ὁ ὁποῖος (o opíos), declined like an adjective, is most commonly used.

Indefinite. Κανένας, καμμιά, κανένα (kanénas, kammiá, kanéna), some one, some; with δέν (dén) = no-one, none.

ἄλλος, ἄλλη, ἄλλο (allos, alli, allo), other; ὅλος, ὅλη, ὅλο (olos, oli, olo), whole, in the pl. all.

Prepositions. The common people rarely use any prepositions except those that govern the accusative. Instead of ἐν Ἀθήναις (en

Athínæs), the common phrase is στὰς (contraction for εἰς τὰς) Ἀθήνας (stas Athínas) or στὴν (for εἰς τὴν) Ἀθῆνα (stin Athína). In many cases an adverb is prefixed: *e.g.* μπροσθὰ εἰς (brostá is) 'before' (instead of πρό with the Gen.). 'Beside' ('near', 'at') is usually κοντά (kondá), 'with' μαζύ (mazí), to which the enclitic genitives μου, σου (mou, sou) are added: *e.g.* κοντὰ μου, σου 'beside me', 'beside you', 'at my house', 'at your house'; but κοντὰ 'ς αὐτόν (kondá 's aftón), 'beside him', 'at his house'. 'Without' is χωρίς (chorís). 'Until' or 'as far as' is ἴσα μέ (ísa me); *e.g.* ἴσα μὲ τὸν δρόμον (ísa me to thrómo), 'as far as the road'. A few abbreviated formations are in common use: *e.g.* πρὸ πολλοῦ (pro polloú), 'long ago'.

Conjunctions. Καί *(kae)*, and, also; διότι (thióti), then; μά (ma), but; ἀλλά (alla), but; λοιπόν (lipón), so, thus; ὅτι (oti), that πῶς (pos), that; διὰ νά (thia na), in order that; ἄν (an), if.

Numerals. *Cardinal* and *Ordinal*.

1.	ἕνας, μία, ἕνα (énas, mía, éna). Gen. ἑνός, μιᾶς, ἑνός (enós, miás, enós). Acc. ἕναν, μίαν, ἕνα (énan, mían, éna).	πρῶτος, πρώτη, πρῶτον (prótos, próti, próton).
2.	δύο (thío, thyo).	δεύτερος, -η, -ον (théfteros, -i, -on).
3.	τρεῖς, neut. τρία (trís, tría). Gen. τριῶν (trión).	τρίτος, -η, -ον (trítos, -i, -on).
4.	τέσσαρες, τέσσαρα (téssares, téssara). Gen. τεσσάρων.	τέταρτος (tétartos), etc.
5.	πέντε (pénde).	πέμπτος (pémptos).
6.	ἕξ or ἕξι (éx, éxi).	ἕκτος (éktos).
7.	ἑφτά (eftá).	ἕβδομος (évdomos).
8.	ὀχτώ (ochtó).	ὄγδοος (óchthoos).
9.	ἐννέα or ἐννεά (ennéa, enneá).	ἔνατος (énnatos).
10.	δέκα (théka).	δέκατος (thékatos).
11.	ἕνδεκα (éntheka).	ἑνδέκατος (enthékatos).
12.	δώδεκα (thótheka).	δωδέκατος (thothékatos).
13.	δεκατρεῖς, neut. δεκατρία (thekatrís, thekatría).	δέκατος τρίτος (thékatos trítos).
14.	δεκατέσσαρες or δεκατέσσαρα (thekatéssares, -téssara).	— τέταρτος.
15.	δεκαπέντε (thekapénde).	— πέμπτος.
16.	δεκαέξ (thekaéx; usually, thekáxi).	— ἕκτος.
17.	δεκαεφτά (thekaeftá).	— ἕβδομος.
18.	δεκαοχτώ (thekaochtó).	— ὄγδοος.
19.	δεκαεννέα or δεκαεννεά (thekaenméa, -enneá).	— ἔνατος.
20.	εἴκοσι (íkossi).	εἰκοστός (ikostós).
21.	εἰκοσιένα (ikossi-éna), -μία, -ένν.	εἰκοστὸς πρῶτος (ikostós prōtos)

30. τριάντα (triánda).
40. σαράντα (saránda).
50. πενῆντα (penínda).
60. ἑξῆντα (exínda).
70. ἑβδομῆντα (evthomínda).
80. ὀγδῶντα (ochthónda).
90. ἐννενῆντα (ennenínda).
100. ἑκατόν (ekató[n]).
101. ἑκατὸν καὶ ἕνας (ekatón kæ énas).
200. διακόσιοι, -αις, -α (thiakóssi-i, -æs, -a).
300. τριακόσιοι, etc. (triakóssii).
400. τετρακόσιοι (tetrakóssii).
500. πεντακόσιοι (pendakóssii).
600. ἑξακόσιοι (exakóssii).
τριακοστός (triakostós).
τεσσαρακοστός (tessarakostós).
πεντηκοστός (pendikostós).
ἑξηκοστός (exikostós).
ἑβδομηκοστός (evthomikostós).
ὀγδοηκοστός (ochthoikostós).
ἐννενηκοστός (ennenikostós).
ἑκατοστός (ekatostós).
700. ἑφτακόσιοι (eftakóssii).
800. ὀχτακόσιοι (ochtakóssii).
900. ἐννεακόσιοι (enneakóssii).
1000. χίλιοι (chílii).
2000. δύο χιλιάδες (thío chiliádes).
1,000,000. ἕνα ἑκατομμύριον (éna ekatommírio).

Numeral Adverbs. Μία φορά (mía forá), once; δύο φοραῖς (thío foræs), twice, etc. Βολά (volá), pl. βολαῖς (volæs), is also used instead of φορά.

Fractions. Τὸ ἥμισυ or μισό (tó ímissi or missó), the half; ἕνα τρίτον (éna tríto), a third; δυόμισυ (thiómissi), $2\frac{1}{2}$, etc.

Percentage = τοῖς ἑκατόν (tís ekatón): *e.g.* 5 per cent = πέντε τοῖς ἑκατόν (pénde tís ekatón).

Verbs. All verbs end in ω. The optative and infinitive moods have disappeared, the latter being now expressed by νά (na, originally ἵνα) with the subjunctive. The present participle active, which is indeclinable, ends in -όντας, -ῶντας (-óndas, -ōndas). Perfect participles passive are frequently formed from intransitive verbs: *e.g.* ἱδρωμένος (ithrōménos), perspiring; διψασμένος (thipsasménos), thirsty. The simple active perfect in its original signification has disappeared; the current forms are aoristic in their significance: *e.g.* εὑρῆκα (vríka) = ηὗρα (ívra), I found. The real perfect is expressed by a circumlocution: *e.g.* ἔχω γράψει (échō grápsi) = I have written. The aorist, however, is usually employed. The 2nd pers. only is used in the imperative, the other persons being supplied by the subjunctive prefixed by νά (na), or by ἄς (as): *e.g.* νὰ ἰδοῦμε or ἄς ἰδοῦμε (na, as ithoúme), instead of ἴδωμεν, 'let us see'. The question of the augment presents considerable difficulty; it must here suffice to note that there is no reduplication and that certain compound verbs take a double augment: *e.g.* ἐκατέλαβα (ekatélava) or ἐκατάλαβα (ekatálava) and κατάλαβα (katálava), 'I have understood'. Among the contracted verbs those in άω are the most numerous; those in όω become ώνω.

εἶμαι (ímæ), I am.
εἶσαι (íssæ), thou art.
εἶνε (íne), he, she, or it is.
ἤμουνα (ímouna), I was.
ἤσουνα (íssouna), thou wast.
ἦτανε (ítane), he, she, or it was.

εἴμασθε (ímaste), we are.	ἤμασθε (ímaste), we were.
εἶσθε (íste), you are.	ἦσασθε (ísaste), you were.
εἶνε (íne), they are.	ἦτανε (ítane), they were.
ἔχω (échō), I have.	εἶχα (ícha), I had.
ἔχεις (échis), thou hast.	εἶχες (íches), thou hadst.
ἔχει (échi), he has.	εἶχε (íche), he had.
ἔχομεν (échome), we have.	εἴχαμε[ν] (ícha me[n]), we had.
ἔχετε (échete), you have.	εἴχατε (ícha te), you had.
ἔχουν[ε] (échoun[e]), they have.	εἴχαν[ε] (ícha n[e]), they had.
λέγω, λέω (léō), I say.	εἶπα (ípa), I said.
λέγεις, λές (lés), thou sayest.	εἶπες (ípes), thou saidst.
λέγει, λέει (lé-ï), he says.	εἶπε (ípe), he said.
λέμε (léme), we say.	εἴπαμε (ípame), we said.
λέτε (léte), you say.	εἴπατε (ípate), you said.
λένε (léne), they say.	εἴπανε (ípane), they said.
θέλω (thélō), I will.	ἤθελα (íthela), I would.

The common people invariably use the second person singular in conversation; the educated classes follow the custom of W. Europe and use the second person plural.

Common Words and Phrases†.

Yes, ναί (næ); certainly, μάλιστα (málista), βέβαι(α) (vévæ).
No, ὄχι (óchi); certainly not, διόλου (thiólou).
Nothing, τίποτε (típote), τίποτες (típotes), τίποτα (típota).
Much, πολύ (polí); little, ὀλίγο (olígo).
I thank, εὐχαριστῶ (efcharistó). I ask, παρακαλῶ (parakaló).
Not, used with verbs, δέν (then): *e.g.* δὲν τὸ κάνω (then to káno), I do not do it; with the Imperative μή (mí), *e.g.* μὴ τὸ κάνῃς (mi to kánis), do not do that! — Not I, ἐγὼ ὄχι (egó óchi).
Good day, καλὴ [ἡ]μέρα (kalí méra); good evening, καλὴ [ἑ]σπέρα (kalí spéra); good night, καλὴ νύκτα or νύχτα (kalí níkta or níchta). Another popular greeting is [ὑ]γειά σου (pronounced yássou), your health!
Welcome! καλῶς ὁρίσατε (kalos oríssate); the appropriate answer is καλῶς σας ηὕραμε (kalós sas ívrame), we found you well.
Farewell! χαίρετε (chærete) or ἔχετε ὑγείαν (échete yá).
Au revoir! καλὴν ἀντάμωσιν (kalín andámosin)!
Pleasant journey! καλὸ ταξείδι (kaló taxíthi), καλὸ κατευόδι (kaló katevóthi) or στὸ καλό (sto kaló)!
How are you? τί κάνεις, κάνετε (tí kánis, kánete)?
He (she) is well, εἶνε καλά (íne kalá); ill, ἄσχημα (ás'chima); middling, ἔτσι κέτσι (étsi kétsi).
Very good, πολὺ καλά (polí kalá).

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† It should be remembered that ὁ is throughout sounded like the soft *th*; thus δέν, 'not' is pronounced exactly like the English word *then*.

What do you wish, seek, order? τί ἀγαπᾶτε, τί ζητεῖτε, ὁρίστε, used without τί (tí agapáte, tí zitíte, oríste)?

Do you speak Greek, German, French, English? ὁμιλεῖτε ῥωμαΐϊκα (ἑλληνικά), γερμανικά, γαλλικά, ἀγγλικά (omilíte rōmǽika [elliniká], yermaniká, galliká, angliká)?

I understand, καταλαμβάνω or ἐννοῶ (katalamváno, ennoó); I do not understand, δὲν κ. or δὲν ἐ. (then k. or then ennoó).

Speak slowly, προφέρετε ἀργά (proférete argá).

It is good, enough, εἶνε καλό, ἀρκετό (íne kaló, arketó); it will do, ἀρκεῖ, φθάνει (arkí, ftáni).

I like that, αὐτὸ μοῦ ἀρέσει (aftó mou aréssi).

It does not matter, δὲν πειράζει (them birási).

I do not think so, δὲν τὸ πιστεύω (thén do pistévo).

Long live the king, ζήτω ὁ βασιλεύς (zíto o vassiléfs).

Consul, πρόξενος (próxenos); consulate, προξενεῖον (proxenío).

Red, κόκκινος (kókkinos); black, μαῦρος (mávros); grey, ψαρός (psarós) or σταχτί (stachtí).

Place, village, town, chapel (church), τόπος, χωριό, πόλις, ἐκκλησία (tópos, chorió, pólis, ekklissía); ὁ χωρικός (o chorikós), the peasant; χωριάτης (choriátis), clodhopper.

The words ἅγιος, ἁγία (saint, masc. and fem.) occurring in many names of churches and villages, should, strictly speaking, be pronounced *áyios*, *ayía*, according to the rules at p. xxix, but in ordinary language they are sounded *áyos*, *áya*, and when the following name begins with a vowel, they are completely incorporated with it, so that, *e.g.*, *Hagios Ioannes* is pronounced *Aïánn(i)s*.

Mountain, plain, rock, mud, βουνό, κάμπος, πέτρα, λάσπη (vounó, kámbos, pétra, láspi).

Shop (general dealer), μπακκάλι (bakkáli), μαγαζί (magasí).

Druggist's shop, σπετσαρία (spetzaría), φαρμακεῖον (farmakío).

Coffee-house, καφενεῖον (kafenío).

Tobacconist's, καπνοπωλεῖον (kapnopōlío).

Confectioner's, ζαχαροπλαστεῖον (zacharoplastío).

School, teacher, σχολεῖον, διδάσκαλος (scholío, thiháskalos).

House, σπίτι (spíti); garden, περιβόλι (perivóli); court, αὐλή (avlí).

Where does Mr. N. live? ποῦ κατοικεῖ ὁ κύριος N. (pou katikí o kýrios N.)?

Is he (she) at home? εἶνε στὸ σπίτι (íne stó spíti)?

Come in! (literally 'forwards'), ἐμπρός (embrós)!

He has gone out, ἐβγήκε (evyíke).

He will come immediately, τώρα ἔρχεται (tóra érchetæ).

When can I see Mr. N.? πότε ἐμπορῶ νὰ ἰδῶ τὸν κύριον N. (póte boró ná ithō tón kírion N.)?

Concierge, πορτιέρης or θυρωρός (portiéris, thirōrós).

To the right, to the left, δεξιά (thexiá), ἀριστερά (aristerá).

Above, below, ἀπάνω (apánō), κάτω (kátō).

Beyond, πέρα ἀπό (péra apó); far away, μακρυά (makryá).

Adjoining, next, δίπλα (thípla); near, κοντά (kondá).

I START, ἀναχωρῶ (anachōró).
I walk, περιπατῶ (peripató) or πάω (= πηγαίνω) περίπατον (páō perípato); walk, περίπατος (perípatos).
I arrive, arrived, φθάνω (ftánō), ἔφθασα (éftasa).
Take care! πρόσεξε! προσέξατε (prósexe, prosέxate).
Gently! slowly! σιγά σιγά (sigá sigá).
Quick! γρήγορα (grígora)!
Give me a switch! δῶσε μου μία βέργα (thósse mou mía vérga)!
Horse, mule, ἄλογον, μουλάρι (álogo, moulári); ζῶον (zōo) is used of either; ass, γαϊδοῦρι (gaïthoúri).
Carriage, cart, ἅμαξα, κάρρο (ámaxa, kárro), σοῦστα (p. xvii; soústa).
Carriage-cover, κοπέρτα (kopérta); open the c.-c., ἄνοιξε τὴν κ. (ánixe tin k.); close the c.-c., βάλε τὴν κ. (vále tin k.).
Horse-cloth, ἐπίστρωμα ἐφιππίου (epístroma efippíou), more commonly κιλίμι τοῦ ἀλόγου (kilími tou alógou).
Travelling servant (groom, horse-boy), ἀγωγιάτης (agōyátis).
Luggage, τὰ πράγματα (ta prágmata), τὰ ροῦχα (ta roúcha); the latter is also a very common expression for linen (properly ἀσπρόρουχα, asprόroucha), clothes, utensils, etc.
Valise, βαλίζα (valísa); trunk, μπαοῦλο (baúlo).
I have lost the stick, ἔχασα τὸ μπαστοῦνι (échassa to bastoúni).
Bridle, καπίστρι (kapístri). Stirrup, σκάλα (skála).
Tie it fast! δέσ' το καλά (thes to kalá)!
Take this (here!), πάρε το (páre to)!
What is this called? πῶς ὀνομάζεται [or το λένε] αὐτό (pos onomázetæ [or to léne] aftó)?
Let us start! νὰ φύγωμε (na fígome)! Ready, ἕτοιμος (étimos).
Whither are we going? ποῦ πᾶμε (poú páme)?
Do you know the way? ξεύρεις τὸν δρόμον (xévris ton thrómo)?
Have you often made the journey? ἔκαμες πολλαῖς φοραῖς τὸν δρόμον (ékames pollǽs forǽs ton thrómo)?
The day's journey, τὸ ἀγώγι (to agóyi), used generally for any stage traversed or to be traversed on horseback or by driving in one day, as well as for the money paid for it. — ἔχομεν δύο ἀγώγια (échome thío agóyia), it is two days' journey.
I ride, καβαλλικεύω (kavallikévo).
I mount, ἀναβαίνω (anavǽno).
Wait, I am going to dismount, στάσου νὰ καταβῶ (stássou na katavó).
I am taking a rest, ἀναπαύομαι (anapávomæ).
I wish to walk, θέλω νὰ ὑπάγω μὲ τὰ πόδια (thélo na páo me ta pothia).
Excuse me, how far is it from here to Phyle? συγχωρεῖτε, πόσον μακρυὰ εἶνε ἀπὸ ᾿δῶ εἰς τὴν Φυλήν (sinchoríte, pósso makryá íne apo thó is ti Filí)?
Is this the right way to...? εἶνε ὁ καθαυτὸς δρόμος εἰς... (íne o kathaftós thrómos is...)?

Is there an INN here? ἔχει ἐδῶ ἕνα ξενοδοχεῖον (échi ethó éna xenothochío)? Eating-house, ἐστιατόριον (estiatório).

Have you a room? ἔχετε ἕνα δωμάτιον (échete éna thomátio)? with two, three beds, μὲ δύο, τρία κρεββάτια (me thío, tría krevátia)?

Food, φαγητά (fayitá). See also p. xxii.

Dinner, γεῦμα (yévma). Supper, δεῖπνον (thípno).

Knife, μαχαῖρι (machæri); fork, πηροῦνι (piroúni); spoon, κουτάλι (koutáli).

Glass, ποτῆρι (potíri). Serviette, towel, πετσέτα (petséta).

Fire, light, φωτιά (fōtiá); matches, σπίρτα (spírta); candles, κερί (kerí).

Table, τραπέζι (trapézi). Can, κανάτι (kanáti).

Chair, chairs, καρέκλα, καρέκλαις (karékla, karéklæs or karékles).

Soap, σαπούνι (sapoúni). Brush, βοῦρτζα (voúrtsa).

Pillow, προσκέφαλον (proskéfalo); bed-cover, ἐπίστρωμα τοῦ κρεββατιοῦ (epístroma tou krevatioú); sheet, σινδόνη (sinthóni).

Chamber-convenience, κατουροκάνατον (katourokánato), ἀγγεῖον (angío).

Waiter! παιδί (pæthí) or ποῦ εἶσαι (pou íssæ; lit. where are you?).

The response of the waiter is ἔφθασα (éftassa = here) or ἀμέσως (amésso = immediately).

Give, bring, show, me (us), δῶσε, φέρε, δεῖξε μου [μας] (thósse, fére, thíxe mou [mas]).

Open the door! ἄνοιξε τὴν πόρτα (ánixe tim bórta)!

Shut the window! κλεῖσ' τὸ παράθυρον (klís to paráthiro)!

Water-closet, ἀπόπατος (apópatos), ἀναγκαῖον (anankéo).

I am hungry, thirsty, πεινάω, διψάω (pináo, thipsáo).

Tired, κουρασμένος (kourasménos).

How much does (it) cost? πόσον κοστίζει (pósson kostízi)? Per head, δι' ἕνα ἄνθρωπον (thi éna ánthropo).

Bill, λογαριασμός (logariasmos).

What you will, ὅτι θέλετε or ἀγαπᾶτε (óti thélete, agapáte).

Cheap, εὐθηνό (eftinó); dear, ἀκριβό (akrivó).

I have no money, δὲν ἔχω χρήματα (then écho chrímata).

Money-changer, σαράφης (saráphis). Change (money), λιανά (lianá).

I must, wish to change (money), πρέπει, ἐπιθυμῶ νὰ χαλάσω (prépi, epithimó na chalásso).

What do you give for a Napoleon? πόσον δίνετε δι' ἕνα ναπολεόνι (pósso thínete thi éna napoleóni)?

I should receive another drachma, ἔχω νὰ λάβω ἀκόμη μίαν δραχμήν (écho na lávo akómi mía thrachmí).

TIME, weather, καιρός (kærós).

To-day, σήμερα (símera), to-morrow, αὔριον (ávrio).

In the evening, τὸ βράδυ (to vráthi).

In the morning, τὸ πρωί (to prōí).

By day, τὴν ἡμέραν (tin iméra).

Midday, μεσημέρι (messiméri); afternoon, ἀπομεσημέρι (apomessiméri).

Late (too late), ἀργά (argá). Now, τώρα (tóra).

Still, ἀκόμη (akómi); not yet, ὄχι ἀκόμη (óchi akómi).
Later, ὕστερα (ístera) or κατόπιν (katópin); sooner, προτίτερα (protítera).
What time is it? τί ὥρα εἶνε (ti óra íne)? quarter past one, μία καὶ τέταρτον (mía kæ tétarto); half-past one, μία (καὶ) μισύ (mía kæ missí); quarter to seven, ἑφτὰ παρὰ τέταρτον (eftá pará tétarto).
The clock is wrong, τὸ (ὡ)ρολόγι πηγαίνει κακά (to rolóyi piyǽni kaká).
In one hour, σὲ μία ὥρα (sé mía óra).
On the 4th of April, τὴν τετάρτην τοῦ Ἀπριλίου (tín tetártin toú Aprilíou).
It is raining, lightening, thundering, βρέχει, ἀστράπτει, βροντᾷ (vréchi, astrápti, vrondá).

Post, ταχυδρομεῖον (tachithromío).
Letter, γράμμα, pl. γράμματα (grámma, grámmata), or ἐπιστολή, pl. ἐπιστολαῖς (epistolí, epistolǽs). Comp. p. xxvi.
Address, envelope, διεύθυνσις (thiéftinsis), φάκελλος (fákellos).
Registered, συστημένον (sistiméno).
Answer, ἀπάντησις (apándisis).
Have you any letters for me? ἔχετε γράμματα δι' ἐμένα (échete grámmata di' eména).
I come to fetch them, ἔρχομαι νὰ τὰ πάρω (érchomæ na ta párō).
Keep the letters here, κρατεῖτε ἐδῶ τὰ γράμματα (kratíte ethó ta grámmata).
Here is my card, my name, νὰ τὸ ἐπισκεπτήριόν (τὸ ὄνομά) μου (na to episkeptírión mou, to ónomá mou).
Writing-paper, χαρτὶ διὰ γράμματα or χ. γραψίματος (chartí thiá grámmata, grapsímatos).
Ink, μελάνι (meláni). Lead-pencil, μολύβι (molívi).
Postage-stamp, γραμματόσημον (grammatóssimo).
Post card, ἐπιστολικὸν δελτάριον (epistolikón theltário); for abroad, διὰ τὸ ἐξωτερικόν (thiá to exoterikó).
Letter-box, γραμματοκιβώτιον (grammatokivótio).
Packet, δέμα, πακέτο (théma, pakéto).
How much have I to pay? πόσον ἔχω νὰ πληρώσω (pósson échō na plirósso)?
Telegraph-office, τηλεγραφικὸν γραφεῖον (tilegraphikón grafío).
Telegram, τηλεγράφημα (tilegráfima).

Steamboat, ἀτμόπλοιον (atmóplio) or βαπόρι (vapóri).
How often weekly does it sail? πόσαις φοραῖς ἀναχωρεῖ τὴν ἑβδομάδα (póssæs foræs anachorí tin evthomátha)?
Where does it touch? ποῦ ἀράζει (pou arási)?
How much will you charge to take me to the steamer? πόσον θέλεις νά με πὰς εἰς τὸ βαπόρι (pósso thélis na me pas is to vapóri)?
Office, πρακτορεῖον (praktorío).

Railway, σιδηρόδρομος (sithiróthromos).
Station, ὁ σταθμὸς τοῦ σιδηροδρόμου (stathmós tou sithirothrómou). Stopping-place, στάσις (stásis).
Time-table, δρομολόγιον (thromológio).
Ticket, τὸ εἰσιτήριον (issitírio); of the 1st, 2nd class, πρώτης, δευτέρας θέσεως (prótis, theftéras théseos); to Corinth, διὰ τὴν Κόρινθον (thiá tin Kórintho). Return-ticket, εἰσιτήριον ἐπιστροφῆς (issitírion epistrophís). How long is it valid? πόσον καιρὸν ἰσχύει (pósson k[g]ærón ischíi)?
When does the train start (arrive)? πότε ἀναχωρεῖ ἡ ἀμαξοστοιχία (póte anachorí i amaxostichía [φθάνει, ftáni])? At 5 o'clock, στὰς πέντε (stas pénde). Does it stop at Mycenæ? σταματᾷ στὰς Μυκήνας (stamatá stas Mikínas)?
Luggage-ticket, ἀπόδειξις ἀποσκευῆς (apóthixis aposkevís).
Railway-carriage, βαγόνι (vagóni). Guard, ἐπιστάτης (epistátis).
Departure, ἀναχώρησις (anachórisis). Arrival, ἄφιξις (áfixis).
Take your seats! ὁρίστε, κύριοι, εἰς τὰς θέσεις σας (oríste, kírii, is tas thésis sas! lit. 'pray, gentlemen, to your places!').
Change! νὰ καταβῆτε, κύριοι (na katavíte, kírii! lit. 'pray, gentlemen, alight!').
Do we change carriages? πρέπει νὰ ἀλλάξωμεν βαγόνι (prépi na alláxōme vagóni)?
Exit, ἔξοδος (éxothos).
Look after my luggage, φυλάξετε τὰ πράγματά μου (filáxete ta pragmatá mou).

Titles and Modes of Address: Sir, κύριε (kírië); Madame (Mrs., Miss), κυρία (kiría); Mr. Mayor, κύριε δήμαρχε (kírië thímarche). Priests are addressed as παπᾶ (papá); the patriarch is παναγιώτατος (panayiótatos), a bishop πανιερώτατος (paniërótatos), both terms signifying 'all-holiest'. The Greek for 'majesty' is μεγαλειότης (megaliótis).

National Names.

England, Ἀγγλία (Anglía).
France, Γαλλία (Gallía).
Germany, Γερμανία (Yermanía).
Switzerland, Ἑλβετία (Elvetía).
Italy, Ἰταλία (Italía).
Russia, Ῥωσσία (Rossía).
America, Ἀμερική (Amerikí).

Days of the Week.

Sunday, κυριακή (kiriakí).
Monday, δευτέρα (theftéra).
Tuesday, τρίτη (tríti).
Wednesday, τετάρτη (tetárti).
Thursday, πέμπτη (pémpti).
Friday, παρασκευή (paraskeví; *i.e.* the preparation).
Saturday, σάββατο (sávvato).
Last, next Tuesday, τὴν περασμένην, ἐρχομένην τρίτην (tim perasménin, tin erchoménin trítin).

The Boat.

Ship, καράβι (karávi).
Boat, βάρκα (várka).
Boatman, βαρκάρης (varkáris).
Ferry-boat, πέραμα (pérama).

Ferryman, περαματσῆς (peramatzís).
Fare, ναῦλος (návlos).
Sailor, ναύτης (náftis).

Trades.

Baker, ψωμᾶς (psomás).
Tailor, ῥάφτης (ráftis).
Shoemaker, παπουτσῆς (papoutzís).
Smith, γύφτης (yíftis).
Washerwoman, πλύστρα (plístra).

Clothing.

Coat, σουρτοῦκο (sourtoúko).
Trousers, πανταλόνι (pantalóni).
Drawers, ἐσώβρακο (essóvrako).
Shirt, ὑποκάμισο (ipokámisso).
Night-shirt, νυκτικὸ ὑποκάμισο (niktikó ipokámisso).
Stocking, κάλτσα (káltza).
Shoe, παποῦτσι (papoútzi); a pair of shoes ἕνα ζευγάρι παπούτσια (éna zevgári papoútzia).
Collar, κολλάρο (kolláro).
Cuff, μανίκι (maníki).
Overcoat, ἐπανωφόρι (epanofóri).
Hat, καπέλλο (kapéllo).
Rug, βελέντζα (veléndza).
Handkerchief, μανδῆλι (manthíli).

The Body.

Head, κεφάλι (kefáli).
Throat, λαιμός (læmós).
Breast, στῆθος (stíthos).
Stomach, κοιλία (kilía).
Leg or foot, πόδι (póthi).
Knee, γόνατο (gónato).

Relationships.

Father, πατέρας (patéras).
Mother, μητέρα (mitéra).
Parents, γονεῖς (gonís).
Husband, ἄνδρας (ánthras).
Wife, γυναῖκα (yinaéka).
Son, παιδί or υἱός (pæthí, iyós).
Daughter, κόρη, κορίτσι, or θυγατέρα (kóri, korítsi, thigatéra).
Brother, ἀδελφός (athelfós).
Sister, ἀδελφή (athelfí).
Grandfather, παποῦς (papoús).
Grandmother, μαμμή (mammí).
Uncle, θεῖος (thíos), vulgar *bárbas*.
Aunt, θεία (thía).
Cousin ἐξάδελφος (xáthelfos).

Nephew, ἀνεψιός (anepsiós).
Married, πανδρεμμένος (panthremménos).
Unmarried, ἀνύπανδρος or ἐλεύθερος (anípanthros, elévtheros).

In a practical guide-book like the present, in which the modern and classic forms of the same names are continually occurring side by side, the question of *Transliteration* presents considerable difficulty. On the one hand the modern Greek pronunciation must be indicated as clearly and directly as possible, and on the other hand the appearance of the name must not be too radically altered. It has therefore appeared advisable to the Editor and those whose advice he has taken on the subject, not to lay too much stress upon strict consistency in this matter, so long as ambiguity or error does not result from a departure from the literal reproduction of the Greek forms. Consistency is not rigidly maintained even in Greek official documents, the various ee-sounds are especially often confounded. Moreover many words of Slavonic or Turkish origin would become quite unrecognizable if transliterated strictly according to modern Greek rules. In the proper names in the text the following system has been generally adopted: η is represented by ē; ω by ō;

αι by *ae*; οι by *oe* (except at the end of words, where the older method of transliteration, founded upon Latin, is adopted by writing *i* only); β, ευ, and αυ in ancient Greek names by *b*, *eu*, and *au*, in modern names by *v*, *ev*, and *av*; υ generally by *y*; φ *(f)* by *ph*; χ by *ch*; ου and δ in modern Greek names by *ou* and *d*†. In ancient names, excepting those most familiar to us, the strict method of trauscription has generally been followed (*os* for final ος, *k* for κ, etc.). — For the pronunciation the reader is referred to the rules at p. xxix, special notice being directed to the fact that *ē*, *ei*, *y*, *oi*, and *oe* are pronounced like the Italian *i* (Engl. *ee*), which letter has been adopted in the transliteration for pronunciation in the vocabulary immediately preceding this. *H* is always mute, *d* always sounded like *th* in 'then'.

III. Divisions of the Country. General Sketch of Agriculture, Industry, and Commerce.

The kingdom of *Hellas*, which was formed by the London Conference of 1830 and enlarged in 1864 by the addition of the Ionian Islands and in 1881 (Conference of Constantinople) by Thessaly and Arta, falls naturally into the three geographical divisions of the *Mainland*, the *Peloponnesus*, and the *Islands*. The sea is the main boundary between these. The Peloponnesus is connected with the mainland by the Isthmus of Corinth, a flat and narrow neck of land washed by the sea on either side. It is thus much more insular than continental in character, and in its structure it is really more sharply divided from N. Greece than are the islands of the Ægean Sea, which not only continue the general line of the Attic peninsula but agree with it in the character of their mountains. The island of Eubœa is to all intents and purposes a part of the mainland.

The total superficial area of the kingdom of Greece is about 24,966 sq.M. (64,679 sq. Kil.), or somewhat less than that of Scotland (29,820 sq. M.) and a little larger than that of West Virginia (24,645 sq. M.). The islands represent about 3860 sq. M. Almost one-third of the soil is the property of the state.

For administrative purposes the country is divided into twenty-six *Nomoi*, or provinces, subdivided into *Eparchies* (sub-prefectures), and these again into *Demarchies* or communes. The names of the nomoi are as follows: —

† The names on the large Map of Greece have been transcribed on the French system for the reasons stated at p. vi, and therefore differ somewhat from the forms of names in the text. It may be convenient, in view of this difference, to note that in that system the Greek diphthong αι is represented by *ai* (æ in our text), οι by *oi*, and αυ and ευ by *av* and *ev*. β is represented by *v*, δ by *dh*, χ by *kh* (in the text by *ch*; pronounced as indicated at p. xxix), κ in both ancient and modern names by *k*.

Nomos	Area in sq. M.	Pop.	Nomos	Area in sq. M.	Pop.
1. *Attica*	883	341,247	14. *Triphylia*	623	90,523
2. *Boeotia*	1551	65,816	15. *Messenia*	667	126,991
3. *Phthiotis*	1783	112,328	16. *Lacedaemon*	1292	87,106
4. *Phocis*	787	62,246	17. *Lakonika*	457	61,522
5. *Ætolia and Acarnania*	2876	141,405	18. *Arcadia*	1660	162,324
6. *Evrytania*	856	47,192	19. *Argolis*	1104	81,943
7. *Larissa*	1622	95,066	20. *Corinth*	842	71,229
8. *Magnesia*	780	102,742	21. *Euboea*	1460	116,903
9. *Trikkala*	1181	90,548	22. *Cyclades*	1040	130,378
10. *Karditza*	977	92,941	23. *Kerkyra* (Corfù)	288	99,571
11. *Arta*	536	41,280	24. *Levkas*	182	41,186
12. *Achaia*	1252	150,918	25. *Kephallenia*	266	71,235
13. *Elis*	707	103,810	26. *Zakynthos* (Zante)	169	42,502

The POPULATION of Greece at the census of 1907 was 2,631,952 (1896: 2,433,806). Twelve towns have more than 10,000 inhabitants. The men outnumber the women by about $1\frac{1}{3}$ per cent.

Finances. The budget of 1908 places the revenue at ca. 130,000,000 dr.

The six government-monopolies (salt, petroleum, matches, playing-cards, cigarette-paper, and tobacco), the stamp-duties, and the Naxos emery-mines (p. xlv) yield about 33,000,000 per annum. These eight items, together with the customs-duties at the Piræus, are applied as interest and sinking-fund for the national debt.

Army and Navy. Universal liability to service in the *Army* is the law of Greece. The peace strength of the army is about 30,000 men. The uniform resembles that of Denmark. The eight battalions of the Εὔζωνοι *(évzōni)*, riflemen, who guard the frontier, still wear the Albanian dress.

The *Fleet* comprises (1907) five ironclad vessels, six gun-boats, and forty-four torpedo boats and other craft. It is manned by 4570 men, and has about 250 guns.

Agriculture. Only about $18\frac{1}{2}$ per cent of the surface of Greece, has been brought under the plough; 8 % is occupied by meadows and pasture, 9 % by forests. The remaining 64 % lies uncultivated and useless, except the tracts covered with a prickly bush known as *phrygana*, which afford a meagre pasture for goats and, in the rainy season, for sheep. The system of husbandry is still very imperfect. In most districts the plough is of so primitive a form as almost to carry us back to the days of Hesiod. A regular feature in the inventory of the farm is the βούκεντρον *(boúkentron)*, or ox-goad, a long pointed staff exactly resembling the goads represented on ancient vases. Small holdings are the rule. In the mountainous districts and in the Archipelago there are farms of 1-$1\frac{1}{2}$ acre and even less. The farms in the plains generally run to from 12 to 50 acres. Only a few farms (chiefly in Thessaly) exceed 250 acres, and many of these are in the hands of the government.

The chief cereals cultivated in Greece are *Wheat* (σῖτος, σ[ι]τάρι), *Barley* (κριθή, κριθάρι; chiefly used as fodder for horses), a mixture of *Wheat* and *Barley* (σμιγός, σιτοκριθή), and *Maize* (ἀραποσίτι, ἀραποστάρι, καλαμπόκι), the last forming the only crop in many districts (wheaten bread ψωμί, maize-bread μπομπότα). The yield of grain does not, however, meet the consumption, and corn to the value of 35,000,000 dr. is annually imported, mainly from Russia. *Beans* (φασούλια) are also cultivated extensively, generally with the aid of the plough; they are usually eaten uncooked. *Large Garden Beans* (κουκκιά, Lat. Vicia Faba major) are a favourite vegetable in a green state, and when dry are an important article of diet for the country-people. *Rice* is grown in the eparchy of Mesolonghi, but elsewhere to a very small extent. The *Potato* (πατάτα, γεώμηλον) thrives only in the higher regions and is not yet a common article of food.

Tobacco (καπνός) is cultivated over a wide area in Greece, though only in distinct territories, the chief of which are in the eparchies of Nauplia, Argos, Phthiotis, Trichonia, Mesolonghi, Almyros, and Karditza. The most widely-known brand comes from Lamia and from Agrinion. About 15 sq. M. are under tobacco; and tobacco is exported to the annual value of 3-4,500,000 dr.

Cotton (βαμβάκι) now occupies about 24 sq. M., chiefly in the province of Livadiá.

Vineyards (ἀμπέλι) cover an area of about 490 sq. M. and produce fruit and wine to the value of 30-40,000,000 dr. annually. Wine is exported from *Corinth*, *Patras*, *Kephallenia*, *Euboea*, etc., and the island-wines of *Santorin* or *Thera* (see p. 251), *Tenos*, and *Naxos* are also favourably known. Wine to the value of 4-5,000,000 dr. and brandy to the value of 1,000,000 dr. are annually exported.

The varieties of grapes grown in Greece are very numerous. Among the best for table use are ὁ ῥοδίτης *(rodítis)*, the round, light-red berries of which are particularly popular; τὸ μοσχάτο (moscháto), the Muscatel grape; and ἡ σουλτανίνα (soultanína), long white seedless grapes, somewhat larger than the currant-grapes. The last, which ripen as early as August, are well-known in England in the form of *Sultana raisins*. The must (μοῦστος), boiled in starch and clarified by the addition of an oily white clay *(aspróchoma)*, forms a sweet paste or jelly *(moustalevriá)*, which is very popular among all classes of Greeks. The tender vine-leaves *(klimatóphylla)* are also cooked and eaten as the envelope of a mixture of rice and minced mutton served in the form of balls or patés *(dolmádes)*. The stems are used as fuel and as winter-fodder for asses. The lees of the wine *(tzipoura)* are used in the manufacture of brandy *(rakí)* and spirits of wine *(spírto)*.

A considerable amount of wine is produced in the Attic plain, the best varieties being *Kephesia*, *Phalère*, *Côtes du Parnès*, *Château Décélée*, and *Marathon*. Here, as in Argolis, Arcadia, and some other districts, the wine is mixed with the resin of the Aleppo or coast pine *(Pinus Halepensis)*, a practice dating from antiquity (the thyrsus of Bacchus was tipped by a pine-cone). The wine-presses of the peasants still retain their ancient forms almost unchanged.

The area (180 sq. M.) occupied by the *Currant Fields* is smaller than that occupied by the other vineyards, as this variety of dwarf

grape (not to be confounded with the English currant, which is an entirely different fruit) is too delicate even for N. Greece. The name of currant (Κορινθιακὴ σταφίς) is derived from Corinth, the first place in Greece to export this fruit in large quantities to other parts of Europe. The chief seats of its cultivation are Messenia, Eleia, Patras, Triphylia, Ægialia, Corinth, Kephallenia, and Zante. The annual value of the exports is 23-50,000,000 dr.

The *Mulberry Tree* (μούρια), cultivated as food for the silk-worms, occurs in Greece in its two forms of Murus alba and Murus nigra (in Attica the former only). The area (now 30 sq. M.) under these trees has decreased of late years, as the silk-culture is gradually giving place to the more profitable cultivation of the currant. The berries of the white mulberry *(mouro)* are of an insipid flavour, but the black mulberries *(xinómoura)* are juicy and refreshing, with a pleasant bitter-sweet taste; a kind of brandy is prepared from the latter.

The chief masses of colour in a Greek landscape, especially in Attica and Corfù, are generally formed by the silvery, grey-green foliage of the gnarled *Olive Trees* (ἐλιαῖς), which cover an area of 675 sq. M. (ca. 5,000,000 trees). Olive oil to the annual value of 4-7,000,000 dr. is exported to England, Austria, Italy, Turkey, Roumania, and Russia; the oil made from the kernels is sent mainly to Marseilles. Preserved olives, eaten with bread, form one of the chief articles of the food of the lower classes. On an average the olive-tree yields a good crop every 3-6 years.

Figs are especially cultivated in the eparchies of Kalamæ and Messene, where the groves of fig-trees (συκιαῖς), set in long straight lines, cover about 12 sq. M. of ground (over a third of the entire area so occupied in Greece). The figs, dried partly in the sun and partly by artificial heat, are little inferior to those of Smyrna and form an important article of export (3-4,000,000 dr. annually).

Almond Trees (ἀμυγδαλιαῖς) occupy an area of about 1200 acres. — *Orange Trees* (πορτοκαλιαῖς), occupying 3700 acres, grow throughout the whole of Greece, except in the bleaker mountain-districts, and are best in Poros, Karystos, Naxos, and Andros.

Among the other fruit-trees of Greece may be mentioned the *Carob Tree* (ξυλοκερατιά), the *Agave* (ἀθάνατος), and the *Prickly Pear* (φραγκοσυκιά).

Manufactures. The manufactures of Greece, in nearly every branch, are still in the embryo stage. The most important factories, including steam flour-mills, spinning-mills, oil-presses, soap-works, powder-mills, machine-shops, and distilleries are situated in the Piræus. The attempts of the government to encourage larger industrial enterprises, by granting important privileges, have hitherto been unsuccessful.

Mining. The chief metals are *Silver*, *Lead*, and *Zinc*, which are generally found together. In the mines of Laurion (p. 123) con-

siderable quantities of zinc are found; the lead of Laurion yields 2-10 lbs. of silver per ton. *Copper* occurs in small quantities in the Othrys Mt. *Iron* and *Manganese* are worked mainly at Laurion and at Grammatikó (near Rhamnus), and there are smaller mines on Seriphos and others of the Cyclades.

Among the non-metallic minerals the first place is taken by *Marble*, in which no land is richer than Greece; without this costly material neither architecture nor sculpture would have reached the height they did. Attica, the Peloponnesus, Eubœa, and several of the other islands contain marble quarries, nearly all of which were worked by the ancients and which seem practically inexhaustible. The most beautiful of all the Greek marbles is the fine-grained and spotlessly white *Parian* marble, found in the island of Paros; the finest variety was called 'Lychnites' by the ancients, because it was quarried by the light of the miner's lamp. The most valuable quarries in Attica are those of *Mt. Pentelikon* or *Pentelicus;* the Pentelic marble is as dazzlingly white as the Parian, but is somewhat coarser in grain. All the most important buildings of ancient Athens are of this material. The quarries of Kokkinará, about $1^1/_4$ M. farther to the N., produce a somewhat darker variety, which has been freely used in the modern buildings of Athens. The numerous quarries of *Mt. Hymettos* yield a greyish-blue marble, sometimes veined with darker streaks, which does not seem to have been so highly prized by the Greeks (most of the simple tombstones of the poor being of this material), but appealed strongly to the Roman fondness for colour. The quarries of *Karystos* and other places in the S. of Eubœa yield large monolithic blocks of greyish marble, with green veinings (cipollino). This also was a favourite with the Romans. The marbles of *Skyros* are of various colours; that of Colonnæs, the so-called 'marmo freddo', is snow-white, that of Trisbóukæs red or yellow, that of Valaxa (an islet to the S.W. of Skyros) variegated. The quarries of *Tenos*, old and new, yield fine-grained white marble, white marble with dark patches, black marble, and dark-green marble (Panormos). The marble of *Naxos* also is white but coarse grained. The marble of the *Peloponnesus*, which is found only on Parnon (chiefly near Dolyanà) and Taygetos, is less valuable. The ancient quarries of black Tænaran marble (or limestone) have not yet been re-discovered.

The *Emery Mines* of Naxos, which belong to the government, are valuable. Emery is found also in Paros and Sikinos and at Thebes.

Lignite is worked near Kyme, Oropos, and in Antiparos. *Sulphur* and *Millstones* are found in Melos; *Magnesite* in N. Eubœa; *Chromite* in Thessaly; and *Puzzolano Clay* in Santorin (Thera).

The *Potter's Clay* of Greece was of as great importance in the minor arts as its marble in architecture and sculpture. The clay from which the Athenians moulded their delicate, light, and yet comparatively strong vases was partly found near Cape Kolias on the

Bay of Pháleron; the modern potters of Athens procure their material from the neighbourhood of Ampelokipi, Kalogréza, and Koukouváonæs. The red clay from which the heads of Turkish pipes are made is found at Dolyaná in the Peloponnesus and in Seriphos.

Commerce and **Navigation** are the favourite pursuits of the modern Greeks. The Greek mercantile fleet in 1905 consisted of 880 sailing-vessels of 167,243 tons' burden and 198 steamers of 208,791 tons. The chief *Imports* (143,451,000 dr. in 1906) are grain, yarn and textiles, minerals and metals, timber, drugs and chemicals, metal wares, coffee, sugar, rice, paper, and glass; the chief *Exports* (118,057,000 dr. in 1906) are currants, ore (ca. 13,000,000 dr.), olive oil, tobacco, wine, figs, silk, sponges, etc. England is the foreign country mainly interested in both branches of Greek trade, the countries next in order being Austria, Turkey, Russia, and France. — The *Internal Trade* is mainly concentrated in the fairs connected with the principal church-festivals. Such an *Emporiké Panégyris* lasts from three to twelve days.

IV. The Greek People.

The historian *Jacob Philip Fallmerayer*, in his 'History of the Morea during the Middle Ages' (Vol. I., 1830), passed, as it were, a formal sentence of death on the newly-created Greek nation so far as regarded its claim to a genuine Hellenic descent by ascribing to it a purely Slavonic origin. Careful sifting has brought to light many weaknesses and gaps in Fallmerayer's chain of evidence, and the study of language, customs, and history has gradually confirmed the belief that the expenditure in blood and money demanded by the Greek War of Independence was not sacrificed to a mere phantom †.

It has been established by indisputable historical evidence that at certain periods of history, particularly in the course of the 8th cent. of our era, the *Slavs* overran and populated, not only Thessaly, but also the Peloponnesus and considerable districts in Northern Greece. Even before the 6th cent. Greece had been exposed to the plundering inroads of the northern barbarians, but these inroads were mere forays, leading to no permanent settlement in Hellas proper and never crossing the Isthmus of Corinth. In 577, however, the Slavs ravaged the whole of Hellas, Thessaly, and Macedonia, remaining in the country at least seven or eight years. Emperor Justinus II. called in the aid of the *Avars*, who, however attacked the Slavs merely to carry on their work themselves. The later inroads made by the Slavs, Avars, and Bulgarians in the following century affected the northern provinces only.

† The chief writers who have taken part in this controversy, besides Fallmerayer, are *Ross*, *Ellissen*, *Karl Mendelssohn-Bartholdy*, *Hopf*, and *Hertzberg*; see also *Finlay's History*.

One of the results of the terrible plague of 746-47, which desolated Greece and the islands, was the settlement of large tracts of depopulated open country by colonies of Slavs. The number of Hellenes in the towns, however remained so large, that many of them found it expedient to migrate to Constantinople, which also had been decimated by the plague. The repeated attempts made from Constantinople to drive the Slavs out of Greece were more successful in the northern provinces, where the Slavs had paid tribute since 783, than in the southern. In the Peloponnesus especially the Slavs made their footing secure; but Patras, Corinth, and the islands of the Ægean Sea (Dodekanesos) remained free from all mixture with the Barbarians.

The record of Central or Northern Greece is more favourable. Athens and Attica seem to have been spared the taint of Barbaric blood, while traces of Slavonic race are found in Bœotia, the Opuntian Locris, Phocis, and (to a less extent) in the western provinces. That, however, the Hellenes, or Romans (Ῥωμαῖοι) as they called themselves, were even numerically predominant is evident from the fact that the Slavonic element has been completely absorbed by the Greek. 'The names of a few hamlets, the present inhabitants of which can scarcely, however, trace their descent from the Slavs of the 9th cent., and an occasional unmistakably Slavonic type of face are all that now remind us of the union of Hellenic blood with Slavonic' *(Hopf)*.

A much more important element in the population of Greece is formed by the ALBANIANS (ca. 224,000), called *Arvanitae (Arnaouts)* by the Greeks, while they name themselves *Shkypetars* or *Skipetars* (*i.e.* Highlanders) and their language (τὰ Ἀρβανίτικα) *Shkyp.* They are probably the genuine representatives of the ancient Illyrians, who were perhaps of the same stock as the Macedonians. The first appearance of the name in history dates from the 11th cent., on the occasion of the war of extermination carried on against the Bulgarians by Emp. Basil II., who compelled the Albanians to acknowledge him instead of their former Bulgarian masters. In the latter half of the 14th cent. the able despot, Manuel Cantacuzenus of Misithra, second son of the Byzantine emperor John Cantacuzenus (1347-55), led large numbers of Albanians to permanent settlements in the Peloponnesus. Previous to this, some isolated bands of Albanians had exchanged their wild mountain fastnesses for the plains and pastures of Thessaly, S. Epirus, and the banks of the Acheloos, while many of them had entered the service of the Greek archons as 'Acarnanian' mercenaries; and it was largely from this division of the race that Cantacuzenus drew his colonists. The migration of the Albanians once begun continued in an unbroken stream, extending to Bœotia, Attica, and even to Eubœa and other islands. This extension of the Albanian element was naturally carried out at the expense of the Greek element. In 1453 about

30,000 Albanians rose in rebellion under Peter Bua against the rule of the Palæologi. The Turkish general Toura Khan was called to the aid of the Palæologi, entered the Peloponnesus, and completely crushed the insurrection in 1454. The conditions of peace were favourable to the Albanians; they were allowed to retain all their landed possessions, even those they had taken from the Greeks, on condition of paying a rent to the former legitimate owners. On the conquest of Constantinople by the Turks the leading families in Albania adopted Islam from political reasons, but the Albanians who had emigrated to Greece, like most of the Greeks themselves, remained faithful to Christianity. An exception to this rule was formed by the inhabitants of the plateau of Pholoë, near Olympia, and of the Bardounochoria in Laconia, who became fanatic Moslems and the most bitter and dangerous enemies of the Greeks.

The second great Albanian settlement in Greece, of a much more stormy character than the first, was one of the consequences of the first unfortunate rising against the Turks in 1770, which the Greeks undertook on the encouragement of Russia. The Sublime Porte employed the fanatic Albanians of Epirus to suppress the insurrection, and the latter, after completing this task, refused to quit the land and settled there in spite of the obstinate resistance of the Greeks. The fresh, healthy, and somewhat tempestuous element they introduced into Greece offered a strong contrast to the partly Slavicised Greeks, whose national character had become tinged with a Byzantine hue and had lost much of its enterprise and endurance. The welding together of the two races was a slow process, but community of religious faith and still more a common danger proved in the long run a secure bond of union. To the Greeks, it is true, belongs the credit of having begun the War of Independence and thereby laid the foundation stone of liberty, but the final triumph over the difficulties that stood in the way belongs in a great degree to the Albanians. It was the latter who produced the most brilliant leaders and the strongest hands in the new Greece, and their ready self-sacrifice for the common fatherland has given them the fullest right to a share in the liberty so hardly won and in the sacred name of Greek.

The Albanian costume has been adopted as the GREEK NATIONAL DRESS and is still extensively worn by men, though not so much by women. It consists of a red fez with a long blue tassel, pressed down on one side, a richly embroidered blue or red jacket with open sleeves, a vest of a similar cut, a white shirt with full sleeves, a leathern girdle, with a banderole for the weapons, a white fustanella or kilt, short breeches, high red gaiters, and red shoes with turned up toes. Artisans and labourers, especially in the islands, wear a costume originally borrowed from the Turks, with local peculiarities. This consists of a short, dark-coloured jacket, a red vest, and baggy trousers of dark-green or dark-blue cotton descending to below the knees; the lower part of the leg is either bare or clad in stockings, and the feet are encased in buckled shoes; the fez is worn upright. In cold or rainy weather all alike envelop themselves in a large and rough capote (κάππα) made of goat's hair. — The women of Athens and other towns have generally adopted the dress of the Franks, though those of the middle and lower orders

retain the fez, which they adorn with a long tassel intertwined with gold thread. The Albanian peasant-women still adhere to their national dress, consisting of a long shirt, embroidered at the sleeves and kept in place by a leathern girdle; above this is a short white woollen jacket. In their hair and round their necks they wear strings of coins. The dress of the women in the Ionian Islands resembles that of the Italian contadine.

The WALLACHIANS, or, as they call themselves, *Roumanians*, who form the third element in the population of Greece, lead a nomadic shepherd life on Olympos, in the district of Agrapha, and in Acarnania, wandering sometimes to Mt. Œta or even farther to the N. They are of the same stock as the Roumanians on the Danube, and probably spring from an intermingling of Dacian, Mœsian, and Thracian races with the Roman colonists. They possess only a few permanent settlements or villages *(Stani)* and for the rest lead a genuinely nomadic life under hereditary leaders named *Chélingas* (in modern Greek, Ἀρχιποιμήν). The Chélingas is the representative of the settlement, which generally bears his name. He hires from the state or the commune the rights of pasture, collects the taxes due to the state, and accounts for them to the heads of families assembled in his dwelling. The Wallachs cling to their own manners and customs and scrupulously avoid intermarriage with Greeks or Albanians. The Greeks speak slightingly of these nomads, and attribute to them, probably not without ground, most of the acts of brigandage which for a time brought discredit on the Greek name.

The language of the Wallachians still shows a few traces of its Latin origin. As a rule the men understand both Albanian and modern Greek. Their state of culture is a low one. Many of the Wallachians are rich, but instead of making a show of their wealth they do their best to conceal it. Men, animals, and implements are all crowded together in their dirty tents. The men spend the night either in a small uncovered yard in front of the hut or on the mountains beside their flocks.

The *Jews*, *Turks*, *Franks*, *Gipsies*, *etc.* are so few in number, that their presence in the country has no ethnographical bearing.

The wonderful power of assimilation which the ancient Greeks showed is still possessed by their successors. And it is this power, which in earlier periods proved of the utmost importance in preserving the Hellenic element under the pressure of foreign invasions, that the friends of Greece look to with hope for the future.

A superficial survey of the people, as seen in Athens, Patras, and other large towns of the new kingdom, detects, it is true, much that is the reverse of encouraging; one feels almost as if he were regarding a caricature of French life and manners. Everything seems swallowed up in the bottomless gulf of politics. Keen political discussions are constantly going on at the cafés; the newspapers, which are extraordinarily numerous and generally of little value, are literally devoured; every measure of the government is violently criticised and ascribed to interested motives. The results of this

continual political fever are nowhere more conspicuous than in the numerous parties of the Chamber of Deputies, none of which has a definite programme in the ordinary sense of the term. Every Greek is permeated by a strongly democratic instinct, illustrated in the constitution by the abolition of all degrees and titles of nobility.

One of the most promising symptoms of the Greeks is their insatiable desire of learning, in pursuing which, it is true, they sometimes show more talent than perseverance. The recognition by Greeks of all classes, that their great need, alongside of political maturity, is general education, is shown by the rapid development of their system of instruction. In addition to the University (p. 77), the Polytechnic Institute (p. 78) at Athens, the commercial schools at Athens and Patras, and several other technical institutions, the kingdom of Greece now possesses 40 gymnasia, 1 modern school (at Athens), 286 so-called Hellenic or grammar schools, 2000 national schools, and 16-1700 elementary schools. This list is exclusive of private schools, which also are numerous. Instruction at nearly all the public schools is gratuitous. As one result of this an unnecessarily large proportion of the Greek youths qualify themselves for medicine, law, and the other liberal professions. These superfluous members of society, who might doubtless be very serviceable in a humbler capacity, are compelled to make a living by extra-professional activity, and it is not surprising that this sometimes takes a disagreeable form.

The Greeks in foreign countries show their patriotism as strongly as those at home. It is a common occurrence for Greeks who have made fortunes abroad to bequeath or present their wealth to their native country for the erection of churches, schools, or orphanages, the endowment of libraries, or some similar object. Anonymous gifts also flow richly into these channels.

In character the Greek is cheerful and lively. He is fond of society and dancing, but a foe to anything approaching licence or 'fastness'; even his dancing has something ceremonial, almost religious about it. The countryman's wants are surprisingly few and simple. A handful of olives, a piece of poor bread, and a glass of resined wine form his meal. Coffee and tobacco are his only luxuries. Divorce is granted only for adultery, which is extremely rare. The many curious observances at births, christenings, weddings, and funerals have lately busied the historical investigator, as they frequently betray remarkable resemblance to similar customs in antiquity. The same is true of the popular legends and traditions.

Among the best works dealing with these subjects are *Douglas's* 'Essay on certain points of resemblance between the Ancient and Modern Greeks' (London, 1813); *Wachsmuth's* 'Das alte Griechenland im neuen' (Bonn, 1864); *Bernhard Schmidt's* 'Volksleben der Neugriechen und das Hellenische Alterthum' (Leipzig, 1871), and the same author's 'Griechische Märchen, Sagen und Volkslieder' (Leipzig, 1877); *Tozer's* 'Highlands of Turkey' (chaps. 21, 29, & 30); *Bent's* 'Cyclades' (1885); *R. Rodd's* 'Customs and Lore of Modern Greece' (London; 1892); and *W. Müller's* 'Greek Life in Town and Country' (London, 1905).

In their INTERCOURSE WITH STRANGERS the Greeks are friendly, civil, and, as a rule, not officious or importunate, though the youthful inhabitants of a village may sometimes show their curiosity by clustering round the traveller. Offers of service, such as are common in Italy, are rare. The tourist therefore pursues his way without molestation, though, when his time is limited, he may miss the sharp little Italian ragazzi, who seem to divine the stranger's intentions by instinct and aid him for a fee of a few soldi. The inordinate idea of the importance of travellers that prevails in S. Italy is found also in Greece; and the lower classes cherish a firm conviction that every foreigner (λόρδος, 'lord') is enormously rich.

On arriving at nightfall at a place for which he has no introductions, the traveller should apply to the *Demarch* or to the *Páredros* (the representative of the Demarch in the smaller villages). Those who wish to avoid the restraints inseparable from this reliance on hospitality (comp. p. xiii) may procure lodgings through the keeper of a café or eating-house.

When two or more persons drink wine or coffee together it is the invariable custom of the country that one member of the company pays for all. The stranger will thus often find himself the recipient of hospitality from a native, which can scarcely be refused. He must therefore postpone his 'revenge' to a similar opportunity, or order wine for the company and pay the waiter immediately.

The strings of wooden beads (*komvolóyio*) carried by men of all classes are not rosaries for religious purposes, but simply supply a mechanical occupation for the hands during conversation, etc.

Church and **Clergy**. † The supreme authority of the Church of Greece is the *Synod* at Athens, consisting of five clerical and one lay member. The former dependence on the Patriarch of Constantinople has now shrunk, since 1833 and the 'Synodal Tome' of 1850, to a few external rights and honours reserved to the patriarch (the preparation of the anointing oil, etc.). The normal number of *Bishoprics* is 32, but more than a half are vacant. The title of *Archbishop*, borne by those bishops whose seat is the chief town of a province, is to be abolished on the death of the present holders. Celibacy is obligatory for the bishops, but not for the ordinary clergy, who, however, are forbidden to marry a second time. When a priest is made a bishop he must renounce his wife and children, the former frequently entering a nunnery.

The chief representatives of the lower clergy, who include abbots and archimandrites, are the *Papádes* or parish priests in the country. Mentally and socially they are little superior to their parishioners, who frequently excel them in mother wit and material prosperity.

† Comp. *Dean Stanley's* 'Lectures on the History of the Eastern Church' (new ed., 1883) and *Tozer's* 'The Church and the Eastern Empire', in the 'Epochs of Church History Series' (1888).

The difference between them consists mainly in externals, such as the long hair and beard of the Papás, his black cap, and the high conical cap and black or dark gown he wears when engaged in the services of the church. In his non-professional hours the village priest, assisted by his wife, the *Papadiá,* has to carry on the same agricultural labours as the peasants. The lower clergy receive no payment from the state, and the scantiness of their fees from other sources generally makes it necessary for them to eke out their income by some other occupation. The parish priest thus often keeps a small shop or even a tavern, in which he not only helps the Papadiá to serve the guests but is ready to make up the required number for a game of cards. All this, however, does not diminish the respect in which the clergy are held by their flocks.

Most travellers will take an interest in the Greek CONVENTS, if for no other reason than that they must often depend upon their hospitality. Some of them, such as the *Megaspēlaeon* (p. 311) in the Peloponnesus, resemble inns in their treatment of travellers, except that as a rule no one is admitted after sundown. The convents of Greece, 171 in number, all belong to the order of St. Basil. The monks (*Kalógeroi*, i.e. good old men), about 1540 in number, are divided into two main classes, the *Coenobitic* (κοινοβιάκοί, those living in common) and the *Idiórrhythmic* (ἰδιόρρυθμοι). In the Cœnobia the monks have everything in common. On entering the convent they generally present to it all their worldly possessions, receiving in exchange their board and lodging. The common meals are eaten under the presidency of the abbot (ἡγούμενος) in the refectory, which is generally a long and low-roofed apartment, adorned with paintings from sacred history; at table they sit on wooden benches without backs. The abbot, who is elected for a limited period, is by no means invariably the oldest, but is usually the most learned of the community. His power is almost unlimited, and the prosperity or decay of the convent is wholly in his hands. — In the Idiorrhythmic Convents each monk owns a certain share of the conventual property, and in particular a special piece of land which he cultivates himself or causes to be cultivated. The disposal of the produce falling to him is at his own discretion. Each monk has usually a 'famulus' assigned to him, who inherits his possessions and position. The convent is directed by a governing body, chosen every five years, consisting of a *Hegoumenos*, or abbot, and two *Symbouloi.* — There are 9 nunneries (ca. 120 nuns) in Greece, chiefly on the islands.

The contrast between the Greek Orthodox or National Church and the ROMAN CATHOLIC CHURCH is very marked. The Roman Catholics of Greece, 26-27,000 in number (chiefly in the Cyclades), have two archbishops (at Athens and Corfù) and five bishops (Tenos, Santorin, Syra, Naxos, and Zante with Kephallenia). At the head stands the archbishop of Athens, as ἀποστολικὸς ἐπίτροπος.

Probably no other country contains so many PLACES OF WORSHIP as Greece, in the form of churches, chapels, or 'Erimoklisia' (ruined chapels). No matter how scanty the ruins of a chapel may be, the name of the saint to whom it was dedicated still clings to the spot; the priest probably conducts a service here on the name-day of the saint, while a small lamp or wooden cross reminds the wayfarer that a house of God once stood here. To remove the ruins and to drive a plough over a sacred site would be considered a crime now, just as it was by the ancient Greeks.

The best-preserved examples of mediæval (mainly Byzantine) churches and chapels are, at Athens, the so-called *Small Metropolis* (p. 63), the *Kapnikaraea* (p. 64), and the *Church of Hagii Theodori* (p. 75); near Athens, the *Convent of Daphni* (p. 105); and in the rest of Greece, the *Convent Church of Hosios Loukas Stiritēs* (p. 159), the Panagia Church of *Skripou* (p. 190), the basilica of the Hagia Paraskeve at *Chalkis* (p. 225), and numerous churches and chapels at *Mistrâ* (p. 372) and *Monemvasia* (p. 356).

With the exception of a few large churches the ground-plan and internal arrangements of all these sacred edifices are similar. Through the *Narthex*, or vestibule, we enter the main body of the church, which is separated from the semicircular *Conché* (*i.e.* shell), or apse, by the *Templon* or *Ikonostasion*, a partition of wood or masonry pierced by three doors. The larger edifices are lighted by side-windows, the smaller only by the narrow opening of the Conché and by the door. In the Conché, behind the Templon, stands the 'Holy Table', or altar, covered with an altar-cloth and bearing the Gospels, the service book, tablets with paintings of saints, and (generally) a crucifix. The richest ornamentation and the finest paintings are used to adorn the Templon. [Statues or images in relief are considered heretical by the Greek church.] The central door, through which the priest and the king are alone allowed to enter the sanctuary, is usually covered by a movable painting of Christos Pantokrator; and the other pictures generally include representations of the Panagía, or Virgin and Child, and Hagios Johannes Pródromos (John the Baptist). The service, which is carried on by the light of numerous wax candles, consists in the chanting of the liturgy and in various acts of ritual. The laymen partake of both the bread and wine in the Holy Communion, leavened wheaten bread (ἄρτος) being soaked in a mixture of wine and water and offered to the communicant in a spoon.

Public Holidays. The following are the officially recognized holidays in Greece (according to the Greek calendar, p. x): Jan. 1st, 6th, 7th (St. John the Baptist), and 30th (Three Fathers of the Church): Feb. 2nd; 1st Mon. in Lent.; March 25th (Festival of the Independence); April 23rd (St. George); Good Friday till Easter Tues. and the following Frid. (service and procession; Easter dances); May 21st (SS. Constantine and Helen): Ascension Day; Whitsunday and Whitmonday; June 30th (Twelve Apostles); Aug. 6th and 15th; Sept. 14th; Oct. 26th (Hagios Dēmētrios); Nov. 21st; Dec. 6th (Hagios Nikolaos), 12th (Hagios Spiridion), 24-26th, and 31st.

V. Chronological Survey of Greek History.

Neither in ancient nor in mediæval times is it possible to speak of a general history of Greece; we have only the separate records of different towns and districts. The attempts at a Panhellenic policy which are associated with the name of Perikles were of a purely ephemeral character; the political importance of the Amphictyonies was slight and much inferior to their religious importance; and the struggle of the Macedonian dynasty to win the hegemony of Greece had only an apparent success in Greece itself and finally led to the intervention of the Romans and the dissolution of the Greek union. Not till the nineteenth century were the Greeks able to regain their independence and establish a united kingdom.

More detailed accounts will be found in the historical summaries under the names of the more important towns, such as Athens, Sparta, Thebes, Corinth, Argos, Mycenæ, and Messene.

I. From the Earliest Times to the Persian Wars.

ca. 2000. The Pelasgians, the earliest (Semitic?) inhabitants of Greece.

ca. 1500. The Hellenes (Æolians or Achæans, Ionians, and Dorians).

ca. 1194-84. Trojan War.

ca. 1104. Doric Migrations: the Dorians under the Herakleidæ conquer the Peloponnesus.

1068. The Dorians threaten Athens; death of *Kodros*, last King of Athens.

1000. Æolic, Ionic, and Doric colonies on the coast of Asia Minor and on the islands. Homer and the Cyclic Poets.

ca. 820. Legislation of *Lykourgos* at Sparta.

776. Commencement of the Olympiads.

743-24. First Messenian War. Aristodemos. Destruction of Ithome.

734. Syracuse founded by the Corinthians.

707. Tarentum (Taras) founded by the Spartans.

645-28. Second Messenian War. Aristomenes. Contests at Ira. *Tyrtaeos* encourages the Spartans by his martial songs.

632. Rebellion of Kylon at Athens; his murder; expulsion of the Alkmæonidæ.

621. Legislation of Draco at Athens.

600-590. Sacred War; Krissa and Kirrha attacked and destroyed by Athens and Sikyon.

594. Legislation of *Solon* at Athens.

560. *Peisistratos* becomes tyrant of Athens. The Grecian colonies in Asia Minor become dependent on the Persians.

528. Peisistratos dies. His sons Hippias and Hipparchos succeed to the tyranny.

514. Hipparchos slain by Harmodios and Aristogeiton.

510. Expulsion of Hippias (d. 490) from Athens. Reform of Solon's code by Kleisthenes, the Alkmæonid.

II. From the Persian Wars to Alexander the Great.

500-494. Insurrection of the Ionic Greeks under Histiæos of Miletos and Aristagoras.

492. First Persian Expedition against Greece. The Persian fleet under Mardonios is wrecked near Mt. Athos.

490. Second Persian Expedition, under Datis and Artaphernes. Battle of Marathon *(Miltiades)*.

489. Unsuccessful campaign of Miltiades against Paros. Death of Miltiades.

480. Third Persian Expedition, under Xerxes. Battle of Thermopylæ *(Leonidas)*. Naval battles of Artemision and Salamis (Eurybiades of Sparta, *Themistokles* of Athens). *Pindar's* Odes. Tragedies of *Æschylus* (d. 456).

479. Struggle with the Persians left in Greece under Mardonios. Battle of Platæa (*Pausanias* of Sparta, Aristeides of Athens). — Naval battle of Mykale (Leotychides of Sparta, Xanthippos of Athens).

478. Hegemony of Greece transferred to Athens. Foundation of a Hellenic Symmachia.

464-455. Third Messenian War. Athenian auxiliaries sent back by the Spartans. League of the Athenians with the Argives (457).

462. Banishment of Themistokles (d. 448).

460. *Kimon* victorious by sea and land at the river Eurymedon. Conquest of the Chersonesus.

456-450. Unsuccessful campaign of the Athenians in Egypt.

456. Athenians defeated in Argolis; victorious at sea against the united fleet of the Corinthians, Epidaurians, and Æginetans.

455. Banishment of Kimon from Athens.

455-451. War between Athens and Sparta and Bœotia. Defeat of the Athenians by the Spartans at Tanagra (455). Victory of the Athenians over the Bœotians (455) at Œnophyta. Conquest of Ægina. Recall of Kimon (452). Truce between Athens and Sparta (449).

449. Naval war with Persia. Death of Kimon during the siege of Kition in Cyprus. Athenian fleet victorious at Salamis in Cyprus. End of the Persian wars.

446. Thirty Years' Peace between the Athenian and Peloponnesian Leagues. Age of *Perikles*. *Polygnotos*, the painter; *Phidias*, the sculptor; *Iktinos* and *Mnesikles*, the architects. History of *Herodotus*. Tragedies of *Sophocles* (d. 405).

431-404. Peloponnesian War. *Thucydides*, the historian. Tragedies of *Euripides* (d. 406). Comedies of *Aristophanes*. *Hippokrates*, the physician; *Polykleitos*, the sculptor. *Socrates* and the Sophists.

431. Platæa surprised by the Thebans. Invasion of Attica by the Spartans.
430. The plague at Athens. — 429. Death of Perikles.
428. The island of Lesbos revolts from Athens, but is recaptured (427).
427. Fall of Platæa. Prosperous expedition of Demosthenes to Acarnania.
425. Demosthenes lands in Messenia and fortifies Pylos. *Brasidas* the Spartan occupies the island of Sphakteria. *Kleon*, the Athenian, captures Sphakteria.
424. Kythera occupied by the Athenians. Invasion of Bœotia. The Athenians defeated at Delion.
422. Battle of Amphipolis. The victorious Brasidas dies of his wounds, Kleon falls in the flight.
421. Peace of Nikias.
418. Battle of Mantinea. The united Athenians and Argives defeated by the Spartans.
416. Capture of Melos by the Athenians.
415-413. Athenian expedition to Sicily, under *Alkibiades*, *Nikias*, and *Lamachos*. Alkibiades, prosecuted for impiety, flees to the Spartans. Destruction of the Athenian army and fleet near Syracuse (413).
413. The Spartans, on the advice of Alkibiades, occupy Dekeleia and form a league with the Persians against Athens. Revolt of the allies of Athens.
412. Victory of the Athenian fleet at Miletos.
411. Overthrow of the Athenian democratic constitution. Council of Four Hundred. Recall of Alkibiades. Naval victory of the Athenians at Abydos.
410. Victory of Alkibiades over the Spartan fleet at Kyzikos. Athens recovers her naval supremacy.
407. *Lysander* the Spartan defeats the Athenian fleet at Notion. Alkibiades deposed (d. 404).
406. Victory of the Athenian fleet off the Arginussæ Islands.
405. Lysander overthrows the naval power of Athens at the battle of Ægospotami.
404. Athens surrenders to Lysander. The Thirty Tyrants.
403. *Thrasyboulos* restores the Democracy.
401. Campaign of Cyrus the younger against his brother Artaxerxes Mnemon. Battle of Kunaxa. Retreat of the Ten Thousand under Xenophon.
400. Painting at its zenith under *Zeuxis* and *Parrhasios*.
399. Death of Socrates.
396-394. War of Sparta against the Persians. *Agesilaos* the Spartan, victorious in Asia (396).
395-387. Corinthian War. Confederation of Corinth, Thebes, Argos, and Athens against Sparta.

395. Battle of Haliartos. Death of Lysander, the Spartan.
394. Battle of Knidos. The Spartan fleet defeated by *Konon* of Athens and Pharnabazos the Persian. — Battle of Koroneia. Defeat of the allies by Agesilaos.
387. Antalkidas, the Spartan, concludes peace with the Persians. — *Plato* (d. 347). *Isokrates* (d. 338).
379-362. War between Sparta and Thebes. Thebes freed by Pelopidas.
377. Foundation of a naval league by the Athenian generals Chabrias, Iphikrates, and Timotheos.
371. Battle of Leuktra. Epaminondas defeats the Spartans. Hegemony of Thebes.
370. The Thebans enter the Peloponnesus. Messenia recovers its independence. Megalopolis is founded as the capital of Arcadia.
364. Battle of Kynoskephalæ. Death of the victorious Pelopidas.
362. Battle of Mantinea. Death of the victorious Epaminondas.
359. *Philip II.* of Macedon. — Agesilaos supports the insurrection in Egypt. Dies on his voyage home (358). — *Demosthenes* (d. 322). *Praxiteles*, the sculptor.
357-355. War of the allies against Athens. Contests of the Athenians with Philip for Amphipolis.
355-346. Sacred War against Phocis.
352. Philip, victorious in Thessaly, checked by the Athenians at Thermopylæ.
348. Olynthos is destroyed by Philip.
346. Peace between Philip and Athens. — *Æschines.*
340. Philip conquers Thrace and besieges Byzantium. Athens declares war against him and forces him to raise the siege.
339, 338. Sacred War against Amphissa.
338. Battle of Chæronea. The victorious Philip is chosen leader of the Hellenes against the Persians.

III. From Alexander the Great to the Destruction of Corinth.

336. Murder of Philip II. *Alexander* ascends the Macedonian throne. — *Aristotle. Diogenes. Lysippos*, the sculptor. *Apelles* and *Protogenes*, the painters.
335. Alexander destroys Thebes.
334. Alexander in Asia. Battle of the Granikos.
333. Battle of Issos. — 332. Siege of Tyre. Foundation of Alexandria. — 331. Battle of Arbela.
330. Murder of Darius Kodomannos. — Revolt of the Spartans. Death of King Agis II. at Megalopolis.
327. Alexander's expedition to India.
323. Death of Alexander. War breaks out among his successors (the 'Diadochi').

323, 322. The Lamian War.
321. Murder of Perdikkas. — 319. Death of Antipater.
306. Antigonos and Demetrios Poliorketes assume the royal title.
301. Battle of Ipsos. Death of Antigonos. — The Ætolian League.
300. Epicurus and Zeno, the philosophers. The comedies of Menander.
296. Death of Kassander.
280 The Achæan League.
287-275. Pyrrhos, King of Epirus (d. 272), in Italy. — The Gauls invade Macedonia and Greece.
278. Antigonos Gonatas rules in Macedonia.
272. Death of Pyrrhos of Epirus.
251. Aratos, general of the Achæan League, delivers Sikyon.
241. Agis IV., King of Sparta, endeavours to reform the state.
225. Kleomenes III., of Sparta, overthrows the Ephors.
221. Battle of Sellasia. The Achæans and Macedonians defeat Kleomenes (d. 219).
220-217. Social War, between the Ætolian and Achæan Leagues.
215. Alliance of Philip V. of Macedon with Hannibal, and of the Ætolian League with the Romans (First Macedonian War).
207. *Philopoemen* (the 'Last of the Greeks'), general of the Achæan League, defeats the Spartans at Mantinea.
206. Peace between Philip V. and the Ætolians.
200. War between Philip V. and the Romans (Second Macedonian War).
197. Battle of Kynoskephalæ: defeat of the Macedonians by *Flamininus*, the Roman Consul. Flamininus declares the Greek states free.
190. Battle of Magnesia. Victory of the Romans over Antiochos of Syria. Close of the Ætolian League.
171-168. War between Perseus of Macedonia and the Romans (Third Macedonian War).
168. *Æmilius Paulus* defeats Perseus at Pydna.
148. War between the Achæan League and the Romans. Victory of the Romans at Skarpheia.
146. Destruction of Corinth. Close of the Achæan League. Greece and Macedonia united to form the Roman province of Macedonia.

IV. Greece under the Romans and Byzantines.

ca. 133. Revolt of the slaves in Attica.
88-87. The Greeks take part in the Mithridatic War.
86. Athens captured by *Sulla*. — Sulla's victory at Chæronea.
85. Sulla's victory at Orchomenos.

48. *Caesar* defeats *Pompey* at the battle of Pharsalos. — 42. *Antony* and *Octavianus* defeat Brutus and Cassius at Philippi. — 31. Octavianus defeats Antony at Actium.

31 B.C.-14. A.D. *Augustus* emperor. Greece a Roman province under the name of Achæa. Revival of the leagues among the districts of Greece.

117-138. *Hadrian.* Buildings erected at Athens and other parts of Greece. *Herodes Atticus*, the sophist, in Athens.

ca. 170. Pausanias writes his description of Greece.

249-251. *Decius.* First appearance of the Goths on the borders of Greece.

253-260. *Valerian.* Fortification of Athens.

260-268. The Goths in Attica. Defence of Athens by Dexippos.

323-337. *Constantine the Great.* — Triumph of Christianity.

361-363. The Emperor *Julian* favours the Greeks. Unsuccessful efforts to rehabilitate paganism.

379-395. *Theodosius I.* The Olympian Games celebrated for the last time (393). Alaric and his Goths destroy Eleusis, occupy Athens (395), and ravage the Peloponnesus.

395. Partition of the Roman empire.

467-477. Invasions of the Vandals.

527-565. *Justinian I.* emperor.

529. Justinian closes the Schools of Philosophy at Athens.

540. Slavonic invasion of Hellas.

588. Avars and Slavs in the Peloponnesus.

717-741. *Leo III.* emperor. — 727. Revolt of the Greeks, and unsuccessful naval expedition against Constantinople.

746, 747. Greece devastated by the plague. Spread of the Slavonic element in the Peloponnesus.

805.? Defeat of the Slavs at Patras.

867-886. *Basil I.* emperor. Conversion of the Slavs in the Peloponnesus. Photios becomes patriarch. Beginning of the ecclesiastical schism between the Roman and Eastern churches, which came to a head in 1054.

1019. Emperor *Basil II.* defeats the Bulgarian invaders of Greece at Thermopylæ and Athens. The Albanians make their first appearance.

1040. The Norwegian Varangians under Harold Haardrada enter Athens.

1084. The Normans in Thessaly. Victorious defence of Larissa.

1204. Constantinople taken by the Crusaders. Latin empire founded at Constantinople. *Boniface de Montferrat* (d. 1207), King of Thessalonica, conquers Bœotia and Attica. *Otho de la Roche* becomes ruler of Athens and Bœotia ('Megaskyr' or Grand Sire of Athens in 1205). — *Geoffrey de Villehardouin* conquers the W. coasts of the Peloponnesus but is embarrassed by a native revolt.

1205. *Guillaume de Champlitte* assists Villehardouin and becomes first Prince of the Morea.
1206. Modon and Koron occupied by the Venetians.
1207-1222. Demetrius, King of Thessalonica.
1209. Guillaume de Champlitte returns to France, leaving Villehardouin as over-lord.
1210. *Geoffrey I. de Villehardouin* becomes second Prince of the Morea. Capture of Corinth.
1211, 1212. Villehardouin captures Nauplia and Argos.
1218. Death of Villehardouin. His son *Geoffrey II.* (d. 1245), third Prince of the Morea, is recognized as Duke of Achæa by the Latin emperor Peter de Courtenay.
1222. Theodore Angelos Comnenos conquers Thessalonica and is crowned as emperor.
1245. *Guillaume II.* succeeds his brother Geoffrey as fourth Prince of the Morea (d. 1278).
1246. The Emperor *John III.* Vatatzes of Nicæa reunites Thessalonica with the Byzantine empire.
1248. Monemvasia is conquered by Guillaume II. of Achæa.
1256-1259. Guillaume's contests with Guy I. of Athens, the Margrave of Boudonitza, and the Dynast of Negroponte.
1258. *Guy I.* made Duke of Athens.
1259-1282. *Michael VIII.* Palæologus, Byzantine emperor.
1261. Michael conquers Constantinople. Fall of the Latin dynasty.
1262. Guillaume II. of the Morea, taken prisoner in 1259 by Michael, purchases his freedom by surrendering Monemvasia, the Maina, and Mistra.
1267. *Baldwin II.*, the last Latin emperor, cedes the feudal superiority of the Morea to Charles of Anjou.
1308. The duchy of Athens falls to *Gautier de Brienne.*
1311. Overthrow of the Frankish knights by the Catalonian mercenaries. Gautier is killed.
1312. Roger Deslaur becomes Duke of Athens.
1364. Death of Robert of Tarentum, last Prince of Achæa.
1380. Jacques de Baux (d. 1383), nephew of Robert, conquers the Morea.
1389. Nauplia is taken by the Venetians.
1394. Rainerio Acciaiuoli, Lord of Corinth, becomes Duke of Athens. — Argos is taken by the Venetians.
1395. Theodore I. Palæologus (1383-1407) recovers Corinth.
1396. Pierre Bordeaux de Saint-Supéran (d. 1402) is recognized as Prince of the Morea by King Ladislaus of Naples.
1404. Centurione Zaccaria of Genoa becomes Prince of the Morea (d. 1432).
1430. The Morea is recovered by the Palæologi.

1435. Thebes is taken by the Turks.
1453. *Mohammed II.* conquers Constantinople. Fall of the Byzantine Empire.

V. Greece under the Ottomans.

1456. Athens is captured by the Turks under Omar.
1460. The Turks conquer the Peloponnesus, with the exception of the Venetian possessions.
1462. Omar attacks Modon and Koron.
1463. Argos is betrayed to the Turks but recaptured by the Venetians.
1464. The Venetian general Capello seizes Eubœa and temporarily occupies Athens.
1470. Eubœa taken from the Venetians by the Turks.
1499-1501. Sultan Bajazet II. drives the Venetians out of Lepanto, Modon, Koron, and Navarino, and besieges Nauplia and Monemvasia unsuccessfully.
1503. Peace between the Turks and Venetians.
1540. Nauplia and Monemvasia captured by the Turks.
1573. Peace concluded by the Venetians and Turks, leaving the latter in possession of the whole of Greece.
1645-1669. Unsuccessful war of the Venetians against the Turks.
1685-1699. Conquest of the Morea by the Venetians.
1715. The Morea again taken by the Turks.
1718. Peace of Passarovitz, confirming the Turks in the possession of the Morea.
1770. Landing of the Russians under Orloff in Laconia. Revolt of the Greeks, suppressed by the Porte with the aid of the Albanians.
1779. Hassan Pasha defeats the insurgent Albanians at Tripolis.
1814. The Hetæría Philiké ('association of friends') founded at Odessa (headquarters removed to Constantinople in 1818).
1815. The British take possession of the Ionian Islands.
1821. *Alexander Ypsilantis* (d. 1828), general of the Hetæria, crosses the Pruth and summons the Hellenes to the War of Independence. Successful rising in the Morea.
1822. Defeat of Dramalis by Kolokotronis and Nikitas. Defeat of the Greeks at Peta by Kourshid Pasha. Athens is taken by the Greeks.
1823. Defeat of Omer Vriones at Karpenisi by the Greeks.
1824. Party-strife among the Greeks.
1825. *Ibrahim Pasha* reduces the Morea.
1826. Fall of Mesolongion. The Turks under Kioutagi capture Athens.
1827. *Johannes Kapodistrias* elected regent. Naval battle of Navarino. Capitulation of the Greek garrison in the Acropolis at Athens.

1828. Ibrahim Pasha quits the Morea. Landing of the French.
1829. Protocol of London. Greece declared a hereditary monarchy but tributary to the Porte.
1830. Second Protocol of London. Greece declared an independent and sovereign kingdom.
1831. Assassination of Johannes Kapodistrias. His brother Augustine is elected president.
1832. Augustine Kapodistrias resigns. Prince Otho of Bavaria is proclaimed king.

VI. The Kingdom of Greece.

1833. King *Otho* lands in Greece. Regency appointed.
1835. Athens chosen as the capital. The king comes of age.
1843. Insurrection in Athens. A constitution is granted.
1850. The British fleet blockades the Piræus.
1854. The French take possession of the Piræus and of the Greek fleet (until 1857).
1862. Insurrections in Greece. Departure of the king.
1863. Prince William of Sonderburg-Glücksburg, son of the King of Denmark, is elected king and ascends the throne as *Georgios I.*
1864. Great Britain cedes the Ionian Islands to Greece. A new constitution is promulgated.
1881. Conference of Constantinople. Turkey cedes Thessaly and part of Epirus to Greece.
1886. Blockade of the Piræus by the European Powers.
1897. Unsuccessful war against Turkey. By the Peace of Constantinople Greece is compelled to pay a war-indemnity of 100,000,000 fr., to relinquish certain strategically important positions on the Thessalian-Macedonian frontier, and to consent to an international commission for the control of her finances.
1898. Crete autonomous under the suzerainty of the Porte.
1908. Crete declares her independence and desires to be united with Greece.

VI. History of Greek Art.

By Prof. Reinhard Kekulé von Stradonitz.

Revised and partly re-written by *Dr. R. Zahn.*

'Ancient Art', or the art of classical antiquity, is usually contrasted with later Christian art, as though it were one homogeneous whole, whereas in reality it embraces the changes and transformations of more than a thousand years. It was affected by all the modifying influences of the successive leadership of different races, by wide

oscillations in the position of the political and intellectual centres of gravity, and by the antagonistic principles which must inevitably make themselves felt in the course of a national development. Perikles and Alexander, Cæsar and Constantine are landmarks in artistic as well as in political history. At Athens, under Perikles, Greek art attained not only perfect independence and freedom, but also its highest and noblest expression. Under Alexander Grecian culture and art overflowed into Asia, whence its earliest germs had been derived. Rome herself was Hellenistic, and the ruins and broken forms of paganism became the foundation on which was erected the entire framework of Christian art and culture and of the Christian reorganization of society. The inherited influence of the Græco-Roman forms is potent even at the present day, while the germs of the same forms may be detected in ages antorior to the existence of the Greeks themselves. What we must consider as the kernel and essence of Greek art, as its peculiar content and true characteristic, — *viz.* the fresh and momentous achievement of the national Hellenic spirit, and the gain to humanity which resulted from it — was accomplished within a comparatively short time and within the narrow limits of Greece proper. The first Olympiad was 1100 years before the time of Constantine, 732 years before Cæsar's death, and 440 years before Alexander ascended the throne; the battle of Leuktra was fought 119 years after Marathon. Tho 'Age of Perikles', an expression synonymous with an undisturbed period of the highest artistic attainment, was restricted, if we define it sharply, to a period as short as that which comprised the life and works of Raphael; and its marvellous achievements were far more exclusively confined to the mother-city of Perikles and Phidias than was at one time supposed.

Modern science, art, and culture owe their first acquaintance with Greek art, as well as with Greek antiquity generally, to Rome, who, as mistress of the world, collected within her walls all the elements of ancient culture and preserved them for posterity. The productions of the most famous masters were, if attainable at all, always costly. In any case they were but a handful compared with the universal demand, to meet which, therefore, a flourishing trade in copies of works of the best period sprang up. The splendid marbles of the Roman museums thus do not always faithfully represent the epochs to which they actually owe their origin; and in examining them we must carefully and laboriously discriminate the conception of the original inventor from what has been intentionally or unintentionally added by the copyist or remodeller. The importance of the large detached sculptures which originated in Rome itself is comparatively slight; the most striking and the most nationally Roman are those on buildings and monuments of victory, like the Arch of Titus and Trajan's Column. The Roman spirit expressed itself most potently in extensive buildings.

It was from the material thus afforded by Rome that WINCKELMANN formed the views which he published in 1764 in his *History of Ancient Art*, the first classic representation of ancient art-history. Enthusiastically admired by the greatest among its author's countrymen of the 18th century (Goethe, Schiller, Lessing, Herder), this work may still claim to lay down the general principles of its subject, although it is no longer regarded as a final authority.

Winckelmann contrasts the limited subjects and treatment of Egyptian art with the unfettered life of Greek art, which, obeying the laws of all life, grows, blossoms, fades, and dies. 'The more ancient style lasted until Phidias; through him and the artists of his time art attained its greatness. This style may be called the great and lofty. From the time of Praxiteles to that of Lysippus and Apelles, art acquired more grace and pleasingness; this style should be named the beautiful. Some little time subsequent to these artists and their school, art began to decline among their imitators; and we might now add a third style, that of the imitators, until art gradually bowed itself to its fall' (Lodge's Translation). — The division into periods is also indispensable for a well-ordered and comprehensive view of the subject. But Winckelmann's formulas are too simple; they do not exhaust the fulness of life and development in art. The various periods, the different schools, each within its own limits, show growth, blossom, and decay. Nor is decay always death. Even in Greece itself it is sometimes only a transformation, producing new but not less marvellous forms as embodiments of the reviving conceptions of the mind. We are now forced to recognize a Titanic boldness and finished creative mastership in periods, which, according to Winckelmann's great scheme, should show only feebleness and prettiness as the successors of the preceding loftiness and beauty. Fortunately for us Winckelmann had no adequate idea of the fragmentary nature of the materials out of which he reared his imposing edifice; for had he known it, bold as he was, he would perhaps have hesitated before his task. Since his time many objects casting light on the history of art have been found even on Roman soil. But the greatest flood of light has been shed from the mother-country of Greek art, from Greece itself, the source which he himself presaged when the idea of excavations at Olympia occurred to him.

The original Greek works are indeed, to a large extent, no longer in their native home, but are to be found in the museums of Italy and the northern nations. Most of the Parthenon sculptures, the frieze from Phigalia, and the objects discovered at Knidos and Halikarnassos are in London, which has long possessed the finest collections of both the larger and smaller works of art from Greece and Asia Minor; the Æginetan marbles are at Munich; the Samothrakian Nike and various sculptures from Olympia are among the numerous other examples of Greek art in Paris; and the museum

of Berlin has attained an undreamed of importance through the possession of the Pergamene sculptures. Nevertheless —

'*Who would a poet understand Must visit first the poet's land.*'

Greek art more than any other seems to have sucked in its strength from the soil on which it grew. Lord Elgin could not carry off Homer's sun, nor the rocks and sea, nor the ancient citadels, nor the temples, which even in their ruins inspire admiration and awe. Greece abounds in beautiful and instructive monuments and remains; and every step made in the ordering of the new state is fraught with hope for its ancient possessions. Lord Elgin, in removing the sculptures of the Parthenon to London, may almost be considered as their saviour (p. 54). But when the German government began the excavations at Olympia in 1874 it had already become a matter of course that what was found in Grecian soil must remain in Greece. The rich yield of the excavations, the small independent museums that are fast springing up in all the provincial capitals of the kingdom, and the large public collections at Athens (in the National Museum and on the Acropolis) possess, in addition to their general interest, a special attraction inasmuch as they copiously illustrate successive stages and even local variations of classic art in juxtaposition with other memorials of the national life and taste. No science can draw certain conclusions from isolated specimens; all require a long series of examples. In all that concerns the greatest artists and the highest art, the materials at the command of the archæologist are nothing like so abundant or so authentic as those at the disposal of the historian of modern art. And on this account he must all the more zealously pursue the manifestations of the artistic spirit as these now lie before him in a thousand examples forming a series intervening between art and handicraft. And by virtue of the force and unity of the artistic sense which permeated every ancient representation of life to the last fibre, and by virtue of the close natural bond which existed betwixt the artist and the craftsman, we often succeed in winning from an unpromising witness some conclusion as to great works of art or some determination as to the prevalent type of special epochs and districts. Full insight into the nature of this wholesale production is inseparable from the soil. Our minds and senses are best prepared to receive the impressions of Phidias's wonderful works not by London fogs, but by the bright scenery of the Ilissos, where on its elevated site, as of old, the Parthenon, in its ruined magnificence, is outlined against the deep blue sky.

I. The Heroic Age. Troy. Mycenæ. Crete.

Many legends of the art of prehistoric times were related by the ancients. Such are the stories of Dædalos and other great artists, who found out many witty inventions and created noble things, and the accounts of marvellous works of art, like the Shield of Achilles in the Iliad, not due to any mortal hand but to the gods

themselves. The lack of actual examples of this art rendered it impossible until recently to ascertain how much truth lay hid in these legends, which present a picture rather of a finished art at its zenith than of a tedious development. The stone lions that keep watch and ward above the gate of the acropolis at Mycenæ were long regarded as sentinels at the entrance to the history of Greek art. They towered like a lonely rock above the great ocean of mist that veiled the ancient period from our gaze; they had no demonstrable connection with either an earlier or a later age. To Schliemann's unflinching belief in the legends we owe the identification of many places celebrated in the Homeric epos, and by this means we have acquired a more accurate knowledge of the heroic age of Greece than the ancients themselves possessed.

The **Earliest Stage of Civilization** within the Greek world has been revealed by the excavations in the ancient acropolis of TROY. The first settlement, represented by unpretentious walls of small stones and by primitive pottery and stone implements, probably dates back nearly 3000 years before Christ. Above this was found a citadel with massive walls, fortified gates, and handsome inner buildings. This so-called 'second city', or second layer, also dates from between 2000 and 3000 years before Christ, but it must have remained in existence for a long period, for many of the structures have evidently been rebuilt or pulled down in ancient times.

Of special importance are the conclusions as to the development of Greek *Architectural Forms* that have been deduced from these ruins at Troy, thanks to the penetration of W. Dörpfeld, who systematically continued Schliemann's explorations. Not only does the characteristic ground-plan of the Greek temple with its columned portico find its prototype in the Trojan megaron, or ruler's apartment; the methods of building adopted at Troy supply the explanation for several peculiarities in Greek superstructures also. Thus the broadening of the front ends of side-walls to form so-called *Antae*, and the practice of making the bottom course of walls of masonry twice as high as the course above it, are both explained by the fact that upright walls were originally built of sun-dried bricks. In order to protect these from the dampness of the soil, they were provided with a basis of stone, and this construction was retained in later Greek stone-buildings. The front brick wall was protected from injury by a covering of wooden planks, which projected a little beyond the ends of the side-walls, thus giving rise to the antæ. These instances are among the most interesting proofs of the strength of tradition in Greek art.

The treasure of gold, silver, and bronze utensils, vessels, and ornaments found among the ruins of Troy are evidences of an already developed *Metallic Industry*. That the inhabitants of Troy themselves understood the working of metals is proved by the discovery of stone moulds for knife-blades and other articles.

The *Terracotta Vessels*, which have been found in abundance, exhibit a great variety of shape, few of any great elegance. Their surfaces are black, brown, or deep red and often carefully polished; the prevailing geometric ornamentation is partly incised, partly painted in dull white. The effort to give the vessels themselves a human shape should be observed; human faces, nipples, navels, and even the stumps of arms are plastically represented on them; necklaces also may be noticed. The art of this earliest period never advanced beyond the creation of such details and of crude idols and figures of animals in stone and clay, which together represent the first childish essays in *Plastic Art.*

The 'second layer' at Troy was in turn succeeded by a much larger and more imposing castle — the so-called 'Sixth Layer'. The excellent working of the building-stones of this period awakes our admiration. The objects discovered indicate a continuance of the former civilization, but they reveal also a number of fresh ornamental motives; while the occurrence of more delicate and more developed pottery amongst fragments of native origin point to the influence of a higher stage of culture — the so-called Mycenæan art.

The intermediate stage — to which the name of **Island Art** has been applied — is represented by pottery and other articles, chiefly found in tombs on the CYCLADES, CRETE, and in certain districts of the GREEK MAINLAND. The vases exhibit much affinity with those of Troy; the black or red surface is well polished and is embellished with ornaments painted in light yellow or white. But a distinct advance is traceable. The clay is more carefully purified and the shapes of the vases are more developed and often pleasing. Besides light painting on a dark ground the reverse becomes more and more common — dark painting on a light ground. On vases found in Melos and Thera among the S. Cyclades and in Crete, the early linear ornamentation gives place to spiral motives and to plant and animal forms of suprising truth to nature (p. 81). Crete also was the scene of the invention of so-called *Glaze Painting*, a technical discovery of great importance throughout the whole domain of Greek pottery. This practice of covering the vase with a kind of glaze enabled the manufacturers to obtain much more completely the effect which the potters of the Troad and the islands had endeavoured to produce by a laborious process of polishing. These early Cretan potteries flourished until after 1500 B.C., as we learn from discoveries of their products in Egypt, to which dates can be assigned. They were the forerunners of the brilliant Mycenæan period, for our first knowledge of which we are indebted to Schliemann.

The art of the so-called **Mycenæan Period** is named after the spot where the first specimens were found. The lions at the acropolis-gate of Mycenæ have emerged from their isolation, but they still hold a place of honour in the great continuous sequence to which they are now found to belong. We have made the acquaint-

ance of imposing royal castles with massive walls and richly adorned halls, while the opulence and splendour of the funeral gifts found in the tombs illustrate with wonderful fulness the reminiscences of the brilliant heroic age that animate the Homeric epos. Relics of this period have been brought to light, not only in ARGOLIS, MYCENÆ, and TIRYNS, but almost everywhere in Greece. Excavations on the Acropolis at ATHENS have laid bare the walls of a Mycenæan castle; while in BŒOTIA are ORCHOMENOS and the ancient stronghold on Lake Kopaïs, in which some have sought to identify ARNE.

The similarity of the articles found in widely different places at once suggests the question: where is the centre of this art to be looked for? The elementary beginnings of Mycenæan art have been recognized in CRETE. The prevailing importance of that island in the Greek prehistoric period is typified in the legends of the mighty ruler *Minos;* and the adjective 'Minoan' has been suggested as a more historically accurate substitute for 'Mycenæan' as applied to this art (comp. p. 418). By the results of scientific explorations, which had to await the establishment of political order, it has now been placed beyond a doubt that this island was the chief centre and focus of Mycenæan art. The palace of Minos at *Knossos*, excavated by Mr. Evans, and the stronghold of *Phaestos*, laid bare by the Italians Halbherr and Pernier, throw the castles of Mycenæ and Tiryns completely into the shade, both in beauty of construction and in splendour of adornment. Free from the fear of hostile attack, the Cretan builders were not compelled to adapt the size of their palaces to the safe limits of a defensive wall.

Architecture, Mural Decorations, Sculpture, Small Works of Art. In the case of the strongholds on the Greek mainland the principal walls were usually constructed in Cyclopean masonry of large and roughly hewn blocks, although — at least in later times — the use of regularly squared stones was not unknown. The beehive tombs and a fragment of the girdle-wall at Mycenæ are specimens of this later masonry. But in the Cretan palaces all walls where strength was required are built of carefully squared stones. The inner walls and the upper portions of the outer walls were usually constructed of slighter materials — small stones bound together with mortar and faced with stucco — as was also the case on the mainland. Stout beams, as at Troy, were used to lend them strength. Timber was employed also for roofs, pillars, and columns. The open colonnades and galleries probably produced the same beautiful effect as is still admired to this day in the courts of Renaissance buildings. At Knossos there were two stories of such galleries. The ornamental remains and fragments of plastic decoration that have been preserved surpass in number, antiquity, and artistic value the most closely corresponding discoveries in Greece. These remains, found chiefly at Knossos and in the smaller structure at Hagia Triada near Phæstos, consist of sculptured lining-slabs in coloured stone

and fragments of frescoes and coloured reliefs in stucco†. The admiration commanded by these large monuments is not less than that evoked by the smaller works of art, of whose beauty excavations in Greece had already given us a high idea. In one of the corridors of the palace at Knossos was found a painting of a youth in a festal procession, whose beautiful head can be compared only with works of the first great period of Greek art shortly after the Persian war. The lions on the Acropolis at Mycenæ, with their keen observation of nature, now take their place in this artistic series. No similar large work of sculpture has as yet been found in Crete; but a large bull, formed of small stones fitted together, was discovered at Knossos. A number of ivory statuettes of hovering men, recently exhumed at the same place, display admirable modelling. These probably represent jugglers, a subject of frequent repetition.

The feature that especially distinguishes Mycenæan art and places it on a higher level than *e.g.* the Egyptian art of the same period, is its free observation of nature. The artist shrinks from no difficulty, and though he occasionally attempts more than he is able effectively to perform, his creations invariably please by their endless variety and by their freedom from convention. Numerous instances of this are seen in the carved gems and seal-rings, bearing animated battle or hunting scenes, religious scenes, and specially successful representations of animals (p. 79). The above-mentioned qualities are admirably exhibited in the *Golden Goblets* found in a beehive tomb at Vaphio (comp. p. 80), which bear raised designs of domesticated cattle grazing and of a bull-hunt. The fame of these remained unchallenged by the Cretan discoveries, although perhaps even greater admiration is due to the steatite vases in Crete, adorned with reliefs of a procession and wrestling and hunting scenes. Special artistic interest attaches to the reproduction of the anatomical articulation of the bodies, the animation of the gestures, the free composition of the groups, and the depth of the relief attained in gradual levels. The keen observation of nature displayed by the Mycenæan artist is coupled with a strong sense of style, the result of long practice. That technical skill had attained as high a level as artistic sense is proved by such works as the *Dagger Blades* (p. 80) from the royal tombs at Mycenæ, with representations inlaid in coloured metals, and the so-called *Draught Board* (p. 422) from Knossos, ornamented with gold, ivory, and rock-crystal.

Abundant illustration of the development of Mycenæan artistic forms is provided by the *Pottery*. The earlier stage, the so-called *Kamaraes Variety*, in which light-coloured ornamentation appears on a dark ground, has already been mentioned (p. lxvii). The same taste is displayed in these as in the dagger-blades, in which the

† The results of the Cretan excavations are preserved in the museum of Candia (Heraklion), pp. 421, 422.

pattern is relieved in gold or silver against the darker bronze. The shape of these vases clearly indicates that they were imitated from metal vessels. The so-called *Mycenaean Pottery* exhibits at first only an inversion in the method of painting: dark ornamentation upon a light ground. Both methods sometimes occur on the same vase. In the shapes of the vases and in the subjects of the ornamentation the two varieties have also much in common. But the similarity of the clay and of the technique is decisive in forbidding us to assign different places of origin to the light and to the dark vases. Mycenæan pottery is thus merely a later development of the Cretan; it existed for some time alongside the older variety, but finally attained the supremacy. The clay, especially in the case of the smaller vases, is of great fineness, with a beautiful pale yellow surface. The decorative pigments are partly glossy black or dark brown, partly deep red. The embellishments are mostly borrowed from the organic world. Foliage plants overspread the body of the vases apparently without system; cuttle-fish encircle them with their tentacles: shells and snails are scattered profusely. Among linear motives the spiral with all its variations is especially favoured. Curiously enough, representations of the higher forms of animal life and of human beings never occur in this earlier ceramic period. This limitation in the number of motives is, however, the expression of a deliberate feeling for art. Beautiful examples have been discovered in the tombs on the acropolis at Mycenæ (p. 79) and still more numerously in the course of excavations in Crete.

The *Zenith of Mycenaean Art* was reached about 1500 years B.C. We are enabled to fix this period by Egyptian objects bearing dates that have been found in Crete and elsewhere, as well as by Mycenæan objects found in Egypt along with native articles whose date is known. In Egyptian mural paintings of this date there even appear personages in Mycenæan costume; these are the 'magnates of the land of Kefti and of the islands that are in the sea'. It is now practically certain that the land of Kefti, the Caphtor of the Bible, is Crete. But were these Cretans, the missionaries of Mycenæan art, Greeks? As regards the inhabitants of Argolis, who shared the knowledge of this art, the question may be answered in the affirmative. The numerous inscribed clay tablets found at Knossos would, no doubt, supply us with the most satisfactory information as to the Cretans, but unfortunately they have not yet been deciphered. There are weighty reasons against identifying the founders of this art as Greeks. The author of the Odyssey (xix, 172 seq.) did not regard Crete as a purely Greek island. Even within the historical period the Eteo-Cretans, dwelling in the E. of the island, spoke a dialect of their own, which has been preserved in inscriptions written in Greek characters. The same civilization that flourished at Knossos and Phæstos prevailed also in this part of the island, which remained non-Hellenic for a long time, and its earliest stages have been

traced in Crete, though not in Argolis; we may therefore probably conclude that the original transmitters of Mycenæan art are to be recognized in the *Pre-Greek Population* of Crete, whose last descendants were the Eteo-Cretans. The palace at Knossos perished at a time when this art was at its zenith. Discoveries dating from the *Later Mycenaean Period* were made only in a few rooms that had been restored. The place ceased to be the residence of a ruler; the palace had evidently been destroyed and its occupants expelled by hostile hands. The theory that the foes were *Greeks* is strongly supported by the subsequent stylistic development of the forms, to be most clearly observed in the pottery. There is no sudden break with the older forms — the invaders had been permeated with this art in their own homes — but there is a distinct falling off in artistic excellence. The technical execution of the vases themselves is indeed improved, but the beautiful realistic ornamentation gives place to a conventional linear system, which eventually entirely deteriorates. Representations with figures are not uncommon, notably on vases found in CYPRUS. The artists betray a good deal of clumsiness; a specimen like the large vase with figures of warriors from Mycenæ (now in the National Museum at Athens, p. 80) may be classed among their best efforts. The old geometric system of ornamentation, which had long been superseded by the Mycenæan style, though it lingered here and there among rustic potteries, again comes to the fore, and after being used along with the Mycenæan style, finally obtains the supremacy. — It was during this later period that the Cretan products were most widely exported. Cretan vases are found everywhere from Sicily to Egypt and Syria; and their fragments have been discovered in the 'second layer' at Troy (p. lxvii). But the general influence of this art has been wider still; it extended to Spain on the one hand, to the Caucasus on the other, and, crossing the Balkans, it penetrated to Northern Europe.

II. Early Greek Period. Archaic Art.

About a thousand years before Christ the GEOMETRIC STYLE achieved complete supremacy in Greek **Decorative Art.** The style has several local varieties, but all have one common character. The ornamentation is composed of straight lines and of circles drawn with the compass. Our knowledge of it is founded partly on the products of the *Metal Industry*, but mainly on the *Pottery* of the period. The surfaces of the vases are divided into definite spaces by horizontal and perpendicular lines, in sharp contrast to the ornamentation of the early Mycenæan pottery which wandered freely over the entire vase. This clear disposition of parts was retained also in the later development of vase-painting. Not until the beginning of the geometric style can we properly speak of *Greek Art.* Thenceforth, also, we can trace a continuous development, which shows, however, many evidences of foreign influence. Mycenæan

art thus occupies a brilliant position of its own; many threads connect it with the subsequent period, but it is itself no purely Greek product. The geometric vases, with their neat and carefully executed ornamentation, are the earliest products of any national Greek art. The manufacture of the huge vessels that have been found pre-supposes an astonishingly advanced technical skill. Many of the finest specimens were discovered in the rich necropolis of Sellada on the island of *Thera* (pp. 251, 252) and in the ancient cemetery outside the *Dipylon* at Athens (p. 90). Many of the Attic vases present mourning scenes, funerals, and other subjects corresponding with the sepulchral use to which they were put. The forms of men and animals had to conform to the principles of the geometric style; and a similar angular, conventional treatment occurs in numerous small carved figures of men and animals in terracotta or bronze These little figures, which are either ornaments from implements or votive offerings (comp. pp. 88, 308), are the only sculptures in the round that have survived from this period.

Gradually this style underwent a change. The severity of the ornamentation relaxed and new and foreign elements were admitted. Spiral lines, foliage, vegetable forms, and other Mycenæan motives began to mingle with the geometric designs. This retrogressive movement must have been inspired from Crete, where the breach with the Mycenæan tradition was not so abrupt as on the Greek mainland, and where the geometric style was at all times leavened with Mycenæan achievements. But Cretan influence upon Greece began now to be powerfully supplemented by the influence of the regions on the Euphrates, through the medium of the mercantile Phœnicians. From the Euphrates came mainly the fabulous winged monsters, and the still more important palmette and lotus ornamentation, which afterwards proved so capable of rich development. Our knowledge of the freer geometric style, combined mainly with Mycenæan motives, is obtained principally from the vases of Attic origin, known as *Phaleron Vases* from the place where most have been found, and in the second place from *Boeotian Vases.*

The so-called ORIENTAL STYLE of ornamentation, in which the main subjects are surrounded with several bands of pictures and ornaments, found its patterns in oriental textile fabrics and metal articles. Vases decorated in this style were manufactured in Asia Minor and the adjacent islands. Mythological and other subjects are not wanting, but these are subsidiary to the decorative element. The designs themselves appear to be directly connected with the Mycenæan style of vase-painting; the geometric style occurs only in occasional ornaments used to fill in spaces. The vases are covered with a coating of light yellow clay; and in addition to the dark glaze-paint, dull white and purplish red pigments are used for details. The same colours are used also in the rich ornamentation on the black glaze that coats the interior

of shallow vases, which externally bear dark paintings on a light ground. The predilection for variety and bright colouring that distinguished the early Cretan pottery (p. lxx) seems to be here revived. In Greece the vases from *Melos*, *Eretria*, and *Attica* (*e.g.* the large amphoræ with the deaths of Nessos and the Gorgons and with chariots, in the National Museum, p. 91) represent approximately the same stage of development; but in these varieties the geometric style exercises a stronger influence than in the vases from Asia Minor, and the scenes depicted are less subordinate to the decorations. The same characteristics distinguish the so-called *Proto-Corinthian Vases*. Among the latter the small oil-vases with bodies tapering rapidly to the bottom and with disk-shaped mouths must have been a highly popular variety, for they are found in abundance in all parts of the Greek world. The later examples charm us by their wonderfully delicately executed miniature painting. These vases derive their name from the fact that they were regarded as the earliest efforts of Corinthian potters; and although this view is incorrect, a close relationship exists between them and later Corinthian vases. This is most apparent in the votive tablets of the *Corinthian Potters' Guilds* found in the temple of the Isthmian Poseidon, of which the Berlin Museum now contains the most important collection. These bear inscriptions in the early Corinthian alphabet as well as decorative scenes, the most charming of which are the naïve and animated representations of scenes in the potter's industry. Mythological representations are found on vases from this source, but the Corinthian vase-painter, like his colleague in Asia Minor, more frequently contented himself with decorative motives. Bands of tame, wild, and fabulous animals encircle the body of the vase, while the spaces between are filled in by a copious use of rosettes (p. 91). Similar decorations occur on the Attic fragments, known as *Vourva Vases* from the site in the Mesogeia where they were first discovered (p. 91).

The preceding remarks have been confined to vase-painting; but a similar course of development may be traced in other branches of art. Fragments of inlaying and golden diadems have been found, the decoration of which corresponds in style with the Phaleron vases (p. 94). The dominating influence of the Orient is apparent in the brazen votive shields found in the Grotto of Zeus on the Cretan Mount Ida (now in the museum at Candia). Friezes of animals resembling those on the shields occur on bronze vessels found in Etruscan tombs. These had been imported from the Greek East, and inspired in their turn the native art of Etruria. Two bronzes found at Olympia belong approximately to the same stage of art as the Melian, Proto-Corinthian, and allied vases; one of these is a relief of Hercules attacking the Centaur and of a winged goddess holding two lions (p. 88; No. 6444); the other is a piece of armour engraved with figures that are now scarcely distinguishable (p. 88; No. 6441).

Our survey of art in its smaller manifestations has brought us to the beginning of the 6th cent. B.C., *i.e.*, to the close of a period that may aptly be called the Greek middle ages. We turn back for a little in order to cast a brief glance at the development of art in its larger forms during that period.

Architecture. Mycenæan art was employed almost exclusively in the service of kings and courts. But during the commotions following the migrations of the Greek tribes the brilliancy of kingship gradually paled and new arrangements prevailed. The new monumental art which arose on the restoration of settled order had other aims. It entered the service of religion. Originally the god dwelt in the palace of the ruler, as, in the Odyssey, Athena dwelt in the house of Erechtheus. When the palace was deserted a new abode must be found for the god, and he obtained a dwelling of his own. Temples arose on the actual sites of the 'Mycenæan' castles at Mycenæ, Tiryns, Athens, and elsewhere. Demands powerfully affecting the development of art were made by the archaic shrines that exchanged their former local for a national Greek significance, as at Olympia, Delphi, and Delos.

The *Heraeon at Olympia* is the most ancient temple on Greek soil. Owing to Dörpfeld's fundamental treatise it has become the classic building for a knowledge of the development of the Doric style. The ground-plan of the long and narrow cella is connected with that of the megaron of the heroic age, as we find it in Troy (p. lxvi). The harmony between Trojan and Mycenæan methods of building is apparent also in the superstructure. The lower stone portion (socle) of the walls, of uniform height, is still preserved; the vanished upper portion was of sun-dried bricks. The antæ and architrave were of timber, and wood was used also for the original columns, which were replaced one by one as they decayed by stone columns. Pausanias, who visited Olympia about the middle of the 2nd cent. after Christ, saw one wooden column still standing. A novelty, unknown to the ancient megaron, was the colonnade surrounding the cella. The object of this was not only the embellishment of the exterior; it had a technical reason as well. It was intended to relieve the cella-walls of some of the thrust of the sloping roof which had superseded the flat roof of the Mycenæan age.

The architect was assisted by the potter. In order to protect the timber architrave from the destructive effects of damp, it was covered with tiles and coffers of baked clay. The crowning ornament of the pediment, the corner-decorations, the eaves-troughs, and other details were supplied by the potter. All these details were brightly ornamented, in harmony with the painting used for other parts of the building. — The large pediment-acroterion of the Heræon, a remarkable example of the potter's art, is still extant (p. 309). During the excavation of the very ancient *Temple of Apollo* at *Thermos* in Ætolia (p. 221), the construction of which closely resembled that

of the Heræon, still more numerous remains of the terracotta embellishments were found. In addition to edging-tiles (some of highly archaic shape) with moulded ornamentation, remains of acroteria in the form of figures were found, and large terracotta metope-slabs, embellished with highly interesting representations (p. 93). These date from about the end of the 7th cent., and in technique and design recall the beautiful Melian amphora with Hercules and Iole (p. 91). Even when the transition was made to the construction of buildings entirely of stone, the use of terracotta coatings was partly retained, especially in *Sicily* and *Southern Italy*. Richly ornamented terracotta coffers have *e.g.* been preserved from two buildings of the 6th cent., *viz.* the Temple C. at Selinus and the Treasury of Gela at Olympia (p. 307).

Unfortunately the ruinous condition of these ancient temples at Olympia and Thermos prevents us from forming any farther direct conclusions as to their construction. We are in a better position as regards temples of the 6th century. But the classic spot, which presents most clearly to our eyes the severe and grave effect of archaic Doric architecture, is not on Greek soil. We must seek it at *Paestum*, the Poseidonia of the Greeks, in Lucania. The most ancient edifice here is the so-called Basilica. We are struck by the remarkable bulging, flat capitals, and by the rapid tapering of the shafts. The effect of compression is considerably increased by the height of the superstructure above the columns, which at the pediments must have been about equal to the height of the columns themselves. This we conclude from the proportions of the immediately adjacent and much better preserved Temple of Demeter, which closely resembles it in details. No archaic temple in Greece can be compared with these in point of preservation. Of the ancient temple at *Corinth* only a few columns with the architrave are standing. The remains of the ancient Hekatompedon on the acropolis at *Athens* are instructive; a partial reconstruction by Wiegand is shown in the Acropolis Museum (p. 59). The material used is the native, easily-worked poros stone, of which also the cornice was constructed. The stone itself shows traces of sharply outlined ornamentation, filled in with colour. The aid of the potter was not used.

Our knowledge of the beginnings of *Ionic Architecture* is much less full. No instructive ancient example corresponding to the Doric Heræon has been preserved. The stone architrave of later Ionic buildings bears distinct evidence in its details of development from timber construction, but it is sharply differentiated from the massive Doric architrave. Ionic columns are taller and more slender than Doric columns, and could therefore support only a light superstructure formed of laths and planks, not of solid beams. This style was developed in *Asia Minor* and in the *Islands*. The initial and inherent tendency towards elegance was reinforced on the transition to stone construction by the circumstance that precisely in these

regions an early beginning had been made to work the abundant stores of marble. This beautiful material was far better adapted for the execution of delicate ornamentation than the tufa and limestone used in Greece, Sicily, and Italy. This was probably the reason why in Ionic architecture the ornaments were executed in sculpture, while Doric builders contented themselves even at a later date with painted embellishments. Some remarkable volute-capitals, found at Lesbos and in the very ancient temple of Neandreia in the Troad, may be regarded as the preliminary form of the Ionic capital. Unfortunately the other remains of these temples are too scanty to assist us in tracing the development of the style. The earliest Ionic temple of which we possess any remains is the *Heraeon of Samos*, built at the beginning of the 6th century. The elaborately moulded bases of the columns are specially noteworthy. Better known is the somewhat similar ancient *Artemision of Ephesus*, in the building of which King Crœsus took part. Besides columns with their bases and capitals there remain fragments of the reliefs that adorned the eaves-troughs and the lower parts of the column-shafts. These are now in the British Museum. Our acquaintance with the archaic Ionic style is farther extended by some ancient capitals from Delos and by the column that supported the large sphinx, the *Votive Offering of the Naxians* at Delphi (p. 156). An admirable idea of the cheerful and festal effect of a complete edifice with its rich sculptured and ornamental embellishments is afforded by the *Treasury of Knidos* at Delphi, which was built in the latter half of the 6th cent. B.C. in the form of a small temple, the entire façade of which could be reconstructed from the extant remains (see p. 155). Besides the large frieze, we note especially the women's figures used as supports, the predecessors of the famous Maidens of the Erechtheion.

We have already encountered **Sculpture** more than once as the comrade or the assistant of architecture in the service of religion. But it had also higher functions of its own. In the first place it had to provide the images of the gods for the temples, as well as to produce the large votive-offerings founded in pious recognition of the deity. A particular variety of the latter, of great importance to the art of sculpture, arose in connection with the pan-hellenic festivals, for it early became a custom to erect statues to the victors at the national games. Thus the temples became veritable museums of sculpture.

Early Archaic Sculpture. The crude idols, which were preserved here and there down to a late period in virtue of their alleged sanctity, have, of course, practically no importance in the history of art. For the beginnings of sculpture we must once again turn our eyes towards Crete. The ancient brilliant art, which flourished here at the Mycenæan epoch, did not wholly die out in the succeeding period.

The contrary is proved by various bronze statuettes and large terra-cotta figures, and still more conclusively by the limestone *Statue of a Woman* from *Eleutherna*, dating from the 7th cent. B.C. and now in the Museum at Candia (p. 421). Remarkable affinity with this Cretan work is displayed by the seated *Statue of a Woman*, from *Arcadia* (p. 81, No. 57; comp. No. 6). We have thus a confirmation of the traditional connection between EARLY PELOPONNESIAN ART and Cretan art. *Dipoinos* and *Skyllis*, two Cretan artists, were employed at various places in the Peloponnesus, especially at Sikyon and Argos, the period of their activity being generally assumed to be the beginning of the 6th century. The above-mentioned sculptures seem to claim a still higher antiquity, even if Cretan art did not exert its influence upon the Peloponnesus before the time of these artists. The large limestone head of Hera, from the *Cult-Statue in the Heraeon* at Olympia (p. 308), is of great interest. The face gives clear proof of a certain knowledge of the bony framework below the skin and of the employment of fixed rules of proportion; it bears also a crudely lifelike expression. To judge from the position of the ears, the hair was arranged like that of the above-mentioned Cretan statue. A farther advance in art is displayed in the limestone *Reliefs* from the *Treasury of Sikyon* (p. 143) at Delphi, which was built at the beginning of the 6th century. These are especially pleasing owing to the naïve originality of the representation and the striving after truth to nature, particularly in the representations of animals.

The curiously sharp outlines of the forms in all these works is to be explained by the method of carving usual to the artists, which was developed by practice, not only on soft stone but also on wood, the first material offering itself. Dipoinos and Skyllis carved several statues in wood; and that material was preferred by their alleged pupils, the masters of the EARLY SPARTAN ART. Laconian works, such as the stele with reliefs in the museum at Sparta (p. 370) and the votive tablets for the apotheosized dead (p. 371), resemble wood-carvings translated into stone. One of their characteristic peculiarities is the varying depth of the background of the relief.

The *Pediment Relief of the Treasury of Megara* at Olympia (p. 308) is a notable achievement of Peloponnesian art, although the exact spot where it was designed cannot be more particularly defined. The relief, which exists only in fragments, represents the contest of the gods and giants. The mention of Megara recalls *Selinus*, its daughter-city in the West. The well-known metope-reliefs from Temple C. (Perseus slaying the Gorgon and Hercules with the captured Kerkopes) look like scions of Peloponnesian art. Notwithstanding the archaic clumsiness in the forms of the bodies and heads, they belong, like the Olympian pediment-relief, to a somewhat later period than do *e.g.* the Sikyonian works at Delphi. They show an advance in the careful reproduction of the folds and in the graduated edges of the drapery, the latter an achievement of Ionian art, if we

may for the moment anticipate. In the course of the frequent intercourse between the East and the West, Ionian artists visited the Peloponnesus just as the above-mentioned Cretans did, and executing commissions there exercised an influence over the native studios.

The two ancient *Figures of Youths* from *Delphi* (p. 154), dating at latest from the beginning of the 6th cent., illustrate the intersection of the different styles. One of these figures is signed by the artist, *Polymedes* of Argos, the earliest evidence of the practice of art in that city, which afterwards became so famous. The heads are entirely in the Cretan manner; the heavy thick-set figures introduce us to a peculiarity of the later Argive school; while details in the formation of the bodies, more especially the attitude, in which the left foot is slightly advanced and the stiffly pendant arms scarcely detached from the body, range them in a type widely found throughout archaic art as a whole. The cradle of this type was Egypt, whence the Ionians were the first to borrow it. We meet it in some early examples from Naucratis, the Ionian city in the Delta, but it was more particularly adopted by the SCHOOL OF SAMOS. *Telekles* and *Theodoros*, sons of *Rhoikos*, two native artists, executed the wooden cult-statue for the temple of the Pythian Apollo in Samos according to the Egyptian canon. The Samians learnt also from the Egyptians the art of hollow-casting in bronze and taught it to the rest of Greece. Working in marble also flourished in Samos. Several torsos of figures in the above-described attitude have been found on the island, mostly executed in the coarse-grained and highly crystalline Naxian marble. The quarrying of this material seems to have inspired the formation of a native school of art in NAXOS, which naturally closely followed the lines of the prosperous Samian school. A pedestal found in *Delos*, embellished with animals' heads and still bearing the feet of a figure in motion, bears the signature of the Naxian artist *Viphikartides*. In Delos also are the remains of a colossal statue of Apollo, dedicated by the Naxians (p. 240); and in one of the old quarries in Naxos is a statue only roughly blocked out (p. 250). The *Sphinx* erected at Delphi by the Naxians (p. 156) is assuredly a specimen of native Naxian art. A number of other figures in Naxian marble have been found at various places, but it is in most cases impossible to determine whether any particular figure is to be referred to Samos, to Naxos, or to some other island, which might easily have used the same material. The matter, however, is of little importance, for in point of style we may regard the EARLY ISLAND SCHOOLS as forming a single whole. A considerable amount of light is thrown on their development by a statue (p. 82; No. 10) from the temple of the *Ptoïan Apollo* in Bœotia. This is still wholly under the influence of the Egyptian prototypes. The slight indication of the breast-muscles is the solitary anatomical feature attempted, while the indication of the knee-caps is the only sign of any recognition of the bony frame-work of the body. The somewhat better

preserved figure of a *Youth from Melos* (p. 82; No. 1558) is closely related to this work; in it the face has a more lifelike expression, owing to the slightly oblique position of the eyes and the faint smile upon the lips. A considerable advance is illustrated in the *Apollo from Thera* (p. 82; No. 8). In comparison with the preceding figures, the shoulders are much lower, so that the attitude is much less stiff. The countenance, with its projecting eyes, prominent nose, and deeply cut smiling mouth, breathes the genuine spirit of Greek art.

That this youthful type was adopted by the art of the Greek mainland, we have already learned from the two early *Argive Figures from Delphi* (p. lxxviii). The *Apollo from Orchomenos* (p. 82; No. 9) exhibits a distinct effort to approach closer to nature, but betrays also on the whole considerable want of skill. The head is crude, and the body is still more square and angular than that of the Argive statues. The figure is in direct contrast to the statue from Thera. An Attic work. the figure of a *Youth from Kalyvia* near Laurion (p. 82; No. 1906), approaches rather to the slender ideal of the islands. PELOPONNESIAN ART also failed to escape the charm of the slender figures from the islands. The so-called *Apollo of Tenea*, found near Tenea within Corinthian territory, has acquired an almost classic position in the history of art (now at Munich). The entire construction of the figure is a direct continuation of that aimed at in the Thera statue; but instead of the soft, full forms of the island school, we have a lean and sinewy body, hardened by the exercises of the palæstra. The shape of the trunk presents the least advance upon the earlier work; the problem was reserved for a somewhat later age. Knowledge of the skeleton and of its influence upon the bodily forms has greatly increased. The convex eyes, projecting farther than those of the Theræan statue, and the sharp pointed nose lend an air of great individuality to the face. The Greeks had now left their Egyptian teachers far behind; their development had been rapidly accomplished. Barely fifty years were all that were required, for the statue from Tenea must be dated before the middle of the 6th cent., while the earliest examples of this type cannot be much older than the beginning of the same century. — A word may be added as to the identification of these statues. It has been customary to call them all 'Apollos', and the type is certainly well adapted to represent the young god. But such statues were employed also to represent human victors and dead persons in a kind of apotheosis of heroic youth. The youthful figures from Thera, Kalyvia, and Tenea originally embellished tombs.

The Island School did not limit itself to the nude male form; draped figures, chiefly of women, were produced also. The image of Artemis at Delos (p. 81; No. 1), dedicated according to the inscription by *Nikandrē of Naxos*, differs little from the flat board-shaped idols. Cretan influence seems to prevail in the much mutilated head. Another work (now in the Louvre) carries us back again

to Samos; this is a female figure, unfortunately headless, dedicated by *Cheramyes* to the Samian Hera. The lower part is cylindrical, without any attempt to indicate the bodily forms beneath the garment; the toes project directly at the bottom. The swelling of the breasts is indicated on the upper part of the body, which is draped in a short mantle placed obliquely; the arms are close to the body. Noticeable care has been spent on the reproduction of the materials of the drapery. A *Torso* in Naxian marble (p. 61; No. 619), from the Acropolis, looks like a somewhat unsuccessful copy of the Samian figure; it is much inferior to the latter in the treatment of the drapery. The upper part and head of another and better executed statue (No. 669, in the same room) were also found on the Acropolis.

To the Samian female statue are related also the earlier of the colossal seated figures (now in the British Museum) that flanked the sacred way from Miletos to the temple of Apollo at *Didyma*. The later Milesian statues and the above-mentioned Ephesian reliefs (p. lxxvi) already felt the influence of a new school, to which we now turn our attention.

We hear of an artist-family of Chios who are said to have carried the art of working in marble to astonishing perfection; *Mikkiades* was followed by his son *Archermos* and his grandsons *Boupalos* and *Athenis*. The activity of these three generations extended from the end of the 7th to the second half of the 6th cent. B.C. They executed much work for Delos, no longer in the coarse Naxian marble but in the finer product of Paros. An inscription of Mikkiades has been found on Paros. Excavations in Delos brought to light a female figure (originally with wings) in an attitude of rapid motion (p. 82; No. 21); and in its vicinity was found a mutilated pedestal bearing an inscription, including the names of Mikkiades and Archermos. Though it has been proved that no connection existed between the statue and the pedestal. the figure may still be accepted as an illustration of the progress made in sculpture by the Chian school. Some small bronze figures found on the Acropolis (p. 87) supply suggestions for the restoration of the Delian statue. Like the latter, these bronze figures are attached by the drapery alone to the pedestal, which seems to have stood on a column or in some similar elevated position. The legs stretch free from the body, and the drapery blown backward by the rapid movement leaves the right knee exposed. The left hand touches the left hip, while the right is stretched out in the direction of the flight, with the forearm bent upwards at right angles. Two large wings extended from the back while there were two smaller wings on the shoulders. The artist had not shaken himself free from the style of reliefs; the Nike is intended to be viewed only from the front — she hastens past the beholder, not towards him. Although the figure may strike us as angular and stiff, with its radiating legs and wings, and although

the difficulty of representing motion is but naïvely solved by the device of resting the weight upon the drapery, we may easily imagine how it must have impressed its contemporaries, when we compare it with all previous achievements. Testimony to this is borne also by the above-mentioned bronze figures and by other copies of the Delian statue, such as the Nike statues from the Acropolis (p. 62; Nos. 690 seq.) and one from the temple at Delphi (p. 154). For the first time the full capabilities of marble as a sculptor's material are realized; the artist, with great boldness, has ventured to represent the limbs in free and independent attitudes and not connected with the body by supports. The drapery is elaborated with massive folds, deeply undercut by the use of the saw, now for the first time employed in marble sculpture. The forms of the body are expressed beneath the covering robe, as may especially be observed on the left thigh.

These technical and stylistic peculiarities connect the Nike with a considerable series of later figures, brought to light chiefly by excavations in *Delos* (p. 82, No. 22; p. 238) and on the *Acropolis* at Athens (p. 61; Room VI). These *Statues of Maidens*, represented as standing still, are clad in fine undergarments, appearing only at the necks, and obliquely worn mantles, usually fastened on the right shoulder, whence the ends hang in graceful folds. The heads are bent slightly forward, and the coiffure is most elaborate and even complicated. The eyes, placed obliquely and half-veiled by the upper lids, have a pleasant expression; several of the faces are peculiarly charming. The bodily forms are very successfully indicated beneath the drapery the lower parts of which are pulled tight. The beauty of the dazzling white marble was enhanced by a modest use of painting. The drapery was embellished with the varying meander-pattern borders invented in Ionia. A sacred precinct, adorned with these figures supported on tall slender columns and projected against the deep blue of southern skies, must have been wonderfully beautiful. We can imagine the aristocratic Ionian damsels advancing in procession to the shrine, with short and dignified steps; and from such a picture we glean the real significance of these monuments. They are not statues of goddesses or priestesses, but ἀγάλματα in the proper sense of the term — works in which the deity was to rejoice, as he rejoiced in the living maidens that came to his festival.

With these figures we have now reached the period of the *Zenith of Archaic Art*, the second half of the 6th century. The bold innovations of the Chian school could not but influence the other schools of Greece. This influence is most apparent in Paros, the island whence the Chians drew their supplies of marble. The working of that beautiful material had here also led to an artistic activity, which followed the lines of the Samian-Naxian School, as we see

from a statue of a youth and a *Relief of Artemis and Hermes.* Several female torsos exhibit the influence of the Chian school in their rich costumes, but Parian art asserts at the same time an independence of its own. It borrows the foreign type, but in the simpler, flatter forms of the lines of the folds it reveals a deliberate rejection of Chian virtuosity. The excavations at Delphi have brought to light a large work that must be assigned to the Parian school, *viz.* the plastic decorations of the *Treasury of Knidos* (p. 155). Both in the variety and in the formation of the drapery the just-mentioned note of independence makes itself evident. A similar remark may be made as regards the type of face, especially in the case of the Caryatid. We see here no longer the narrow visage of the Chian statues, with their affected and occasionally even unnatural expression, due to the very oblique eyes and the puckered mouths; we have before us a full and life-like countenance, with large eyes almost in a straight line, and a small mouth wearing a faint smile. The simpler coiffure and the fidelity to nature in its execution may also be noted. The charming *Girl with a Dove* from the Acropolis at Athens (No. 683) has some affinity with this school. A *Figure of a Youth* from the Acropolis (p. 62; No. 692) illustrates the efforts of Parian art to attain a more perfect representation of the nude male form. The arms were free from the body, and the trunk and limbs are uniformly worked. The left leg supports less of the weight of the body than the right. The lengthening of the chin makes the face appear narrower; the straight mouth lends it a serious air, probably in the effort to avoid the smile of the earlier statues.

Attica has been frequently mentioned in our sketch, but always with reference to the relics of foreign schools found there. We now come to examine the native Attic Art.† The exploration of the deeper strata on the Athenian Acropolis has richly supplied us with information on this point. Among the most important discoveries are the imposing remains of the *Pediment Figures of the Hekatompedon* (p. 58) anterior to Peisistratos. These are carved in soft Piræic limestone or poros. for in Attica, as elsewhere, art employed itself at first on the most easily obtained native material. The group of Hercules wrestling with a sea-monster (p. 60; No. 36), the triple-bodied winged monster ending in a serpent (usually called Typhon; No. 35), the remains of the two large serpents of different kinds (No. 40), and the two seated deities (one god and one goddess) all belonged to the pediment-sculptures, but their distribution is still uncertain. Two other *Pediment Reliefs* (Nos. 1, 2) belonged to some smaller building. One of these, in high relief, represents Hercules in combat with the Triton; the other, in lower relief, Hercules fighting the Hydra. The fragments of two lions that have pulled down

† See *Wiegand's* 'Archaische Porosarchitektur der Akropolis zu Athen' (Cassel, 1903; 60 *M*) and *H. Lechat's* 'Au Musée de l'Acropole d'Athènes' (Paris, 1903; 8 fr.).

a bull (p. 60; No. 3) belong to a large independent group. It would be difficult to connect these works with any of the schools previously mentioned, and we may therefore regard them as the productions of a genuine Attic art. That art had no predilection for tender forms; it preferred powerful bodies with massive muscles. It bestowed no pains on the careful reproduction of details; what it aimed at was the grand general effect. The heads, with their heavy cheeks and large projecting eyes, are exceedingly life-like. The effort at elegance in the execution of the hair stands in only apparent contrast with the coarse treatment of the face and body. Both peculiarities are founded on the naïvety of the artist. The brilliant painting that covers these sculptures serves quite a different purpose from that of the coloured embellishment of the Chian figures; it does not enhance the beauty of the material but conceals its plainness.

Even when marble began to be employed in Attica (at first the inferior bluish Hymettian marble), the sculptors could not at once emancipate themselves from the technique which had been developed, like the technique of the Cretan-Peloponnesian schools, by their habit of working in softer materials. The sculptor of the *Youth carrying a Calf* in the Acropolis Museum (p. 61; No. 624) did not venture to detach the arms from the body to the slightest degree. The sharp lines of junction between the surfaces, especially noticeable on the head, and the deep grooves marking the limits of the various parts, speak eloquently of the artist's habit of carving. The statue also shares the life-like countenance and the characteristic bodily forms of the works in poros stone. The texture of the garment falling over both shoulders is not reproduced at all, and its edge is indicated simply by a line on the body. Colour must have been relied on to indicate it more distinctly. We have several other works resembling the calf-bearer. One of these, a *Figure with a Garland and a Pomegranate* (p. 61, No. 593; headless), seems like a feminine companion-piece. The *Sphinx from Spata*, in the National Museum (p. 82; No. 28), belongs to this variety also. The noble head of the *Discus Carrier*, from the upper part of a relief from a sepulchral stele (p. 82; No. 38), illustrates how the energetic type of face was gradually combined with a certain grace. The beautiful *Youth from Kalyvia* (p. lxxix) also may be compared with this work. The refined face, with its reserved but pleasant expression, is thoroughly Attic, while the attitude and execution of the body exhibit the influence of the island school. It is carved in the foreign Parian marble, which thenceforward was preferred to the native variety. Related in style are a somewhat later *Female Figure* from the Acropolis (p. 61; No. 678) and the statue No. 679 in the same collection, the stiff drapery of which is in striking contrast with the refined, speaking countenance. As regards costume, the artist was probably limited by earlier models, some statue, for example, like the above-mentioned figure with the garland and pomegranate.

Above a fine undergarment, visible only at the feet, the present statue wears a heavier upper robe, shaped like the so-called Doric *Chiton*, the ancient native dress for women in Greece proper. This consisted of an oblong rectangular piece of woollen cloth which was either wound round the body beginning at the side, or was made into a kind of cylindrical garment by sewing the perpendicular edges together. A broad outer fold hung down from the shoulder to the waist; and pins or brooches were used to fasten it on the shoulders. This costume, which was for a time superseded by the Ionic fashion, attained its highest artistic development in the 5th century.

The invasion of Attica by the Chian school has already been illustrated by the beautiful statues of maidens on the Acropolis (p. lxxxi). The skilful and elaborate marble-working exhibited in these elegant figures in their rich costumes with their complicated and brightly painted borders, must have made a great impression upon the Attic artists. This is evident from the imposing *Votive Offering of Nearchos*, the potter (p. 62; No. 681), a signed work of *Antenor*, son of Eumares, the Attic sculptor to whom was entrusted the task of carving the statues of Harmodios and Aristogeiton after the expulsion of the tyrants in 510 B.C. The artist borrows the arrangement from his foreign models, but leaves them far behind in the monumental size of his work. The thin face with its large eyes placed in a straight line, its grave mouth, and long chin, differs widely from the smiling Ionic faces. In the reproduction of the drapery Antenor, like the Parian artists, rejects the deep undercutting of the folds with the saw. The simple perpendicular lines of the mantle are in distinct protest against the oblique and impossible folds of the Chian statues. Allied to this work of Antenor are the *Pediment Figures from the Temple at Delphi* (p. 154), which was re-erected about 520 B.C. by the family of the Alkmæonidæ (p. 146).

The obstinacy with which Attic art maintained its own conceptions is well illustrated in the figures from the pediment of the colonnade erected by Peisistratos round the ancient *Hekatompedon* (p. 58). The front pediment presented Athena as a champion in the contest with the giants (p. 61; Room IV); the rear pediment was occupied by two lions rending a bull. The artist of these groups has copied the good points of the foreign masters, notably their complete mastery of their material, but his own artistic conceptions, more elementary than Antenor's, take a quite different line from theirs. The fundamental inspiration of his art is suggested to us by the powerful head of Athena, with its full forms and large projecting eyes, and by the heavy, fleshy bodies of the giants. These figures are the direct descendants of the poros statues. What this later artist also is most concerned with is not the elaboration of beautiful detail, but the impressive general effect of his creation. A smaller work, the well-known *Stele of Aristion* by *Aristokles* (now in the National Museum; p. 82; No. 29) also belongs to about

this period. The same ideal of beauty as in the above-mentioned figures is evidenced in the disproportionately thick limbs and the large wide-open eyes; but at the same time a greater severity in the general lines is unmistakable. This may, perhaps, be partly explained as an effect of the relief-style; but when we note the elegant design of the drapery, we are tempted to suspect in it the first slight trace of the new Ionic influence that appeared at the end of the 6th cent. and found its expression no longer in Chian art, but in Parian art. The busts of two fine *Statues of Maidens* on the Acropolis (p. 61; Nos. 684, 686) assist us to realize this tendency. The pedestal of the later of these (No. 686) has been found also, with the beautiful feet belonging to the statue and an inscription mentioning *Euthydikos* as the donor (p. 61; No. 609). The faces differ as much from the affected smiling countenances of the Chian maidens as from the coarsely life-like early Attic heads. They have a somewhat reserved and dignified expression, mingled, in the case of the later statue, with a trace of acidity. In this respect, and in the strongly marked eye-lids (characteristics common to many heads of this period), the artist has been led by his antagonism to earlier works into a slight exaggeration in the opposite direction. The coiffure is of an agreeable simplicity; in the division of the hair, and in the triangular line which it makes above the brow, it is a development of the style begun in the Caryatid at Delphi. In the statue by Euthydikos the undergarment is not plastically represented at all, except for a slight indication on the arm; the breast looks as though it were bare. Painting was used to represent it; on the border round the neck chariots in motion could at one time be distinguished. In close relationship with this work stands the fine *Head of a Youth* (p. 62; No. 689), the hair of which still retains many traces of yellow paint. The serious expression of the face has been carried almost to surliness. — In the representation of the nude also we observe a transition. If we consider, *e.g.*, the moderately large torso of an energetic *Warrior*, on whose shoulder the hand of his opponent has been preserved (Acropolis Museum, No. 638), we are at once struck by its difference from the figures of the giants. Here we have a slender body, unimpeded by heavy masses of flesh, like the Parian youth mentioned on p. lxxxii. But the muscles are clearly defined by lines, not, as in the Parian statue, half veiled by the soft texture of the skin. Attic art despises the tender and, so to say, feminine grace of the Ionian art. Its masculine strength, formerly announced in the muscularity of the forms, now expresses itself in an energetic and thorough delineation of them. The *Metopes of the Athenian Treasury* at Delphi (p. 152) exhibit precisely the same tendency as this torso. Although it is not quite certain that the treasury was erected from the booty captured at Marathon, the sculptures cannot be much older. With these works, therefore, we arrive at the BEGINNING OF THE 5TH CENTURY.

The sculptors *Kritios* and *Nesiotes* flourished at the period of the Persian wars. They were commissioned to prepare a new group of the *Tyrannicides*, to replace the work of Antenor which had been carried off by Xerxes in 480 B.C. The museum at Naples contains well-known Roman replicas of the statues in this group. A fine *Statue of a Boy* (p. 62; No. 698), found on the Acropolis, has with practical certainty been assigned to these same masters. The animated head closely resembles that of Harmodios. The elastic body differs from the muscular, wiry figures of the metope-sculptures, although Myron, a later Attic master, still adhered to this latter ideal. The sculptor of the statue we are considering has not carefully delineated the individual muscles, but has indicated them generally, in large, gentle swellings; his object was not to represent the muscles themselves, but their effect upon the elastic skin. The indentation above the hips accentuates a division of the trunk that had formerly been neglected. The whole figure signalizes a development of the style of the Parian youth (p. lxxxv), in another direction, more Ionic, and more in the sense of the sculptor of the last. Thus the theory that Kritios and Nesiotes were not natives of Attica but more closely in touch with the Ionic island-school, is not without grounds. A brazen figure of *Poseidon* (p. 88; No. 11,761), found a few years ago in the Corinthian Gulf near the coast of Bœotia, displays a certain affinity with the style of these masters; and the later *Metope-Reliefs of Selinus* show a distinct connection with the same art.

The Doric Peloponnesus had kept pace in development with Ionia, the islands, and Attica. The influence of oriental art, already manifest in the earlier period, had grown greater. Thus *Bathykles* of Magnesia, an Ionian master, was summoned in the second half of the 6th cent., to carve the *Throne* of the venerable *Statue of Apollo* at *Amyklae*. This celebrated work, which was richly adorned with statues and reliefs, could not have failed to produce a profound impression upon the native sculptors. An idea of the course of development in the representation of the nude male form may perhaps be obtained from the interesting *Statue of a Youth from the Ptoon*, which seems to be a Peloponnesian work (p. 82; No. 20). A comparison of this with the Parian statue on the Acropolis (p. lxxxii) is instructive. In the head and treatment of the shoulders, which still follow the norm of the ancient figures of Apollo, the Peloponnesian statue is the more archaic; but on the other hand, the anatomical division of the trunk is more distinct and accurate, though also more scholastic, not to say conventional. The delicate observation of details, which makes the Parian statue so attractive, is entirely absent. We detect here already the note of contrast between the adherence to the canon, characteristic of Peloponnesian art, and the greater individuality of the Ionian-Attic art. The former tendency indicates a certain want, but also a certain strength,

which must have lent great steadiness to Peloponnesian art. Thus we can well understand why *Kanachos*, the leading master of the School of Sikyon at the close of the 6th cent., was summoned even to Miletos to execute the brazen colossus of Apollo for the neighbouring temple of the Branchidæ. This art was also specially adapted for teaching purposes; Phidias is said to have been a pupil of *Hageladas*, the head of the Argive School. The Peloponnesian studios were very largely employed in the production of statues of victors for Olympia and the other scenes of the panhellenic games. We have unfortunately no originals of these; but various contemporary small replicas and copies of a later date approximately show the course taken by this art until it culminated in Polykleitos. It had a predilection for heavy, thickset figures with powerful muscles; but its object was not the accurate representation of these for their own sake. It sought to establish the relations between the different parts, the situation of the muscles with reference to each other, and the muscular displacements that follow the slight movements of the limbs in a body at rest, as for example when one leg is relieved of a portion of the weight. In a word, as the ancients phrased it, the symmetry and rhythm of the body were their subjects (comp. p. 89; Nos. 13,399, 13,397). The Argive school contributed especially to the solution of this problem. A beautiful original bronze head from the Acropolis (p. 87; No. 6590) preserves for us its type. The narrow face, tapering rapidly to the chin, is characteristic; the too large eye-lids and the grave expression of the mouth it shares with other works of the beginning of the 5th century.

The Argive school had a rival in the Doric School of Ægina, the most famous master in which was *Onatas*. In this case our judgment may be founded on originals, *viz.* the well-known *Pediment Figures from the Temple of Aphaea* (p. 131), which now form the most valuable treasure of the Glyptothek at Munich (comp. p. 82; Nos. 1935-1940). The temple was built about the beginning of the 5th century. These marble statues indicate that brass was the favourite material of the Æginetan school, as it was at Argos. The practice in carving statues of victors has led here to an astonishing knowledge of the human frame; the details have been studied and reproduced with painstaking exactitude. In the execution of the muscles and in energetic movement, the bodies of these figures are most closely allied to the Attic muscular and wiry type above-described. The heads are not all on the same level of art as the bodies; some of the faces still display the archaic smile. But the E. pediment shows an advance in this particular; the countenance of the fallen warrior wears an almost affecting expression. We may venture to ascribe to the Æginetan school also the fine *Bronze Head* from the Acropolis (p. 87; No. 6446), in virtue of its expression. A pedestal inscribed with the name of Onatas found on the Acropolis proves that that master himself worked for Athens.

The activity of these sculptors extended from the period of the Persian wars down to the epoch marking the transition to the zenith of art in the middle of the 5th cent. B.C. Two other artists with famous names, *Kalamis* and *Pythagoras*, also belong to this preliminary period, in which art finally achieved mastery over the material it worked in. The native place of Kalamis is unknown, but Athens was the scene of his artistic activity. The powerful but slender *Figure of a Youth* (p. 83; No. 45), from the Theatre of Dionysos at Athens, is recognized as a copy of one of his works. It may also be cited as an example of a well executed figure in an easy resting posture. The left leg is placed a little to the side, while the weight rests upon the right leg. The left arm hung down; the right arm, bent at the elbow, held some attribute in front of the body.

Pythagoras, usually referred to in literature as a native of Rhegium, calls himself a Samian on a pedestal. Like his fellow-countryman of the same name, he seems thus to have emigrated to Lower Italy, on the art of which he doubtless exercised a powerful influence. We may perhaps form an idea of his style from the magnificent original known as the *Charioteer of Delphi* (p. 151). Along with the charioteer the remains of a smaller figure were found. Pythagoras executed for Olympia a group of a victorious charioteer with his team and a Nike. The head of the Delphic figure exhibits great affinity with a fine athlete's head from Perinthos (now in Dresden), which has long been ascribed to this master's chisel. A similar relationship, especially in the drapery, to the Delphic bronze, has been traced in the fragmentary sculptures of the Ionic temple of Locri, in Italy, for which Pythagoras worked. The general conformation seems still quite archaic, in contrast with which the flesh parts are startlingly realistic, especially the unusually small head with its inlaid eyes and eye-lashes. The dignified face is now free from all awkwardness, and in the smooth hair the conventional style of the earlier art has been successfully overcome.

Finally, the *Sculptures of the Temple of Zeus* at Olympia also date from this transition period. Certain peculiarities in the forms refer these to the Ionic island school of art. They were probably executed by sculptors from Paros, where relics showing great affinity with them have been found. Moreover the somewhat mechanical character of these sculptures rather suggests the commercial industry which the exploitation of the rich marble-quarries must have given rise to, and of which we have additional proof in the wide distribution of the products of the Parian studios. The sculptors were naturally well acquainted with the attainments of the art of their time; their works reveal a good average knowledge and ability. The flourishing Argive school had especially influenced them, as may be seen in certain details of the formation of the bodies, but more especially in the female figures wearing the Doric chiton (p. lxxxiv). The popularity of this latter type, which must have been an im-

pressive creation of this school, is evidenced by the elegant little bronze figures from Corinth, used as mirror-supports (p. 88), and other works. The treatment of the nude reveals a genuine Ionian peculiarity, which we have already noted in the statue of a youth by Kritios (p. lxxxvi): the superficial appearance alone is regarded, the thorough plastic modelling of the Æginetan school is absent. This conception, more appropriate to painting than to sculpture, appears also in the drapery; to mark its detachment from the flesh-parts painting was frankly necessary. In spite of the general homogeneity of these sculptures we are struck by the differences in the heads, a circumstance easily explained by the transition-stage at which art and the majority of artists then stood. Many of the faces already closely resemble those of emancipated art, while others surprize us by their archaism. The coiffures are sometimes carefully conventionalized in the archaic style, sometimes treated in masses as was usual in the age of Phidias. The composition of the E. pediment sculptures is especially harmonious in effect, owing to the five standing figures in the centre. These isolated figures are simply placed side by side, without any inherent adaptation to the sloping line of the pediment; while they all stand parallel with or at right angles to the background. They thus mark no advance on the Æginetan sculptures. The W. pediment, on the other hand, is full of strenuous life. The figures are combined in groups, and their movement is frequently continued at an acute angle with the background. For these compositions the sculptor was apparently provided with excellent models, offered by the great Ionic school of painting, then at its zenith.

We have still to cast a glance at the later development of archaic **Painting** (comp. pp. lxxi seq.), for which our chief source of information is still the small paintings on vases†. These we may use also to obtain an idea of the lost monumental painting, for in the earlier period the artistic difference between these two branches of art was not very great. We brought our survey of painting down to the end of the 7th cent. (p. lxxiv). A new style of painting, the *Black Figured Style*, had then begun to emerge (comp. the Corinthian and early Attic vases). The completely black figures

† The Athenian Museum affords copious material for a study of the earlier periods of the potter's art. In well-preserved and typical examples of the archaic and later periods it is poorer than the great museums of W. Europe, whose specimens are mostly obtained from the large Italian chambered tombs, which were more favourable to the preservation of vases than the Greek graves. The Athenian museum has, however, a compensation in the numerous vase-fragments found during the systematic excavations on the Acropolis, including many pieces of great delicacy and beauty. Some of these are from votive-offerings, on which the artists lavished their best endeavours. — A comprehensive survey of the subject is contained in *Furtwängler & Reichhold's* Griechische Vasenmalerei (Munich, 1900 seq.).

are silhouetted against a light ground; the interior designs are engraved with a sharp tool as in works in metal; red and white paint is employed to heighten some of the details of the figures. White is specially used to distinguish the flesh-parts of women from those of men. Mythological subjects now preponderate; the wealth of legend seemed to call for representation. The vase-painter did not always content himself with one picture, but frequently depicted a series of scenes, just as the chest dedicated by Kypselos at Olympia and the throne of Bathykles at Amyklæ, two celebrated works adorned with reliefs described by Pausanias, presented series of scenes. The surface of the vase was divided into bands, the embellishment of which afforded the painter ample opportunity for the exercise of his pleasure in narrating. A classic specimen is the great *François Vase* at Florence, made, according to the inscription, by *Ergotimos* and painted by *Klitias*, two masters of the Attic school of pottery, which, like the potteries of Corinth, Eubœa, and Asia Minor, rapidly rose in importance during the 6th century. This vase is a veritable epic picture-book. To avoid all possibility of error, men, animals, and even things are distinguished by inscriptions. The painstaking accuracy of the drawing clearly indicates the æsthetic goal at which the artists aimed. The zenith of the art is attained in the paintings by *Exekias*, a slightly later master, notably on a fine amphora (now in the Vatican) with Ajax and Achilles playing draughts and the Return of the Dioscuri. The figures on these vases are approximately at the same stage of development as the early marble statues still showing affinity with the works in poros. As in the case of these statues, the first effort to represent folds is made by simple strokes on the upper drapery alone; the undergarment remains an untouched surface. This was the position of *Attic Pottery* about the middle of the 6th cent. B.C. An advance on its achievements in this direction was no longer possible. The potter's technique also had reached the level at which it remained for about two centuries more. Pigments were mingled with the fine clay to give it a warm reddish-yellow colour, while the uniformly black glaze-colour vied with polished brass in its beautiful lustre.

Ionic Painting at this period exhibits a different character. We are specially struck by the fact that the pictures are accompanied by no explanatory inscriptions; the painter attached more importance to the composition than to the subject of his design. The painted *Terracotta Sarcophagi*, all found in the neighbourhood of Klazomenæ and now represented in most great museums, are characteristic examples of this art, showing it at its best. The painted designs on these exhibit either carefully balanced peaceful groups, the significance of which is neither clear nor important, or wildly agitated battle-scenes, of a character practically foreign to Greek art proper hitherto. A distinct advance in realism is to be noted, especially in the admirably drawn animals. Attempts also are made to draw

portions of the human frame in perspective. The folds and graduated edges of the drapery are indicated. The bodily forms beneath the drapery are distinctly shown, sometimes by the bold curves given to the garment, sometimes by drawings on its surface. We recognize here the same first attempts to differentiate the nude body from its envelope that we noticed in our survey of Chian sculpture (p. lxxxi).

In *Attica*, after the middle of the 6th cent., we are met with the same phenomenon in painting as in sculpture (p. lxxxiii). Ionian art, developed in Asia Minor, begins to exercise a direct influence. Advance in design is shown in all the details mentioned above in connection with the Klazomenæ paintings.

This new style of painting was accompanied by a change in technique, which, though first invented in Ionia, attained its finest development in Attica. The figures were left in the light colour of the terracotta ground, while the entire remainder of the surface was covered with black glaze. This so-called *Red Figured Style* was practised for some time along with the black-figured style but eventually superseded it entirely. The innovation was not confined to pottery. On the painted *Sepulchral Stele of Lyseas*, in the National Museum (p. 82; No. 30), the light-coloured figure originally stood out on a dark-red background.

The subjects of the painting also underwent a change. Scenes from everyday life take the place of the mythological compositions. Scenes from the palæstra, banquet-scenes, incidents from the market and ordinary life, occasionally cleverly handled scenes of less modest character, now mainly occupy the painter's brush. Among the legendary subjects that still lingered the favourite were the deeds of Hercules and Theseus and the mad rout of Dionysos. These, like the everyday scenes, afforded copious opportunities of representing the human form, especially the nude form, in all imaginable postures; and the mastery of the human form was the chief ambition of the painters. That the painters now looked upon themselves as artists is proved by the unusually large number of signed vases of this period. Formerly the usual signature was that of the owner of the pottery. The painters are clearly arranged in two groups; the elder group, the most eminent member of which was *Epiktetos*, prepared the way for the younger group, usually named after *Euphronios*. The activity of this later group extended down to the beginning of the 5th cent. B.C. The advance it made beyond the achievement of its predecessors was in every respect very great; but it is especially manifest in a closer study of the forms and foreshortening of the human body. The painters had also learned to dilute the black glaze so as to represent all shades of colour from yellow to red and brown. The lighter tints were used in the artistic treatment of the hair, but they were especially adapted to reproduce the gently swelling muscles of the stomach, arms, and legs, while the more

distinctly outlined parts, such as the breast and hips, were defined with black lines. The anatomically elaborated figures of the Euphronian school are the counterparts of the wiry, definite sculptured figures, admirably represented by the metopes from the Athenian treasury at Delphi (p. lxxxv). Attic painting had thus not wholly lost its own characteristics under the influence of Ionia.

These vase-paintings certainly show a reflection of the monumental art of painting, and they are therefore of great value as affording us an idea of the works of the great masters. But we should do injustice to the vase-painters if we regarded them as mere copyists. As independent artists with ideals of their own, they availed themselves of the conquests of the larger school of painting and adapted them to their own needs. The large paintings cannot have supplied models for the favourite scenes from everyday life; for his ideas the vase-painter relied on his own inventive faculty. Similarly, for the composition of pictures adapted to the difficult task of filling the surfaces of flat shallow vases (the favourite shape), the vase-painters' best resource must have been their own imagination.

An examination of the development of vase-painting after the Persian wars, during the *Transition Period* from the severe to the freer style, brings the merits of the artists into greater prominence. Their draughtsmanship is as good as ever, while their figures are more pleasing and of greater freedom of movement than those of the older masters. Curiously enough, the eye is now for the first time correctly drawn as seen from the side; on vases of the severe style, even in faces shown in profile, the eye was invariably drawn as seen from in front, perhaps on account of the greater range of expression. But we miss that eager wrestling with art that makes the earlier works so attractive to the close observer. In the transition period the small masters have become completely dependent upon the large school of painting then flourishing at Athens. They lazily borrow not only single figures but often whole compositions from the larger paintings. Mythological representations again become popular, but in the new style introduced by painters like Polygnotos and Mikon. Thus, though vase-painting gains in importance as a guide to the painting on the larger scale, the vase-painters lose in individual interest, and when they offer us creations of their own, they fall far behind Euphronios and his compeers. It is significant that henceforth signed vases once more become less frequent.

III. Phidias and his Contemporaries.

Both native and foreign artists had found a rich field of activity and many inducements in the ATHENS which had so distinguished itself during the Persian Wars, and which had subsequently secured the hegemony among the Ionic Greeks. But their position was incomparably superior when the city of Theseus rose to the head of the Attic-Delian League. Riches, power, and talent poured into

the capital of the island-empire, and the great undertakings which presented themselves to Athens were no less gloriously executed than nobly conceived. The tradition that when Æschylus fought at Salamis, Euripides was born, and that Sophocles danced at the festival of victory is at least symbolically true. The citizens of Attica, boldly and resolutely staking their very existence, had won victory and power; and it was the enthusiastic contemplation of this same glorious era, in which their fathers had fought, that inspired the great men who gave the Athens of Perikles its character and fame. Among those who as children or youths had witnessed the contest was *Phidias*, born in the year of Marathon or a little earlier. His father was named *Charmides*, and his teachers are said to have been *Hegias*, the Attic sculptor, and *Hageladas*, the head of the Argive school. His most conspicuous artistic contemporaries were *Polygnotos*, the painter, and *Myron*, the sculptor, who was especially noted for his castings in bronze.

Polygnotos, who seems to have been somewhat older than Phidias, came from the island of Thasos; he was the scion of a family of painters and scorned all payment for his works, receiving instead honours at Delphi and citizenship at Athens. His most celebrated works were two frieze-like series of frescoes in a hall *(Lesche)* at the former city, representing Hades and the Destruction of Troy. Pausanias gives us a full description of these. Polygnotos painted the Stoa Pœkile at Athens, built by Peisianax, brother-in-law of Kimon, and the Anakeion and probably the Theseion also contained pictures by him; while the Pinakotheka of the Propylæa on the Acropolis may also later have had works from his brush. So lofty a strain of earnestness runs through his works, that Aristotle recommended a contemplation of them as the best lesson for the rising generation. The technical means by which Polygnotos produced so lofty an effect were of the most limited description, in fact so old-fashioned and simple that in Roman times admiration for his pictures was ridiculed as pedantic affectation. He was the only master of reputation in later times that drew the bodies of his figures as visible through their garments and adhered to other peculiarities of archaic arts. Yet we may assume that the freer and more expressive motion which he succeeded in imparting to the drapery was precisely one of the vital advances due to him. But we get more definite information from vases than from the writings of the ancients. The representation of the Slaughter of the Suitors on a bowl now in Berlin (figured in the Monumenti dell' Instituto X, plate 53) shows such striking resemblance to reliefs of the same subject, that we must assume the existence of some celebrated common model. This was probably the painting by Polygnotos in the vestibule of the temple of Athena Areia at Platæa. The figures of the suitors especially convey a high idea of the master's command of the positions of the human frame. Descrip-

tions of the painting inform us that the figures were grouped upon a kind of slope, one above the other, and that several were half concealed by risings in the ground, and this method of composition frequently recurs on vases of the period. A beautiful crater in Paris (Monumenti dell' Instituto XI, plates 39-40) shows on one side the Massacre of the Niobides and on the other the Assembly of the Argonauts. A great advance in technique is manifested in the freedom with which the figures are drawn in all conceivable angles with the background, whereas the earlier painters attempted figures only full-face or in profile. It is exceedingly probable that the group of Argonauts was copied from a painting executed by *Mikon*, a younger contemporary of Polygnotos, for the temple of the Dioscuri at Athens. Mikon, who seems soon to have become more popular than Polygnotos, also took part in the decoration of the Stoa Pœkile; and in partnership with *Panaenos* he painted the battle of Marathon, with portraits of Miltiades, Kallimachos, and Kynægiros.

Even under the rule of Kimon *Phidias* was entrusted with important tasks. He designed the huge bronze colossus of Athena Promachos, which, on its widely conspicuous site on the Acropolis, celebrated the victory over the Persians; and the group of 13 bronze figures, which the Athenians dedicated at Delphi as a share of the booty at Marathon, was likewise from his chisel. This latter group represented the victorious general Miltiades, surrounded by Athena and Apollo, who had granted the victory, and the ten ancestral heroes of Attica, who had preserved their country. A work of his later period was the Lemnia, a bronze statue of Athena, widely celebrated for its beauty, which the Attic colonists of Lemnos erected on their acropolis. Several good copies of this work have been discovered. Phidias was already famous when he accepted an invitation to *Olympia*†, where, with the help of his pupils, he executed the work that won him most renown among the ancients. This was his *Zeus*, 'with which no other artist can compete'; a statue of such huge proportions that even the lofty and spacious shrine destined for it seemed hardly large enough. The god, carved in gold and ivory, materials which the Greeks deemed especially suited for sacred images, was represented sitting upon a throne, holding on his right hand a figure of Victory, and in his left the sceptre crowned by an eagle. The garment which covered the entire figure, including the arms and breast, was worked with figures and lilies; the throne, footstool, pedestal, and barriers round it, were

† There is considerable difference of opinion as to the relative dates of the Athena Parthenos at Athens and the Olympian Zeus and as to the details of the life and works of Phidias thus involved. The account in the text is not in harmony with the highly important testimony of Philochoros, author of the *Atthis*, the only precise account of the erection of the Parthenos under the archon Theodoros (438-7 B.C.) and of the subsequent residence of Phidias at Olympia.

all adorned with an inexhaustible variety of mythological forms and scenes in relief, in the round, or in colours; Victories were represented in relief dancing round the legs of the throne; the footstool rested on golden lions. The head of the Phidian Zeus showed none of the passionately powerful traits, with leonine brow and hair rising like a lion's mane from the head, which have become familiar from the Zeus Otricoli in the Vatican, and were formerly mistakenly attributed to the Phidian Zeus. The head of the Phidian statue exhibited simple and powerful forms; and the hair, crowned with a golden wreath of olive, fell in luxuriant tresses on each side of the brow and face, without, however, mingling with the soft full beard. The expression of the face was majestic and kingly, yet peaceful and mild. Such is the description left us by ancient writers, who heap inexhaustible praise on the work. The artist set his signature on his noble creation; and his descendants were ever held in high honour at Elis.

A new and important task next detained Phidias for some years in his native *Athens*. *Perikles* was then at the zenith of his power. The treasure of the Attic-Delian league had, six years before, passed from the protection of the Delian Apollo under that of the patron-goddess of Athens. But the splendid new temple destined to house the treasure, including the magnificent statue of Athena, which formed so precious a part of it, had not yet been built. The Greeks of Asia Minor and the Ægean Sea had gazed with mingled admiration and envy on the inexhaustible gold of the Persian monarchs, and on the splendour and opulence of the Orient. This seduction was to be conquered and superseded by an influence of a nobler kind at Athens. The national antipathy to 'barbarians', of which the Greeks had been but feebly conscious before the Persian wars, had been awakened and strengthened during that contest, and it was encouraged and inflamed by Athenian statesmen. Athens had resolved that mere wealth was no longer to fetter and dazzle men's hearts and eyes; but that forms of the most perfect artistic beauty — for which the most costly materials would seem only right and proper — should chain all admiration to themselves. Friend and foe should have proof that the Acropolis with its temples and statues, that Athens itself was in every respect the worthy capital of Hellas, and the true eye of Greece. 'The initiator and the overseer of all was Phidias', says Plutarch, 'though famous architects and artists worked under him' A large new temple had been begun beside the Hekatompedon on the Acropolis even before the Persian Wars, and after the battle of Marathon it was continued in marble. But the walls had not risen far above the foundations when the Acropolis was devastated by the Persians; and the masonry still shows the traces of the flames. The building was left untouched for some time, until the Periclean *Parthenon* was erected on the old foundations. This was begun in B.C. 447 and was completed in B.C. 434.

Kallikrates and *Iktinos* were the chief architects. The special and most serious task of Phidias was the preparation of the *Colossal Statue of Athena Parthenos*, in gold and ivory, for the interior. Of this statue, the height of which (39 ft.) was only limited by the capacity of the cella, not a splinter remains. But by a painstaking use of descriptions and casual references, and through fortunate discoveries of more or less faithful copies and replicas of the whole or of parts (p. 83; Nos. 129, 128), it has gradually become possible to indicate the general features of the composition, and in some few points even to attain considerable exactness. In sculpture the loftiest sublimity and majesty can be expressed only by simplicity and moderation, not by vehemence and agitation. This law is the more imperative the larger the statue; for details which may escape notice in a statuette become intolerable when magnified in a colossus. On the other hand, a large figure possesses in its very size a certain power of impressing, provided only that its proportions be just, and its forms simple and moderate. And this simplicity is all the more indispensable when the statue is destined to stand, as the Parthenos of Phidias was, amid the strict and regular details, the perpendicular and horizontal lines, of a Doric cella. The goddess was represented as standing erect, clad in a simple armless mantle (chiton), falling in long stiff folds and fastened in the middle by a girdle. The main weight of the body rested upon the right foot, which was planted firmly on the ground; the left foot was slightly in the rear. The right arm from the shoulder to the elbow was held close to the body, but the fore-arm was advanced, supporting on its open palm a winged Nike, the inseparable companion, messenger, and attendant of Athena as of Zeus. The left arm hung by her side, the hand grasping a lance and holding the upper rim of the round shield, which rested on the ground. Within the hollow of the shield, on the ground, was coiled the sacred snake, the emblem of Erichthonios. The lofty helmet, the ægis with its border of smaller snakes and the Gorgon's head on her breast completed the goddess's costume. In the case of the Olympian Zeus Phidias had followed the traditions of earlier art in lavishly surrounding the god with mythological scenes. In the case of Athena he was more sparing. But the surfaces offered by the simple broad treatment of the statue were here also modestly occupied with ornamental detail. The pedestal, the edges of the thick soles of the sandals, and the inner border of the shield were embellished with reliefs. The exterior surface of the shield had a Gorgon's head of gold as a boss, surrounded by a design depicting a contest between the Amazons and the Athenians. Among the figures of the latter Phidias introduced portraits of himself (a bald-headed figure raising a stone with both hands) and of Perikles, whose uplifted arm with the lance, partly covered, but did not entirely conceal his face. No magic, however, can recall even in imagination the general effect of the colouring, in

which the contrast of gold and ivory gave the dominating key. In spite of all theoretical admissions and all fortunate discoveries, we have heen too long unaccustomed to the presence of colour in sculpture, to be ahle adequately to realize the effect of a gold and ivory colossus like the Parthenos. The ancients, whose power of judging we have often to acknowledge with astonishment, were entirely satisfied with this and with similar works. Our wisest plan is not to traverse this judgment. And finally we must not take exception to the fact that the extended right hand of the Athena, on which stood the Nike, was supported hy a column — a technical necessity to which Phidias howed, and which had precedents in archaic images of a similar character. The statue of the Parthenos was completed and consecrated in 438. It at once compelled universal admiration and impressed itself on every soul. Henceforth whenever an Athenian thought of the Goddess, whenever a stonemason carved her image on some small relief, hoth thought and carving took the form of Phidias's statue.

The plastic adornment which was lavished on the Parthenon, the metopes, the pediment-groups, and the frieze which encircled the cella on the outside like an ornamental fillet, have come down to us in ruins. But enough has heen preserved to awaken our admiring astonishment and to permit of a reverential and careful examination of these great revelations, in which we may for a moment forget ourselves. Formerly the whole of these sculptures were attributed to Phidias, who was supposed to have designed them all and to have executed them with the help of his pupils and assistants. But this view has heen rendered untenahle hy the discovery of a tolerahly faithful though small copy of the Parthenos. That proves that Phidias had much more in common with the sculptures of the temple of Zeus at Olympia than with the sculptures of the Parthenon. The latter are not homogeneous. The earliest portions are the metopes, or at least hy far the greater numher of them; and these havc the greatest affinity with the art of Phidias. The pediment figures and the frieze helong to a different and more advanced stage of art.

Phidias represents at once the close and the perfection of archaic art. His fame rests upon the skill he displayed in dealing with the trouhlesome and difficult materials he used in the chryselephantine colossi of Zeus and Athene. *Myron* appears as the representative of a new era, hursting the old fetters and directing art in a new course. One cannot help feeling that his activity, or at least the effect of his activity, must date hetween the creation of the Parthenon metopes and the Parthenon frieze. The Discus-Thrower, one of his most famous works, is known to us from an admirahle copy and several other replicas.

The pediment-groups are in too poor a state of preservation to give any adequate notion of the effect of the whole; hut even the little we can still see or supply hy conjecture excites unfailing

admiration. The constraint imposed by the triangular field is skilfully dealt with in the tympanon groups of Ægina, but the sense of constraint is still perceptible. It is no less evident in the pediments of the temple of Zeus at Olympia, where, indeed, the meeting of stiffness and uniformity with wild daring and agitation makes the limitations more felt than elsewhere. In the case of the Parthenon the sculptured groups appear as if they had been designed first and indepeudently; and the lines of the pediment seem to be only the natural and appropriate frame for them. Both of the earlier Æginetan and Olympian groups consisted of figures, sculptured indeed in the round and detached from the background, but treated as if in relief and producing the effect of reliefs. In the case of the Parthenon, the point of view from which the sculptures were to be seen — *viz.* the ground — was certainly taken into account, but the effect produced both by the group as a whole and by the individual figures was that of work in the round. The careful finish of the figures of the Parthenon, not only where the workmanship could be seen, but also on the backs and on the unseen parts, sprang, as *Rietschel*, the great German sculptor expressed it, from the truly divine creative impulse, which impelled Phidias to make whatever he called into existence, perfect and self-contained. The sculptures are 'the love-offerings of a true artist-soul', now revealed to us after long concealment, but the finish is also, as it were, a visible finger-post, pointing to the fact that the pediments were occupied with figures, sculptured in the round, and conceived as being in the round. These wonderful groups seem as if they belonged to a higher sphere of existence, so amazing are their truthfulness and perspicuity, whether in motion or at rest, so great their dignified simplicity, so striking the depth and delicacy of conception shown in their forms. To *Canova* they came as a new revelation; *Dannecker* exclaimed, 'they bear the very stamp of nature, though I never had the good fortune to see such nature'; and other great sculptors of every land have shared in this feeling of ecstatic admiration. The sculptors, who are thus absorbed in admiration, pay little heed to the proper explanation and naming of the groups; and probably there are many others, not calling themselves artists, who also will find their admiration too deeply engaged to permit them to feel exercised about the solution of the now scarcely soluble problem. But we must not forget that it was otherwise when the figures were executed. The delight in pure beauty of form — and we know how keen this was among the best Athenians and how widespread among them generally — was accompanied in all the beholders by the strongest and most enthusiastic interest in the subjects represented. The belief in the gods and in the sacred legends was still alive. It was as an inspired bard that Phidias announced to his countrymen the miraculous birth of Athena and told them how Poseidon and Athena

strove for the possession of their dear native land, and how the goddess, with whom the Athenians felt themselves and their city identified, was the victor in the noble strife. Thus alone can we form an idea of what the artistic undertakings of Pericles, what Phidias and his comrades were to his fellow-citizens.

The *Propylaea*, the grand entrance to the fortified Acropolis, were erected in 437-432 B.C., after the splendid plans of *Mnesikles*. But the erection did not fully correspond with the plans. Disturbances took place while the building was going on, which compelled limitation and alterations, for the age of Perikles and its artistic creations was not free from strife. The bastion in front of the S. wing, with the *Temple and Balustrade of Athena Nike*, stood in connection with the Propylæa; and here also the whole arrangement suggests exterior constraint and sudden change. The *Temple Frieze* does not attain the artistic style or perfection of the sculptures of the Parthenon, but among all the remaining works of antiquity none approach the latter so nearly or resemble them so much in revealing the refined Greek or, so to speak, Attic character, as the beautiful fragments of the *Balustrade Relief*, with its rapid-moving and charmiug Victories. The frieze and metopes of the so-called *Temple of Theseus*, though more archaic, possess a distinct affinity with the sculptures of the Parthenon. The erection and adornment of this temple perhaps took place during the slower building of the Parthenon; for the frieze seems to stand midway between the metopes and the frieze of the more famous temple. Though true artistic genius often makes its appearance suddenly and without warning, the development of such a technique as is shown in the Parthenon-frieze is the result of a slow growth. Even the Parthenon-frieze was thus not unheralded; and around it there fall to be grouped a large number of reliefs, some as shortly anterior, some as contemporaneous, and some as slightly posterior to it. To the first group probably belongs the large and fine *Relief from Eleusis* (p. 83; No. 126), representing Demeter and Kora with a boy between them, in whose hand Demeter is placing something significant (perhaps golden ears of corn) while Kora crowns him with a wreath. Influenced by the art of the Parthenon-frieze are the fine *Attic Tomb-Reliefs*, which, though imperfect in details and in point of finish, are in their general effect also witnesses to the Greek feeling for beauty — that 'noble simplicity and calm grandeur' which *Winckelmann* extols. The oft-recurring representations of combats of horsemen are particularly striking. In a fine large relief of this kind, at the Villa Albani in Rome, a youth has sprung from his steed, which rears behind him, and while he holds the bridle in his left hand, he raises the right to aim a blow at his opponent who is falling backwards to the ground. This relief is quite in the style of the Parthenon reliefs, between the metope and the frieze in character. The *Tomb of Dexileos*, who fell in his twentieth year,

in the Corinthian War (B.C. 394), which is still *in situ* at Athens (p. 72), represents him aiming a blow from horseback at his conquered opponent on the ground. Most of the reliefs, however, are of domestic scenes, which appeal to every beholder; and in many of them the sorrowful feelings attending departure from life are unmistakably expressed. A lofty idea of Attic art and its traditions is afforded also by the *Votive Reliefs*, which were found in great numbers beside the *Asklepieion*, and the small *Reliefs*, which frequently adorn the beginnings of *Inscriptions* carved in stone. Among the monumental sculptures of the same period is the *Frieze of the Temple of Apollo at Bassae* in Arcadia (p. 394). *Iktinos*, the architect of the Parthenon, built this temple also; and it is almost a matter of course that the sculpture was entrusted to artists trained in Attica. With the attainment of artistic perfection and with the possibility of absolutely unfettered activity comes the danger of an unbridled and impetuous advance; and tender melting grace is often enough elbowed by Titanic audacity. The artist of the frieze at Phigalia deserves no such reproach, even although his work has not retained the fine finish, which so ennobles the sculptures of the Parthenon and the best parts of the Balustrade of Athena Nike, and although he does not approach the refined elegance, the simple naturalness, the finished inspiration of all the forms of the former. He has carried the suggestions of Phidian art in the battle of the Centaurs into a rushing life. But the stormy enthusiasm which there makes itself felt moves in harmonious lines. In the battle of the Amazons the episodes of the unnatural combat are interspersed in the most masterly manner with incidents expressive of good-will and kindliness. Another important work was undertaken on the Acropolis at Athens itself, after the completion of the Parthenon, the Propylæa, and the Temple of Athena Nike. This was the restoration and rebuilding of the *Erechtheion* or ancient temple of Athena Polias and other town-gods, a beautiful Ionic building, remarkable for the complicated ground-plan demanded by the requirements of the ancient legend, for the wonderful doorway on the N. side, for the beautiful capitals of the columns, and for the Portico of the Virgins with its entablature borne by Attic maidens — the lovely classical predecessors of the generally unsuccessful modern Caryatides (comp. pp. 55-57). The work dragged on for a long period, and the temple was not completed until after 408 B.C.

Two famous pupils of Phidias were *Agorakritos* and *Alkamenes*, whose activity extended probably to the beginning of the 4th cent. B.C. The former was the favourite of the master and modelled himself closely on him, as the ancients record. His principal work was the cult-statue in the *Temple of Nemesis at Rhamnus*, of which the British Museum now possesses a small portion of the head and fragments of the drapery. The mutilated remains of the

relief on the pedestal have been found also (p. 84; Nos. 202-214). Alkamenes was more independent. A celebrated work of his was the *Aphrodite 'in the Gardens'*, so named because it was erected in the district of the Ilissus, above the Olympieion. The beautiful statue found at Fréjus (now in the Louvre), formerly erroneously named Venus Genetrix, has been recognized as a copy of this work. The goddess is still draped, but the garment, which is open on the left breast, clings as though it were moist to the figure, whose beauty it thus does not conceal. This method of treatment, which occurs also in the figures of the Nike Balustrade, finds its prototype in Ionian art, *e.g.* in the figures on the Nereid monument from Xanthos (now in the British Museum) and still more distinctly in the flying Nike of *Paeonios* at Olympia (p. 306). We may probably ascribe to Alkamenes also the *Standing Diskobolos*, or quoit-player, one of the most beautiful antique figures extant, especially extolled by artists. The best of the numerous replicas is that in the Vatican. In the Stooping Discobolos of Myron the culminating point of a physical action is seized and fixed; but in the Standing Discobolos the psychological interest predominates, it represents the moment of mental preparation for the action. A large bronze statue of a youth, found in the sea near Antikythera, reveals affinity to this work in the treatment of the forms as well as in the conception; its attitude and motion have not yet been satisfactorily explained (p. 87). It recalls the fine bronze figure of a youth scraping himself, found at Ephesus and now in Vienna, which must have been a celebrated work, if we may judge from the number of extant replicas. The ingenious deductions of Hauser practically identify this statue as the work of *Daedalos*, a grandson of the great Polykleitos of Argos, who flourished at the beginning of the 4th cent. B.C. Thus by that date geographical distinctions between schools of art seem to have vanished. In art as in literature the Attic school has succeeded in establishing itself as the national Greek school. That the Argive school was approximating to the Attic even at the end of the 5th cent. is proved by the plastic remains of the Heræon (p. 85; Nos. 1561-1583); the beautiful maiden's head is strikingly like those of the maidens of the Erechtheion.

IV. Polykleitos and his School.

At the time when the Parthenon was being completed and the Propylæa erected in Athens the most prominent sculptor and recognized head of the renowned school of Argos and Sikyon, in which the art of casting in bronze was practised with especial success, was the popular master *Polykleitos*, who carried on his professional activity till after B.C. 423. Certain theoretic treatises current at a later period were ascribed to him. One of his statues, the *Doryphoros*, or spear-bearer, was so celebrated for the justness of its proportions, that it received the name of the '*Canon*' and

was regarded as a practical manual and model of art. We possess copies both of this statue and of his *Diadumenos* and *Amazon*. The Doryphoros represents a manly youth leaning his weight on the right foot, with the left foot a little in the rear; the head is slightly to one side, as if intent on some object; the right arm hangs down, while the left holds a spear resting on the shoulder. The Diadumenos is in a similar attitude, but the head is more to one side; the hands are raised and in the act of fastening a fillet round the head (replica, see p. 86, No. 1826). The proportions of the two statues are harmonious and attractive, but scarcely so slender as those afterwards in vogue, and it is easy to understand how the following generations found them a little heavy. We are also at no loss to understand what the ancient writers on art mean when they speak of the special attitude which Polykleitos is said to have invented or of the sameness with which his statues are charged. The attitude is evidently that of the Doryphoros and the Diadumenos, which also recurs in his fine figure of an Amazon. In each of these figures the action is one of forward motion, the weight resting mainly on one foot, while the quiet, well-considered, and harmonious movement of the body serves to throw into prominence the powerful beauty of the frame, its carefully calculated symmetry, and the normal proportions of the whole and of the individual parts, and also allows the most delicate and equally finished execution of details. To our modern taste the beauty of these statues seems, indeed, of a somewhat over-muscular and even coarse type, and we are better able to sympathise with the moderate criticism passed upon them by writers of a little later date than with unstinted praise of their delicacy of execution and attractive beauty. But it is precisely in such works that the desired effect demands that supreme finish, which Polykleitos is said to have declared was the real secret of art. We have to think of his statues, not as breathing the fine poetic charm which was peculiar to Attic art, but as glorious in physical beauty and finish, and as having attained a delicacy and harmony of line in each individual feature, such as our fancy can scarcely grasp because no specimens have ever come within our vision.

Among the statues referred to Polykleitos, that which appeals most strongly to our feelings through the poetry of its subject is the sad and weary Amazon, resting after a vain and hopeless combat, which is familiar to us from reproductions in the Berlin Museum and in the Braccio Nuovo of the Vatican. Our failure to realize the quality of the work of Polykleitos is most complete in regard to the *Chryselephantine Statue of Hera* at Argos. We know, indeed, that the art-critics of antiquity considered this statue to mark an advance on the technical skill with which Phidias had previously employed gold and ivory in the famous Athena Parthenos; and we may assume also, with tolerable certainty, not only that the type of the head of the Hera of Polykleitos resembled his other work,

but also that a statue of this kind in so celebrated a centre of the national worship must have exercised great influence upon subsequent art. We are also informed of the general arrangement of the statue. Hera sat on a throne, clothed in a long and rich garment, which, however, left bare the arms of the 'white-armed' goddess. In one hand she held a pomegranate, in the other the sceptre terminating in a cuckoo. The head was encircled by a crown, adorned with figures of the Graces and the Hours. As yet, however, we have not been fortunate enough to find any adequate reproduction of the statue or any direct copy of the head. Adjoining the Hera of Polykleitos stood a chryselephantine figure of *Hebe* by his brother *Naukydes*, who executed also a Hermes, a Phrixos offering the ram, a Diskobolos, and numerous other statues.

Several pupils of Polykleitos were employed on the great votive offering of thirty-eight bronze figures, erected at Delphi (p. 143) by the Spartans after the battle of Ægospotami in 405 B.C. The school maintained itself until after the beginning of the 4th century. *Daedalos*, the grandson of Polykleitos, has already been mentioned (p. ci), and we have seen also how the Argive school gradually approached that of Athens. *Polykleitos the Younger*, probably a relative of the older Polykleitos and a pupil of Naukydes, was the builder of the elegant *Tholos at Epidauros* (p. 328). He is proved to have been a master in marble-working by the extant remains of the sima, with its life-like lions' heads and the deeply worked borders, as well as by an unfinished Corinthian capital, perhaps prepared by the master's own hand as a pattern (p. 84; Nos. 164-172). The same mastery of technique is displayed in the *Aphrodite with the Sword-Belt* (p. 86, No. 262; found at Epidauros), which Hauser has demonstrated to be a faithful copy of a work by this Polykleitos. The original was set up at Amyklæ by the Spartans as a record of the victory at Ægospotami; the sword-belt, a reference to the battle, is also a reminiscence of the ancient Spartan cult of the armed Aphrodite. Close affinity with this statue is exhibited in a fine relief at Sparta (p. 371) of Apollo and Artemis on each side of the Omphalos.

V. Family of Praxiteles. Skopas.

The family of *Praxiteles*, the creator of the Cnidian Venus and the Olympian Hermes, was active and celebrated in art several generations before the birth of its most eminent member, and the ancestral calling was worthily carried on after him by his sons. A *Praxiteles the Elder*, probably the grandfather of the great Praxiteles, flourished at Athens in the 5th cent. B.C. His son (probably) and the father of the great Praxiteles was *Kephisodotos*, who executed the beautiful *Group of Eirene with the child Ploutos in her arms*, a copy of which, formerly known as Leukothea, is preserved in the Glyptothek at Munich. The attitude and expression of the

goddess betoken a tender friendliness, which, however, is represented with the moderation and reserve characteristic of the earlier Attic art; the face is of well-marked Attic type, and the same influence is evident in the simplicity of pose and in the majestic, full, and healthy figure. We may imagine, without being too venturesome, that the contemporary representations of Demeter were of a similar type and furnished the model for this incarnation of the blessings of peace and plenty. As heads of Dionysos of a closely related character have also been found, we may perhaps conclude that this type of countenance was traditional in the Praxitelian family.

One of the earliest works of the great son of Kephisodotos was the *Group of Leto, Apollo, and Artemis* in a temple at Mantinea. The pedestal-reliefs, representing the contest of Apollo and Marsyas in presence of the Muses, have been preserved (p. 84; Nos. 215-217). Although these compositions were of secondary importance they are of great interest as showing us draped figures designed by the master. They enable us also to trace his influence in many sepulchral reliefs, especially on the remarkable Sidonian sarcophagus with the mourning women. Mention must here be made of the *Tripod Base* (p. 85; No. 1463), found near the Theatre of Dionysos, with figures of Dionysos and two Nikes; Benndorf takes this for an original of the master. In antiquity the most popular work of Praxiteles was the *Aphrodite of Knidos*, or Cnidian Venus, the best extant copy of which is that in the Sala a Croce Greca in the Vatican, unfortunately disfigured with modern metal drapery. Another work of which the original execution dates back to Praxiteles is the well-known *Apollo Sauroktonos*, or youthful Apollo about to slay with a dart a lizard climbing the tree on which he leans. But the insufficiency of such reproductions to give an adequate idea of the original has been most strikingly illustrated by the wonderful discovery of the *Hermes of Olympia*, an original work of Praxiteles, which has in the most unexpected manner enlarged our conception of his art, of ancient art, and, perhaps it is not too much to add, of art in general. A complete revolution in our views of sculpture was effected at the beginning of the present century through the study of the Parthenon marbles. The new light shed upon the same field has neither so extensive nor so inexhaustible an influence. But the fact remains that, as high-water marks of past and standards for future art, the Parthenon sculptures have now to share their honours with the Samothrakian Victory in the Louvre, the Pergamenian groups at Berlin, and the Hermes of Praxiteles. An artistic career such as that of *Praxiteles* must have been characterized by a wonderful process of development. We may suppose that the Cnidian Venus was the first production of his emancipated genius; but with regard to the Hermes there is great diversity of opinion as to whether it is a youthful work or an example of the full maturity of his powers of conception and execution. The resemblance of the Hermes to the Eirene

of Kephisodotos is, after all, little more than superficial. In both cases an erect adult form is depicted holding a child in its arms. In both cases the right arm is uplifted and the head bent lovingly towards the child; in both the child is adjoined by an attribute, the cornucopia of Ploutos, the caduceus of Hermes. The gentle and kindly affection indicated by the bending head is similar in both; but how much more lively and penetrating is this feeling in the Hermes, how much more finished, delicate, and attractive are the general effect and every single detail in the group of the younger master! This difference is not to be explained solely by the fact that we possess but a copy of the work of Kephisodotos and the original of Praxiteles. Whatever allowance we may make on this account for the Eirene, we must still confess that its whole scheme implies a straightforward and simple mode of execution; in the Hermes we feel that the effect is dependent on the utmost delicacy and finish of rendering, and that the slightest flaw or weakening in this marvellous finish would produce a falling off from the effect aimed at such as the inferiority of the Eirene at Munich to the original work of Kephisodotos can but faintly reflect. We obtain a striking illustration of the progress of time and of technical perfection in art if we observe the simple folds and the mere indication of material in the drapery of the Eirene of Kephisodotos as contrasted with the easy mastery and finished handling of the folds and texture of the garment hung from the tree in the work of Praxiteles. If, finally we compare the two heads, in the calm and placid features of the Eirene we seem to see intelligence and sensibility buried, as it were, in a prophetic sleep, while in the Hermes we see an exuberant intelligence and a vital energy and sensibility which are only half concealed by the veil of gentle grace and beauty enveloping the whole. The head of Hermes has, as has been justly observed, some points of resemblance to the head of the *Apoxyomenos of Lysippos*, but this comparison must not be driven too far. Praxiteles was older than Lysippos, but the two masters were involved in the same spiritual current and to some extent followed similar ideals. Lysippos belongs to the bronze school of Argos and Sikyon, Praxiteles to the marble sculptors of Athens; the head of the Apoxyomenos of Lysippos is a development of the Doryphoros of Polykleitos, the Praxitelian head of Hermes is based on an early Attic type, which may be traced back as far as the Diskobolos of Myron. The fame and admiration which Praxiteles enjoyed among the ancients can perhaps be paralleled in modern times only by such a circumstance as the extravagant popularity of *Correggio* in the 17-18th centuries. Certainly his influence upon following artists was as great, if not greater. We doubtless often stand in the presence of reflections of Praxitelian works, even in cases where we have no suspicion of the fact. For we can scarcely exaggerate the wealth of his artistic power, inherited and acquired, and the ways in which

the quickening sparks of genius awaken new life are innumerable. We can trace this in mighty forms and in bloodless shadows, in copies and echoes, in suggestions and traditions, in modifications and exaggerations, in weakening and misunderstanding. And when we compare with the Hermes the statues hitherto accepted as copies of works by Praxiteles, we see clearly how completely they are destitute of the true breath of life that inspires the actual work of the great master himself. A remarkable original work of the time of Praxiteles has been found at Eleusis and has been attributed to Praxiteles; this is the long-haired youth's head known as *Eubuleus* (p. 83; No. 181). Affinity with the Praxitelian school is revealed also in the Hermes in the Belvedere at the Vatican, of which the Athenian Museum possesses a stylistically less faithful replica in the *Hermes of Andros* (p. 84; No. 218). The influence exerted by the master on smaller works of art is illustrated by the *Terracotta Statuettes*, which have been most numerously found at TANAGRA (p. 93). These may serve to define and enrich our conception of the world of forms with which taste concerned itself in the age of Praxiteles. The son of Praxiteles, who is described as the 'heir' of his art, was named *Kephisodotos*, like his grandfather; another son was called *Timarchos*. The portrait-statue of *Menander* in the theatre of Athens was a joint work of the two brothers; but the theory that this was reproduced in one of the seated statues now in the Vatican has been disproved. Hauser, however, identifies a remarkable work of this younger Kephisodotos in a number of scattered reproductions; *viz.* the decoration in relief from the altar of Zeus Soter and Athena Soteira at the Piræus. On the four sides of the altar were represented the Birth of Athena, the Agraulidæ, the Horæ, and the Moiræ or Fates, figures that are among the most beautiful extant remains of Greek art (Proceedings of the Austrian Archæological Institute for 1903, fig. v-vi).

The name of Praxiteles naturally suggests that of *Skopas*, a much admired contemporary in the same walk of art. Among his works we often meet the same subjects as we have seen treated by Praxiteles; in the time of Pliny the Romans were unable to decide whether the large group of *Niobe and her Children* was to be assigned to Praxiteles or to Skopas. At that period the most admired work of Skopas was an extensive group, representing *Poseidon*, *Thetis*, *Achilles*, *Nereids*, *Tritons*, and all kinds of *Sea Monsters*, the subject of which was presumably the Nereids with the arms of Achilles. Of the *Pediment Groups* of the *Temple of Athena* at *Tegea*, of which Skopas was architect as well as sculptor, we have unfortunately but very scanty remains (p. 83). But with their assistance we have obtained some insight into the expressive and effectively energetic style of Skopas in some of his other works, such as the beautiful female head from the S. slope of the Acropolis (p. 83; No. 182) and the tomb-figure of *Aristonautes* (p. 87; No. 738). Skopas was also

very active in IONIA and CARIA in Asia Minor. The *Temple of Artemis* at EPHESUS and the *Mausoleum* at HALIKARNASSOS attracted crowds of artists from all parts of the Greek world in the latter half of the 4th cent. B.C.; and Skopas himself helped to adorn both. The most beautiful of the very unequal sculptures of the Mausoleum probably afford a fair idea of the art of Skopas, and a reference to the best of the columnar reliefs of Ephesus (now in London) may in the same way represent adequately enough the sculptured column which we know he contributed to that temple. The sculptors engaged upon the Mausoleum included, besides Skopas, *Timotheos*, *Bryaxis*, and *Leochares*. This Timotheos is certainly identical with the artist of that name who worked at Epidauros between 380 and 375 B.C. According to the building-inscription he prepared the models for the *Plastic Adornments of the Temple of Asklepios*, and he carved the acroteria for one side. The remains of these works (p. 84; Nos. 136-158) place him in point of style in close relationship with the lofty Attic art of Phidias and his successors. A pedestal with reliefs and bearing the signature of Bryaxis has been discovered in Athens (p. 84; No. 1733); it bore a monument commemorating an equestrian victory. The artist, however, can scarcely be judged by this unimportant example. The Vatican possesses a small replica of a characteristic and bold composition by Leochares, representing the *Rape of Ganymede* by the eagle of Zeus. Comparison with this has led Winter to detect the style of the master in the *Apollo Belvedere*. Leochares was employed also by the Macedonian court; he executed the chryselephantine statues of the royal family for the tholos founded by Philip at Olympia after the battle of Chæronea. A relief now in the Louvre has a reminiscence of a bronze group executed by Leochares and Lysippos together and erected at Delphi by Krateros in commemoration of a hunting-adventure of Alexander (p. 148). The ideals of art had altered greatly in less than a century. The Amazon Reliefs of the Mausoleum possess a peculiarly pathetic beauty, with their slender, tall figures, in marked contrast to the more crowded composition of the Amazonian contests in the frieze of Phigalia. A taste had grown up for reliefs in much more 'open order', with their fields less closely filled, than was the case under the immediate influence of the Parthenon sculptures. Thus the figures in the very effective frieze of the beautiful *Monument of Lysikrates* at ATHENS (B.C. 334) are separated by comparatively wide intervals. This revolution of taste is observed in every department of art. The same custom of wide-spacing of figures is evident in the narrow painted bands of ornamentation at Pompeii. The sculptures on the so-called *Sarcophagus of Alexander* (now in Constantinople), which dates from the end of the 4th cent. B.C., show a reversion to the crowded relief style, strongly influenced by painting, which prevailed a century before. They throw additional light upon Greek polychrome sculpture.

The writings of the ancients contain many references to the development of **Painting** after Polygnotos, but we possess no detailed description of any particular work, nor are the vases such competent guides of our fancy as in the earlier stages. To a certain extent, however, the vase-paintings are of use, as, for example, in illustrating the advances in composition and perspective which the painting of the close of the 5th cent. owed to such artists as *Apollodoros*, *Zeuxis*, and *Parrhasios*. The compositions of Polygnotos resembled friezes in their general conception, producing somewhat the effect of reliefs, for the conventional treatment of the background deprived the paintings of depth; but this depth is found in later vase-paintings, as, for example, on a fine amphora, found in Greece and now in the Louvre, with a representation of the Gigantomachia (Monuments Grecs, 1875, fig. 1, 2). This dates from the period of the Peloponnesian war. The axis of the composition is no longer parallel with the background, but at an angle, almost perpendicular to it (comp. p. 92; No. 1333). Figures foreshortened directly towards or directly away from the beholder show that difficulties of draughtsmanship existed no longer for the artist. We possess no direct illustration of the important innovation of Apollodoros, who succeeded in making his scenes stand out like life by skilful modulations of colour. The six *Paintings upon Marble* from Herculaneum and Pompeii (now at Naples; comp. Robert's Hallische Winckelmannsprogramme No. 19, 21-24), which are connected with this stage of art, are carefully shaded by darker strokes, but exhibit no true modulation of colour. The accentuated facial expression in these paintings recalls the passion that revealed itself in the higher art of the time. An idea of the colours at the disposal of this higher art may perhaps be obtained from the polychrome paintings on the white ground of the Attic *Lekythi* (p. 92), an elegant variety of oil-vases commonly used in the latter half of the 5th cent. for interring with the dead. These modest specimens of a mere artistic handicraft exhibit the same sympathetic feeling that breathes in the beautiful sepulchral reliefs. Zeuxis and Parrhasios are said to have carried technical skill to the point of producing illusive imitations of nature; but this exaggeration of art was frowned upon by *Pamphilos*, the head of the Sikyon school, a contemporary and a fellow countryman of Philip of Macedon. Pamphilos, who was both an artist and a scholar, replaced mere empirical skill by a sound theoretic system, by the help of which painting attained its greatest triumphs. The celebrated mosaic of the *Battle of Alexander* (now in Naples) illustrates the command over the distribution and play of light possessed by *Pausias* and Apelles (see p. cix), who were both pupils of Pamphilos.

When we examine the later vases for themselves it is impossible to shut our eyes to a certain decadence, in spite of the occurrence of occasional masterpieces such as the above-mentioned amphora.

A certain emptiness is perceptible. Trim maidens and handsome youths are grouped in attractive attitudes, without any definite combining motive. Cupid is conspicuous in these 'conversazioni', which sometimes receive a general mythological background by the employment of various subsidiary designs. The artist's whole endeavour is to be refined and pleasing; and gilding and bright pigments are pressed into the service. Attic vase-painting thus expired with the 'fine style', after the middle of the 4th cent. B.C. Finally we must not overlook the influence of the theatre upon the representations. This was especially potent in Magna Græcia, where vase-painting was developed in the last three decades of the 5th cent. in close dependence upon the Attic school, though in the 4th cent. it went its own way. The large ornamental amphoræ of Apulia are specially noteworthy in this connection; on these myths are frequently depicted in a series of separate scenes, arranged in rows one above the other, and frequently giving distinct signs of borrowing from the stage. The narrative interest of the scene outweighs artistic considerations, though a high degree of artistic skill is often shown. The best effects are obtained in the decorative work, which becomes more and more developed at the expense of the main representation; on the smaller vases the latter disappears altogether. The severe linear and flat ornamentation of the Attic vases is in striking contrast with the strong realistic tendency shown on the S. Italian vases. Elaborate bands of plant-forms, and, to a less degree, human figures and animals, are the main elements of the design; and these are given the effect of carvings by the skilful use of perspective and by shading in varied tones. These vases are, in fact, the forerunners of the cheerful decorative style of the Hellenistic period, which charms us on the walls of Pompeii.

VI. Lysippos and Apelles.

Lysippos the sculptor, of Sikyon, and *Apelles* the painter, of Kolophon, are famous as the two artists whom Alexander the Great delighted to honour by sitting to them for his portrait. The same ancient critics, who objected that the figures of Polykleitos showed a certain degree of monotony and heaviness, found the perfection of art and the standard of their judgment in Lysippos. They attributed to him the credit of having abandoned the muscular and thickset proportions, which had become habitual and even authoritative, for a more slender and graceful figure, of making the heads smaller and the whole figure taller — in a word, they credited him with supplanting the canon of Polykleitos by a completely new standard. In the same strain of comparison with Polykleitos (which, however, ignores the Attic School) they ascribed to Lysippos an important advance in the natural reproduction of the hair and praised his scrupulous attention to symmetry and the extreme delicacy of every detail. The fortunate discovery of a good copy of the *Apoxyomenos* of Lysippos in

the Trastevere at Rome in 1849 and a comparison of this figure with the Doryphoros of Polykleitos enable us to understand this point of view. The proportions of the Doryphoros are handsome, full, and powerful, but neither tall nor slender. The head is of a normal size, but is not so small in proportion to the body as is sometimes found in nature, much less so small as to look unnatural. The pose is unaffected and quiet, based on the simple contrast between the supporting and the moving leg, which is so common and successful a feature in statuary; the right foot is firmly planted on the ground, the left foot (with which the next step is to be made) is slightly in the rear, the body is scarcely out of the perpendicular. The action of the head and right arm is measured and simple; the hair clings closely to the skull, the form of which it follows and reveals. The features are handsome and well-marked but not striking; the forehead is smooth and low, the nose straight, the lower part of the face full. The Apoxyomenos of Lysippos, on the other hand, is an unusually tall and slender youth, with a small head poised on a long neck. The limbs do not show so marked a contrast of motion and rest, but the attitude, though in appearance more at ease, is really more artificial and temporary. The feet are farther apart, and almost suggest that the youth is about to sway backwards and forwards; the right hip projects more beyond the straight line of the body. If we let our eye follow the contour of the figure from the feet to the head and then back again to the feet, we recognize that this attractive, vigorous, and self-sufficient outline is formed by a number of small and undulating lines of motion. The hair has a style and beauty of its own, though the form of the skull can be traced also. The forehead projects and is made expressive and animated by cross-lines. The nose begins below the vault of the brow, not forming a straight line with it. The forms, both in figure and head, are more varied and more individual. The Apoxyomenos breathes the spirit of a new epoch, a spirit which is more closely akin to our own and for which there was no place in the wondrously chased vessel of Polykleitian art. The art of Lysippos was nevertheless based upon the art of Polykleitos, growing up partly in contemplation of it and partly in contrast to it, and Lysippos was right in calling the Doryphoros of Polykleitos his teacher. Lysippos is said to have produced 1500 works, including large groups, figures of gods and heroes, portrait-statues, chariots, hunts, lions, and bold personifications such as that of Kairos, or Passing Opportunity. Lysippos ranks with Praxiteles in determining the course of art after his time. The type of face with which we became acquainted in the Apoxyomenos frequently recurs, with more or less perfection and variation but still unmistakeable; the ideal of divinity was altered to suit his type, and his treatment of form and attitude was not allowed to sink into oblivion. So numerous, however, are the channels of transmission and the opportunities of influence, that in any given

case it is difficult to say positively when the effect of the Lysippian model has been direct or indirect. A discovery by Preuner has shown that the statue of Agias from the votive-offering of Daochos at Delphi (p. 153) is a copy of an original by Lysippos erected at Pharsalos. Unfortunately the copyist has not been scrupulously faithful to the style of the original, so that his copy does not shed much light on the art of Lysippos.

As Lysippos modelled the figure of Opportunity so *Apelles* painted an ingenious and comprehensive picture of Calumny, the description of which has incited many modern artists to attempt a similar composition. Perhaps, however, his most celebrated works were *Artemis surrounded by her Nymphs* and the *Aphrodite Anadyomene*, or Venus rising from the sea. The figure of Artemis we may imagine to have resembled the Diana of Versailles. Venus, the foam-born goddess, was depicted rising from the waves, through which as through a veil her lower limbs were visible; with her hands she wrung the foam from her hair. Apelles is said to have been superior to all the painters of antiquity in the quality of 'Charis' or 'Grace'; and we may perhaps obtain some idea of what was meant by this term in the tender charm, the lively feeling for the poetry of motion, which we now and again find in the wall-paintings of Pompeii. But his works have perished, and with them all possibility of a true insight into his art. It is also narrated of Apelles that he succeeded in depicting subjects, such as thunder and lightning, that would seem entirely to transcend the painter's skill. Like Lysippos he was believed to have attained the highest possible point of technical dexterity. And in fact these two artists probably felt no limitations except those they voluntarily laid on themselves. Gods and heroes, portraits of all kinds, wild groups of combatants, naïve genre scenes, clever allegorical compositions, all yielded easily to their chisel and brush. After Lysippos no new formal principle appeared in Greek art; there was no lack of new problems and new subjects, but even the greatest of these were easily fitted in to the old methods of execution. These methods became expanded, polished, and emphasised; but the way now opened up was wide enough to satisfy all needs, for in Lysippos and Apelles that conception of the material and spiritual world which dominated the subsequent development of art had already gained the upper hand.

VII. Greek Art in the Time of the Diadochi. Pergamon. Rhodes. Alexandria. Rome.

In the palmy days of Grecian art the leading place was taken by *Hellas* proper, and especially by *Athens*. The requirements of the new period, however, transcended both the material and the moral strength of the small communities of Greece, the disintegration of which had reduced it to the level of a mere shuttlecock tossed between

the Macedonian and Egyptian interests. Athens and Sikyon, the old centres of art, continued, indeed, their activity; Greece remained full of treasures of art and Athens still excited the wonder and admiration of successive generations; mighty princes, embued with a spirit of Philhellenism, vied with each other in adorning Athens with magnificent buildings and in thus securing an honourable connection of their names with hers. But none the less is it true that her intellectual supremacy fell with her political power and passed, like her commerce and her wealth, to new kingdoms and cities. Compared with *Alexandria* and *Antioch* Athens seemed a mere provincial town, a retired and quiet retreat for the solitary student. After the close of the Peloponnesian War art ceased to be so exclusively connected with the religious and political life of the nation and became more and more universal and accessible. The Hellenic and Hellenized world was full of statues. Pliny asserts that it would be impossible to give a full list of the statues in his time. 'During the ædileship of M. Scaurus', he writes, '3000 Greek statues were erected in a temporary theatre. After the conquest of Achæa Mummius filled Rome with treasures of art, and the Luculli added largely to the stock. Nevertheless Mucianus assures us that there are still at least 3000 statues in Rhodes, and as many more at Athens, Olympia, and Delphi'. Art had become a necessity of ordinary life, and this enormous production of statues was looked upon as a matter of course.

The Ptolemies, Lysimachos, and the Macedonian rulers directed their homage towards the island of SAMOTHRAKE, long celebrated for its religious mysteries, and have left permanent records of their power by the gifts they lavished upon it. When *Demetrios Poliorketes*, son of Antigonos, defeated Ptolemy in the decisive naval battle of Salamis (Cyprus) in B.C. 306, in consequence of which his father assumed the royal title and assigned it also to his son, the triumph was announced to contemporary and future generations by the erection of a superb monument of victory in Samothrake. This consisted of a colossal marble *Nike*, represented as standing on the prow of a vessel, and stretching eagerly forward in the direction of the vessel's course, with streaming drapery and outspread wings. With her right hand she held to her mouth the long 'salpinx', as if to sound the pæan of victory, and in her left was a staff for use in the erection of the trophy. This statue is now in the Louvre, having been skilfully put together from a number of fragments found in Samothrake in 1863. It combines the most vigorous breadth of conception with the most complete mastery of detail, a full and generous ideal of beauty with a keen appreciation of finesse and elegance, a clear and definite effect in the main outlines with elaboration and delicacy of individual features. The problem of the contrast or unity of drapery and body, which so exercised the earlier Greek artists, is here solved with triumphant ease. The original

solution of the sculptor of the Parthenon pediment-groups has been more fully developed; an almost modern interest in the representation of drapery has been attained. Before the Nike of Samothrake, as before the Hermes of Praxiteles, we stand in astonishment at the success of the ancients in treating drapery with dignity but without bringing it into undue prominence. The year in which the Nike was erected has not been definitely ascertained, but it may have been several years after the battle it commemorated (perhaps about B.C. 294). In any case, however, the important fact remains that such a work was executed about B.C. 300, showing to what a height Greek art could attain under the influence of the artistic taste and power developed since Praxiteles and Lysippos.

Nearly a century later *King Attalos I.* of PERGAMON erected a *Votive Memorial*, containing a great number of figures, on the Acropolis of Athens. In B.C. 240 he had gained a brilliant and decisive victory over the Celts, who were then threatening to overrun the Grecian world. This triumph he deemed worthy of comparison with the greatest achievements of Grecian legend and history, such as the Contest of the Gods and Giants, the Strife of Theseus and the Athenians with the Amazons, and the Battle of Marathon. These four contests were represented on his monument in detached figures with an average height of two cubits (about 3 ft.), a somewhat unusual size. A fortunate discovery of *Brunn* has revealed to us that we still possess several figures from these groups of Attalos, scattered throughout different museums. Much larger and more elaborate monuments of the same kind were erected at Pergamon to commemorate the victories of Attalos. The victories of Attalos I. and Eumenes II. over the Gauls were represented, as Pliny informs us, by the sculptors *Isigonos*, *Phyromachos*, *Stratonikos*, and *Antigonos*. The scanty traces of these works found at Pergamon show that these really were bronze statues, and also that they celebrated victories over Antiochos as well as over the Celts. The *Group of Gauls* in the Thermæ Museum at Rome and the *Dying Gaul* in the Capitoline Museum, which evidently belong to the same composition, also closely resemble the statues of King Attalos and are now unreservedly ascribed to the Pergamene school. The 'motive' of one of the Attalos figures is indeed almost identical with that of the Dying Gaul. The last-named famous statue, long known as the 'Dying Gladiator' and celebrated by Byron in a familiar passage, is indeed a figure that cannot fail to move deeply a sympathetic beholder. The powerful and heroic warrior, recognizable as a Gaul by his features, short hair, moustache, and twisted collar, has preferred self-inflicted death to defeat or capture and has sunk down upon his large shield, the blood pouring from his wounded breast; he has previously broken the crooked war-horn beside him, which, like himself, he disdains to yield to

the enemy. The figure is nude, true to the hardy boldness of the Celts in exposing themselves in battle without armour; the tall, firmly-knit, and hardened frame, with its muscles of steel, is clearly exhibited. The very skin, stretched tensely over the frame, gives an impression of elastic toughness and impenetrability. One feels irresistibly in gazing at this vigorous and well-seasoned body, enshrining so proud and invincible a will, that it would form a noble subject for the bronze-founder. This marble statue, however, is so full of life, so masterly in conception and execution, that we have no ground to doubt that it is an original work. The group in the Thermæ Museum appeals, perhaps, even more powerfully to the feelings. The barbarian here has slain his wife to save her from captivity, and now plunges the liberating steel into his own breast. We may unhesitatingly assert that representations of this kind were impossible before the days of *Alexander* and *Aristotle*. The skill acquired in earlier art is now employed in producing a clearly defined and historically faithful genre-scene. The vanquished barbarian, with his wild and chivalric bravery and his indomitable preference of death to dishonour, appeared an attractive and noble subject to the Hellenic artist. In previous representations of Greek victories the conditions were different. The Amazons are after all of Hellenic race as well as the Gods and Heroes; the Persians are indeed differentiated, but only in general forms. Such a sympathetic absorption in the nature and customs of the outer Barbarian and enemy, as is here evinced by the faithful and dignified representation of his peculiarities of face, form, and garb, was impossible until the barriers shutting off the fair land of Greece from the rest of the world had begun to be broken down. Additional evidence of the interest felt by sculptors in this race are the torso, found in Delos, of a Celt still fighting though he has been brought to his knee (National Museum, No. 247; p. 86), and a beautiful head, found in Egypt and preserved in the Cairo Museum.

The accession of *Eumenes II.*, the successor of Attalos I., marks the culminating point of the kingdom of Pergamon. In his reign, which lasted from B.C. 197 to B.C. 159, was erected the huge *Altar*, the recent discovery of which by *Karl Humann* has enriched the Berlin Museum with a series of ancient sculptures of the highest value and importance. At Pergamon an altar was placed upon a huge platform approached by flights of steps, and was surrounded with architectural monuments, which were elaborately adorned with reliefs. The platform was surrounded by an Ionic colonnade, open on the outer side and adorned on the inner side (facing the altar) with a *Frieze*, representing, with an epic familiarity, scenes from the history of *Telephos*, son of Hercules, the mythical progenitor of the Pergamenians. So far as their unfortunately very dilapidated condition allows us to judge, these reliefs were executed with care, skill, and taste. Of much greater interest is the large *Frieze of the*

Gigantomachia, which ran round the outer face of the platform, below the columns of the colonnade mentioned on p. cxiv, forming a broad band of ornamentation between the strongly marked architectural features of the building. In mere point of extent this frieze is remarkable. The height of the relief is $7\frac{1}{2}$ ft., and the length of the frieze was about 425 ft. One homogeneous subject, the Battle of the Gods and Giants, occupied the whole of this immense surface, the size of which and the number of combatants may be considered to illustrate the tremendous exertions the Gods had to put forth to overcome their opponents. They have entered the contest in full force, attended by all the demons and sacred animals and furnished with all the terrors and weapons they can muster. The shapes of the giants are as varied as those of the gods. One of them, at the last gasp of strangulation, has the head and paws of a lion and the body of a man, while his lower limbs end in snakes. Many of the other giants are also serpent-footed and several have wings. Wild and bestial sons of earth and youthful forms exciting our compassion are alike overborne and crushed by the triumphant gods. They moan and wail, they writhe and turn in their pain and despair, the expression of their death-agony marking an extraordinary development in Greek art as compared with the gentle pained smiles of the dying warriors in the Ægina Marbles, which seem to imply that a brave man should accept death without much ado. And the difference between the stormy movement of this Pergamene work and the serene symmetry of the Æginetan figures is equally great. The earlier Pergamene works, such as the Dying Gaul, the group in the Thermæ Museum, and the statues from the memorial of Attalos, in spite of their great expressiveness, still retain the entire inheritance of that measured severity which characterizes Greek sculpture in the round. In the Gigantomachia, however, the relief is an aid to the extreme of boldness instead of a restraint. The freedom of the painter has been adopted in these reliefs; there is no trace of any limitation imposed by the material or by technical rules; they adapt themselves, as if it were the most natural thing in the world, to every idea, to every *nuance* of feeling. We cannot withhold our enthusiastic admiration from their incredible technical excellence, their marvellous innate force and originality, their wealth of invention, their delight in creation and power, their complete freedom from the servility to the past which complains that the older masters have left nothing more to do. Our idea of the standard of intellectual vigour and artistic eminence in Pergamon at this period must, indeed, be a much higher one than the classical formulæ of Winckelmann would allow.

As soon as the Pergamene sculptures became known students of art were struck by the great similarity borne by some of their individual figures to celebrated works of ancient masters. The correspondence of greatest interest in the history of art is that between

the famous *Laokoon* and the giant in the Pergamene sculptures who is attacked by the serpent of Athena, while points of resemblance are found also in the figures of other giants. The age of the Laokoon group has long been a subject of dispute, but it is now generally believed to have been produced about 100 years before the beginning of the Christian era. The group is ascribed to *Agesander*, *Polydoros*, and *Athanodoros* of RHODES, that powerful and wealthy mercantile republic, which maintained its importance unimpaired throughout the contests of the Diadochi and continued to be a flourishing seat of commerce and art till late in the Roman period. After the successful repulse of the attack of Demetrios Poliorketes, art, which was cultivated at Rhodes with intelligence and taste, received a new and powerful impetus. At this period a Rhodian sculptor, *Chares* of Lindos, a pupil of Lysippos, finished after twelve years' labour, a *Colossal Bronze Statue of Helios*, the tutelary deity of Rhodes, 98 ft. high, which ranked as one of the wonders of the world. The widespread modern belief that this figure stood astride the entrance to the harbour of Rhodes is, however, one of those fantastic and obstinate errors, the origin of which is as difficult to explain as the belief itself is to eradicate. The Rhodians afterwards gradually erected more than a hundred other colossi, though none of them were so large as the first. Rhodian wealth, luxury, and love of display gave full employment to the artists who flocked to the island. The group of the so-called *Farnese Bull*, executed by *Apollonios* and *Tauriskos* of *Tralles*, stood at Rhodes before it was removed to Rome. This bold composition shows much more movement and is more picturesquely conceived than the Laokoon, which it is usual to praise as the 'most perfectly harmonious' work of ancient art. In its delineation of form it is, however, much earlier in style, much more closely allied to the Dying Gaul and other Pergamene sculptures.

These impassioned works, however, reveal only one side of Hellenistic art. From its literature we learn that this age delighted in the idyllic and the familiar; and the same taste found expression in art, as, for example, in representations of humble types — fishermen, peasants, slaves, aged women etc. (comp. *e.g.* the statuettes of a fisherman and a peasant-woman in the Palace of the Conservatori at Rome). It inspired also an entire class of markedly *Pictorial Reliefs*†, characterized by a wholly novel particularity in the representation of landscapes. In one of these reliefs (now at Munich) we see a peasant on his way to market with a cow and a lamb; and two admirable specimens at Vienna show scenes from nature — a lioness and cubs in a cave and a ewe suckling her lamb. Even when the subject of the relief is mythological it is often permeated by an idyllic strain. This branch of art has been

† Collected in *Th. Schreiber's* comprehensive work, Hellenistische Reliefbilder (Leipzig; 1890).

claimed as peculiar to ALEXANDRIA. That flourishing Hellenistic city had certainly not lagged behind the towns of Asia Minor in the pursuit of art. The colossal *Statue of the Nile* surrounded by merry children (emblematic of the cubits which the river rises), now in the Vatican, is correctly regarded as an Alexandrian work. The mild and cheerful repose of the river-god is in direct contrast to the pathos of the above-mentioned Pergamenian and Rhodian sculptures; and the scenes from life by the river on the plinth recall the pictorial reliefs. But to restrict this variety of art to Alexandria would be to limit its extent unduly. In considering the various developments within Hellenistic art generally we must be on our guard against laying too much stress upon local elements. Numerous admirably characteristic types of humble life, sometimes even caricatures, are found among the terracottas of Asia Minor also. Decorative works from Pergamon exhibit designs with little Cupids, busied in all sorts of occupations. Some of the scenes of the Telephos frieze (*e.g.* Hercules watching Telephos being suckled by a lioness in the cave) resemble the above-mentioned pictorial reliefs, both in their conception of the mythological and their treatment of landscape. ROME, which was completely hellenized so far as art was concerned, is of especial importance in this connection, for both the number and the excellence of examples discovered there. This style flourished in Rome even in the Augustan age, as we may see from a relief from the *Ara Pacis*, the sumptuous altar erected in B.C. 13 to commemorate the return of Augustus from Spain. The popular sculptor *Arkesilaos*, a contemporary of Julius Cæsar, was a representative of this cheerful and familiar variety of Hellenistic art in Rome. Among his works were a lioness playing with Cupids and nymphs mounted upon Centaurs.

Damophon of Messene, an important Peloponnesian master, who flourished in the 2nd cent. B.C., occupies an entirely peculiar position. As a master skilled in every technique he was employed by the Eleans to restore the statue of Zeus by Phidias. From what we know of his works he seems to have devoted his talents exclusively to religious art; and this fact explains his peculiar position. Pausanias describes a group of cult-statues made by Damophon for LYKOSOURA, including figures of Demeter, her daughter revered there under the name of Despoina, Anytos the Titan, foster-father of the latter, and Artemis. Such a composition reminds us of works by Kephisodotos and his son Praxiteles, and the style of the extant heads of Demeter, Anytos, and Artemis (p. 84; No. 1736) shows that the artist had reverted to the lofty ideals of the 4th century. The style of his own period was not adapted for sincerely pious conceptions. On the other hand the extant fragment of the drapery of Demeter, with embroidery represented in low relief, is a characteristic specimen of Hellenistic decorative art. The choice of subject for the embellishment of the lower borders is interesting,

viz. the earlier 'dæmons' of the Greek prehistoric period, with which Mycenæan art has made us familiar. They had maintained their existence in the recesses of Arcadia.

The phenomenon of the reversion to the forms of the 4th cent., which in Damophon's case was connected with the religious character of his works, may be observed in other masters also after about the middle of the 2nd century. We must not forget that Phidias, Praxiteles, Skopas, and other great masters had never lost their classic importance, even during the vogue of the impassioned Hellenistic school. The king of Pergamon who erected the famous altar also collected originals and copies of earlier works to embellish the library of his capital. This was the beginning of the learned attitude towards art. The sculptors of the frieze of the giants certainly did not feel themselves in opposition to their great predecessors; in the satisfaction inspired by their own skill, they never realized how far they had distanced these. But a longing for moderation must have followed this great outburst of passionate expression; to continue, still less to carry higher what had been accomplished in the Gigantomachia was impossible. The creator of the universally admired *Venus of Milo* in the Louvre probably shared this feeling. He was a native of Antiochia on the Mæander, but only the latter half of his name, — *andros*, was preserved in the inscription on the base of the statue, now lost; he may have been called Agesandros, Hagesandros, or Alexandros. The influence of earlier art is seen in the motive of the figure, in the forms of the body and head, and in the simpler treatment of the drapery. But the sculptor was no mere copyist; a true artist, he has handled the borrowed suggestions with independence and produced a work emphatically his own. The left arm of this statue probably leant lightly against a tall pillar, while the right hand grasped the drapery; and the influence of the earlier schools is seen in the marked movement of the upper part of the body, which is in direct opposition to this calm attitude. The colossal *Statue of Poseidon* (p. 85; No. 235), also found in the island of Melos, is still under the influence of the 'pathetic' school, but resembles the Venus in certain stylistic peculiarities.

In Athens, which had become a quiet centre of science and art, the style of the 4th cent. seems still to have been cultivated. The numerous great works of the earlier period held the artists in thrall. Their works are pleasing and technically often very good, but they want the intrinsic greatness with which the great historical events inspired the art of the new eastern centres. When we compare the Nike of Samothrake with the *Themis* of *Rhamnus* (p. 85; No. 231), an approximately contemporaneous Attic work, we feel that the difference between them is not due solely to the difference of the subject or to inequality of talent in the sculptors. A conscious classicism makes itself felt in the work of Rhamnus; and this same tendency prevails throughout Attic art. Another example of it is

seen in the remains of a large group representing Zeus, Athena, Mnemosyne, Apollo, and the Muses (p. 86; Nos. 233, 234), by *Euboulides*, a master of the latter half of the 2nd cent. B.C. This was discovered near the Theseion station at Athens. A sculptor-family of the same century, in which the names *Polykles* and *Timarchides* were hereditary, is of special interest here, because certain of its members, a Timarchides with his sons Polykles and Dionysios, were taken to Rome by Q. Metellus after his victorious campaign in Macedonia and Achæa in 146 B.C. There they executed several statues of the gods. The above-mentioned Dionysios and his nephew Timarchides executed also the honorary *Statue of C. Ofellius Ferus*, a member of the Italian colony on the island of Delos, where the statue still stands (p. 242). For the body they adapted a well-known type of Hermes, familiar to us from the Belvedere Hermes and the Hermes of Andros (p. cvi), and they finished the work with a portrait-head, a method of portraiture adopted later for many aristocratic Romans and Roman ladies. In the case of such sculptors there is no longer any question of style; they are merely learned copyists. A similar procedure was followed by the elder Timarchides and his brother Timokles, who executed a statue of Athena Kranæa at Elateia after a model of the Athena Promachos at Athens, and furnished it with a copy of the shield of the great Parthenos of Phidias. The circumstance that these sculptors usually worked together is quite in accord with their attitude to art. The inscriptions on various works found in Italy have preserved for us the names of several other Athenians employed by Roman connoisseurs at the end of the republic or the beginning of the empire. These works are partly free adaptations and partly more or less faithful copies of famous sculptures of the best period. One of the most celebrated is the Torso in the Vatican, by *Apollonios*, son of Nestor. *Glykon* of Athens, the sculptor of the Farnese Hercules, has in that figure reproduced a work by Lysippos with an exaggeration of the forms to suit the taste of an age that delighted in the muscular development of professional athletes and gladiators. A faithful bronze copy of the head of the Doryphoros of Polykleitos, found with others in a villa at Herculaneum, is by *Apollonios*, the son of Archias. Of the remarkable reliefs and pedestals, altars, candelabra, and vases adorned with reliefs, which seem to have enjoyed great popularity at Rome for some time, a large proportion may be ascribed to Athenian sculptors on the authority of inscriptions. The stock-in-trade of these artists was a number of recognized typical figures, which could be combined as desired. These pattern-figures were derived not only from the art of the 5th and 4th cent.; they included also figures from the close of the archaic period, which were highly thought of by connoisseurs of art. The imitation of archaic forms is found at an even earlier date; it was based upon the religious or decorative purpose of the works in which it occurs.

But the novel feature in these reliefs is the mingling of archaic figures and forms with those of the developed style, and this can be explained only as the result of an erudite antiquarian interest, by which artistic feeling was completely overborne. We have already noticed the beginning of this tendency in the family of Polykles. Although all these artists were Athenians we must not assume that eclecticism was peculiar to the Attic school alone. In all probability it had its roots in the historical art-studies of the Pergamenians.

Pasiteles, a sculptor of S. Italy, who wrote a treatise in five books on the most famous works of art, was an eclectic also. A figure of a youth in the Villa Albani at Rome, a copy of an original of the first half of the 5th cent., bears the name of his pupil *Stephanos*. The same figure recurs in two groups, that of Orestes and Elektra at Naples and that of Orestes and Pylades in the Louvre, which reveal the lowest level of artistic feeling. Figures of different styles and of different periods are forced into combination in the most arbitrary manner, which offends the eye. And moreover heads from other works are fitted upon bodies which sometimes do not harmonize with them even in style. The better arranged group of a Woman and a Youth in the Thermæ Museum at Rome, the work of *Menelaos*, a pupil of Stephanos, has a certain sentimental charm of its own. But even its merit is lessened when we learn that the same woman's figure occurred in other combinations.

Fortunately this taste could not permanently maintain itself. The healthier Hellenistic-Alexandrian development of art, which, as we have seen, flourished in Rome at the same period, overcame it. This we gather from the reliefs on Roman sarcophagi. The spirit of the Centaurs ridden by Cupids, found in Hadrian's Villa at Tivoli and now in the Capitoline Museum and in the Louvre, is also quite Hellenistic. Their sculptors, *Aristeas* and *Papias*, belonged to the *School of Aphrodisias*, probably the Carian town of that name, which, judging from numerous inscriptions found mostly in Rome, seems to have developed a considerable artistic activity about the end of the 1st cent. after Christ.

Hellenism continued to flourish not only in sculpture but also in *Painting* (comp. the mural paintings of Pompeii), in the minor branches of art, and in *Architecture*. The severe and simple Doric style of architecture reached its highest level in the 5th cent. B.C., and already in the 4th cent. intelligent appreciation of it seems to have vanished, if we may judge *e.g.* from the remains of the Temple of Athena at Pergamon (comp. the remains in the Pergamon Museum at Berlin). The elegant Ionic and Corinthian styles, with their rich ornamentation, better suited the skill and taste of the later generation. The strain of realism, in which the 4th cent. anticipated Hellenistic art, reveals itself in the acanthus ornaments and other embellishments borrowed from vegetable forms. An accentuated play of light and shadow was secured by the depth given to the ornamentation.

The temples of Priene and Magnesia on the Mæander are good examples of this period. A farther development of these Hellenistic forms is illustrated in buildings of the imperial period, such as the Temple of Hadrian and Trajan on the Acropolis of Pergamon and the Ionic temple on the theatre-terrace. These are differentiated from the earlier buildings by a greater accumulation of ornament and a greater prominence given to the exhibition of technical skill. But the Hellenistic period furnished patterns for the Roman period not only in the external forms of architecture, but also in the whole general plans of structures, such as markets, baths, and libraries, demanded by the larger needs and increasing traffic of great towns.

The reign of Hadrian, the great Philhellene, once more roused the national feeling of Greece. In the domain of art this awakening sought expression in an effort to revive the lofty style of the great period. But however correct in execution the works of this epoch may be, they leave us cold; they recall the classicism of the Empire style. The figure of a *Priestess of Isis* on a tombstone in the Athenian Museum (Room xv, No. 1193) may serve as an example. But this art produced also more important creations, such as the busts and statues of *Antinous* (p. 86; Nos. 417, 418). Honourable mention must be made also of the *Bearded Head* (p. 86; No. 420), found in the theatre at Athens, which vividly suggests later heads of Christ. This is at the same time a characteristic example of the elaborate treatment of surfaces. In portraiture art found a field which it long continued to cultivate with great success. Among the best examples of this branch is the long series of *Busts of Athenian Kosmetae* (p. 86; Nos. 384-416), ranging in date from the 1st to the 3rd cent. after Christ. But not even imperial favour could reproduce the healthy soil, in which the noble tree of Greek art had grown up to bear such magnificent and such varied fruit.

Since the erection of the great memorial of Attalos on the Acropolis Athens had frequently received tokens of the respect of foreign princes and patrons. It is melancholy to reflect that the city, which had once taken the lead in all that was best in poetry and art, which had imposed its rules of taste upon the whole of the Hellenic and part of the Barbaric world (down even to the stamps on the coins of the Persian satrapies) — that this city, during the last centuries of ancient art, had nothing to show but reproductions and echoes of what had been created elsewhere. The descendants of the proud victors of Marathon had sunk so low as to welcome with delight the favours of any and every stranger and to acknowledge them with the most unmeasured expressions of gratitude. *Eumenes II.* and *Attalos II.* built here stoas and colonnades, a Syrian named *Andronikos* erected an octagonal clock-tower with a vane and the unpleasing gods of the winds in relief, *Caesar* and *Augustus* provided the Agora with a new gate, and *Agrippa* presented the citizens with a small theatre. The chief benefactor, how-

ever, was the *Emperor Hadrian*, though *Herodes Atticus*, a private citizen and native of Athens, vied with him in the magnificence of his donations. The *Olympieion*, or Temple of the Olympian Zeus, which had been begun by *Peisistratos* and continued (after centuries of repose) by the Roman architect *Cossutius* at the expense of *Antiochus IV. Epiphanes*, was finally completed by *Hadrian* with unexampled magnificence. A *New Athens* of Roman villas sprang up in the quarter near this temple. *Herodes Atticus* provided the *Panathenaic Stadion* with marble seats and built the *Odeion*, at the base of the Acropolis, not far from the great Theatre of Dionysos. In spite, however, of the beauty of the group of Corinthian columns at the Olympieion, in spite of the reflection that the buildings must have been of the greatest benefit to the citizens, in spite of their instructive nature and an inherent attractiveness which would delight us anywhere else — in spite, too, of the most conscientious effort to include them as necessary parts of the widest historical view, we cannot rid ourselves of the feeling that they are interlopers in Athens. The buildings and ruins of the age of Perikles alone harmonize with the noble natural scenery around Athens, to which indeed they add a fresh charm; they alone adapt themselves to the ideal Athens which forms the most costly treasure bequeathed to us by the glorious memories of ancient Greek history.

Those who wish to extend their studies in Greek Art will find ample material in the following works: —

Heinrich Brunn's 'Geschichte der griechischen Künstler' (1853-59); *Winckelmann's* 'History of Ancient Art' (Engl. trans. by G. H. Lodge; London, 1881); *A. S Murray's* 'History of Greek Sculpture' (2 vols.; London, 1880-83; 2nd edit. 1890); *Lübke's* 'History of Art' (Engl. trans. edited by C. Cook; New York, 1878) and 'History of Sculpture' (trans. by F. E. Bunnett; London, 1872); *Friederichs'* 'Bausteine zur Geschichte der griechisch-römischen Plastik' (new ed. by Paul Wolters); *Mrs. Lucy M. Mitchell's* 'History of Ancient Sculpture' (London, 1883); *F. von Reber's* 'History of Ancient Art' (trans. by Dr. Joseph T. Clarke; London, 1883); *Sir C. T. Newton's* 'Essays on Art and Archæology' (London. 1880); *M. Collignon's* 'Manuel d'Archéologie' (Engl. trans. by J. H. Wright; 1884) and 'Histoire de la Sculpture Grecque' (2 vols.; Paris, 1892-97); *Miss Jane Harrison's* 'Introductory Studies in Greek Art' (London, 1885); *J. Overbeck's* 'Geschichte der griechischen Plastik' (3rd ed.; Leipzig, 1880-83); *A. Furtwängler's* 'Masters of Greek Sculpture' (trans. by Miss E. Sellers; London, 1895); *E. A. Gardner's* 'Handbook of Greek Sculpture' (London, 1896).

Synopsis of the History of Greek Art.

Page

Introductory Remarks lxii

I. Heroic Period. Troy, Mycenae, Crete.

Earliest stage of art: Troy, 1st and 2nd layers; origin of the temple and later architectural members; metal-work, pottery, beginning of sculpture lxv

Island Art in the Cyclades, Crete, and the Greek mainland; pottery lxvii

Mycenæan art. Crete its centre; Knossos, Phæstos; architecture; frescoes; sculpture; industrial arts; pottery; nationality of the transmitters of this art; expansion of this art lxvii

II. Early Greek Period. Archaic Art. Page

Decorative art in the 9-7th cent. B.C.; geometrical and oriental style. Metal work; pottery lxxi

Architecture: beginning of the Doric and Ionic styles lxxiv

Sculptnre. Early archaic period: Crete, the Peloponnesus, Selinus; early art in Ionia, the islands of Samos, Naxos, etc., and Didyma. Rise of the School of Chios lxxvi

Later Archaic period: later Chian statues of maidens on the Acropolis at Athens and in Delos, Parian School, Attic School; Peloponnesian Schools of Sikyon and Argos; Ægina; Kalamis, Pythagoras; Sculptures of the temple of Zeus at Olympia . lxxxi

Painting in the 6th cent. B.C.: Attic black-figured vases; Ionic painting; Attic red-figured vases of the severe style and of the transition to the free style lxxxix

III. Phidias and his Contemporaries.

Polygnotos, Mikon, Panænos xcii

Phidias: Statue of Zeus at Olympia, the Parthenon and Statue of Athena xciv

Myron; Parthenon scnlptures; Propylæa; temples of Nike and Theseus; Eleusinian relief; temple of Bassæ xcvii

Agorakritos and Alkamenes. Ionian works, Pæonios; statues of yonths from Antikythera and Ephesus; Dædalos, grandson of Polykleitos; disappearance of geographical differentiation of schools c

IV. Polykleitos and his School.

Doryphoros, Diadumenos, Amazon, and Hera of Polykleitos; Naukydes. Votive offering for Ægospotami at Delphi. Polykleitos the Younger: Tholos at Epidauros, Amyclæan Aphrodite ci

V. Family of Praxiteles. Skopas.

Praxiteles the Elder; Kephisodotos: Eirene with the infant Ploutos ciii

Praxiteles: Leto group and reliefs at Mantinea, Cnidian Aphrodite, Hermes; Eubuleus; Hermes of Andros; Tanagra figurines civ

Kephisodotos the Younger, Timarchos cvi

Skopas: Niobides, Nereids, Pediment of the temple of Athena at Tegea; Artemision at Ephesus, Mausoleum at Halikarnassos cvi

Timotheos: Sculptures from the temple of Asklepios at Epidauros; Bryaxis; Leochares: Ganymede, Apollo Belvedere; Monument of Lysikrates, Sarcophagus of Alexander cvii

Painting after Polygnotos: Apollodoros, Zeuxis, Parrhasios; paintings on marble, lekythi with white ground; Pamphilos, Pausias; mosaic of Alexander's Battle; the fine style of Attic vase-painting; S. Italian vases cviii

VI. Lysippos and Apelles.

Apoxyomenos of Lysippos, statne of Agias at Delphi, Kairos; Calumny by Apelles. Artemis, Aphrodite Anadyomene. . . cix

VII. Time of the Diadochi. Pergamon, Alexandria, Rhodes, Rome.

Nike of Samothrake; votive memorial of Attalos, statues of Gauls; Altar at Pergamon; Laokoon; Colossus of Rhodes; Farnese bull cxi

Genre figures. Idyllic tendency. Alexandria. Statue of the Nile; so-called Alexandrian pictorial-reliefs. Predominance of this style at Rome; Arkesilaos cxvi

Damophon of Messene. Return to the simpler forms of the art of the 5th and 4th cent., Aphrodite and Poseidon of Melos . . cxvii

Art in Attica in the 3rd and 2nd cent. B.C., Euboulides, Family of Polykles. Neo-Attic art in Italy, eclecticism. Pasiteles. Continuation of Hellenic art under the emperors. School of Aphrodisias. Painting and architecture. Art under Hadrian, classicism, portraits, embellishment of Athens cxviii

VII. Books and Maps.

In the great geographical work of *Strabo* (ca. 66 B.C.–ca. 24 A.D.) the section devoted to Athens and Attica, which he perhaps never visited, is short and unsatisfactory. Our chief source of information about Athens and the rest of Greece is the description (Περιήγησις τῆς Ἑλλάδος) of *Pausanias*, who travelled in Greece in the second century of the present era. Scholars are still engaged in trying to ascertain the exact degree of originality in the ten books of this work and to determine how far Pausanias has trusted to other authorities. Among his predecessors were *Polemon*, a contemporary of Ptolemy Epiphanes (B.C. 205-181), who gives a description of the Pergamene votive memorial at Athens in his 'Universal Geography' (Περιήγησις κοσμική), and *Heliodoros*, who wrote a book about the Acropolis; all that is known of these works, however, is in the shape of citations by other authors. — An admirable translation of Pausanias, with an exhaustive archæological commentary, has been published by *J. G. Frazer* (London, 6 vols.; 1898).

The first traveller from the West who endeavoured, after the revival of learning, to spread a detailed knowledge of the extant monuments of Greece, was Cyriacus de' Pizzicolle, generally known as *Cyriacus of Ancona*, who visited Athens in 1436 and 1447. The semi-scientific traditions current among the Greeks of the time in reference to the extant monuments of antiquity have been preserved in two MSS. of the 15th century, found in the public libraries of Paris and Vienna. The capture of Athens by the Turks in 1456 interrupted these studies for another century. In the second half of the 16th century, however, *Professor Martin Kraus* of Tübingen succeeded in eliciting some curious pieces of information about the vanished antiquities of Athens from the higher Greek clergy at Constantinople, and these are printed in his 'Turcograecia'. In the first quarter of the 17th century *Meursius* published his collections of literary references to Greece, the comparative completeness of which renders them still useful.

The second half of the 17th century saw a considerable increase in the number of European travellers who endeavoured to connect the existing monuments of Athens with the passages referring to them in ancient writers. The Frenchman *Giraud*, long resident in Athens as British consul, was one of the most active in this work. The French Capuchins, who settled at Athens in 1658, made the first plan of the city showing the ancient remains. A copy of this was published by *De Guillet* of Paris in his 'Athènes ancienne et nouvelle' (1675), with additions, which, however, were not based on personal investigation. About the same period (1674-76) the Prussian *J. G. Transfeldt* lived in Athens as a Turkish prisoner-of-war, and he has left several correct identifications of the monuments in his 'Examen reliquarum antiquitatum Atheniensium'.

Of greater importance are the drawings of Athens and its ruins made in 1674 by a Flemish artist (not *Jacques Carrey*), who travelled in the suite of the *Marquis Nointel*, ambassador of Louis XIV. in the Levant (see p. 53). The Abbé Pécoil, another companion of the Marquis, induced *Jacques Paul Babin*, a learned Atheniau Jesuit, to compose a letter on the antiquities of Athens (1674).

The first scientific attempts at a systematic topographical description of Athens were made in the travels of *Spon* ('Voyage d'Italie, de Grèce, et du Levant'; Lyons, 1678) and *Wheler* ('Journey into Dalmatia, Greece, and the Levant'; London, 1682). One result of the Venetian expedition against Athens in 1687 was the

preparation of plans of the town and the Acropolis, which appeared in *Fanelli's* 'Atene attica' (1707). Of the same period are *Coronelli's* plan ('Antica e moderna città d'Atene') and some anonymous views. The most comprehensive work on Athens in the 17th cent. is 'Athènes au XVIIe siècle', by *Omont* (Paris, 1898).

A description of the most important sculptures and buildings of Athens was published in 1751 by *Dalton*, the painter. All these publications, however, were much surpassed in scientific value by 'The Antiquities of Athens', a work in four large volumes, published by *James Stuart* and *Nicholas Revett* in 1762-1816. A rival work, 'Ruines des plus beaux monumens de la Grèce', by *Le Roy* (1758), is handsomely equipped but deficient in accuracy.

In order to carry on Stuart's work the 'Society of Dilettanti' sent an expedition to Greece in 1765, the chief result of which was *Chandler's* 'Travels into Greece' (Oxford, 1776). Chandler was followed by *Dodwell*, with his 'Classical and Topographical Tour through Greece' (1819) and 'Views and Descriptions of Cyclopian or Pelasgic Remains in Greece and Italy' (London, 1834); by *Gell*, with his 'Itinerary of Greece' (London, 1810 and 1819) and 'Narrative of a Journey in the Morea' (London, 1823); and by *Leake*, the most important of all the topographical writers upon Greece, with his 'Topography of Athens' (London, 1821), which was remodelled and republished in 1841 as the first volume of 'The Topography of Athens and the Demi' (London), 'Travels in the Morea' (3 vols.; London, 1830), 'Peloponnesiaca' (London, 1846), and 'Travels in Northern Greece' (4 vols.; London, 1835). The work of *K. S. Pittakis*, entitled 'L'ancienne Athènes ou la description des antiquités d'Athènes et de ses environs' (Athens, 1835), occupies a lower level. In the meantime had begun the excavations carried on in Athens in 1834-36 by *Ludwig Ross*, with the aid of Schaubert and Hansen, two German architects. At a later period successful excavations were carried on by the French scholar *Beulé*, the *Prussian Expedition* under Bötticher, Curtius, and Strack (1862), the *Greek Archaeological Society* (p. 14), and others. — *Curtius's* 'Peloponnesos' (2 vols.; Gotha, 1851-52) is an admirable and skilful combination of antiquarian lore and geographical research. *Tozer's* 'Lectures on the Geography of Greece' (London, 1873) and *Bursian's* 'Geographie von Griechenland' (2 vols.; Leipzig, 1862-72) may also be mentioned. *A. Philippson's* admirable works, 'Der Peloponnes' (Berlin, 1891-92), 'Thessalien und Epirus' (1897), 'Beiträge zur Kenntnis der griechischen Inselwelt' (Gotha, 1901), and 'Das Mittelmeergebiet' (1904), contain excellent maps founded on original observation. *Philip S. Marden's* 'Greece and the Ægean Islands' (London, 1907) is written in an agreeable style.

The results of recent explorations are reported in the annual publications of the scientific institutions mentioned on pp. 14, 15.

Among the more recent comprehensive works on Athens may

be mentioned *Forchhammer's* 'Topographie von Athen' (1841)'; *Curtius's* 'Die Stadtgeschichte von Athen' (1891); *Wordsworth's* 'Athens and Attica' (4th ed., 1869); *Dyer's* 'Ancient Athens, its History, Topography, and Remains' (London, 1873); *Wachsmuth's* 'Die Stadt Athen im Alterthum' (Vol. I, 1874; Vol. II, 1890); *Gregorovius's* 'Geschichte der Stadt Athen in Mittelalter' (2nd ed., 1891); *Miss Jane E. Harrison's* and *Mrs. Verrall's* 'Mythology and Monuments of Ancient Athens' (London 1890); *E. A. Gardner's* 'Ancient Athens' (London, 1902); and *W. Judeich's* 'Topographie von Athen' (with plans; 1905).

Among the modern English works dealing with the existing remains of the ancient monuments, are: *W. G. Clark's* 'Peloponnesus' (London, 1858); *W. Mure's* 'Journal of a Tour in Greece' (1842); *J. F. Mahaffy's* 'Rambles and Studies in Greece' (5th ed., 1907); *R. B. Richardson's* 'Vacation Days in Greece' (London, 1903); 'Impressions of Greece', by *Sir Thomas Wyse*, late British Minister at Athens (London, 1871); *Miss Agnes Smith's* 'Glimpses of Greek Life and Scenery' (London, 1884); *J. T. Bent's* 'Cyclades' (London, 1885); 'An Easter Vacation in Greece, with Lists of Books on Greek Travel and Topography', by *J. E. Sandys* (London, 1887); *Samuel J. Barrows*,' The Isles and Shrines of Greece' (Boston, 1898). — The following are recent English works on the condition of modern Greece: 'The Greeks of To-day', by *Chas. K. Tuckerman*, late U.S. Minister in Athens (3rd ed., New York, 1886); 'New Greece' (London, 1878) and 'Greece in the 19th Century', by *Lewis Sergeant*; *C. C. Felton's* 'Greece, Ancient and Modern' (Boston, U.S.A., 1867; second volume); *Phillips's* 'The Greek War of Independence 1821-33' (London, 1897); *R. C. Jebb's* 'Modern Greece' (London, 1880); *R. Bickford Smith's* 'Greece under King George'; and the books mentioned on p. l.

Among the best histories of Ancient Greece are those of *Grote* and *Ernst Curtius* (Engl. trans. by A. W. Ward). A convenient manual is *Dr. Wm. Smith's* 'Student's History of Greece'. The standard English work on the mediæval and modern history of Greece is *George Finlay's* 'History of Greece from its Conquest by the Romans to the present time, B.C. 146 to A.D. 1864' (new ed., edited by H. F. Tozer; Oxford, 1877). Comp. also *G. B. Grundy*, 'The Great Persian War and its Preliminaries' (London, 1901), to which *Kromayers*' 'Antike Schlachtfelder Griechenlands' (2 vols.; Berlin 1903, 1907) practically forms a continuation.

Maps. The German Archæological Institute (p. 15) has published an admirable *Atlas of Attica*, on a scale of 1:25,000, prepared mainly by officers of the Prussian General Staff under the superintendence of *Curtius* and *Kaupert*; and also similar maps of Olympia and its environs (by *Kaupert*) and of Mycenæ and Tiryns (by *Capt. Steffen*). Part IX of the Attica series contains a map of all Attica (1:100,000; 1890; price 22 *M*) and Part X an archæological survey-map (1903; 4 *M*). — The only map of the remainder of Greece based upon scientific survey is that prepared by the French General Staff on the *Expédition de Morée* in 1832; this consists of 20 sheets on a scale of 1:200,000 (1852), but it is now out of print and cannot be obtained except in impressions from worn plates. It forms the groundwork of the *Greek Ordnance Map* (χάρτης τοῦ βασιλείου τῆς Ἑλλάδος), prepared by *Kokkides* and *Kiepert* on a scale of 1:300,000 (11 sheets; published by the Military Geographical Institute of Vienna, 1885). The Greek coasts and islands are excellently given in the *English Admiralty Charts*, which have appeared since 1829 and are constantly revised and improved. A catalogue may be obtained from E. Stanford, 12 Long Acre, London. The maps in the above-mentioned works by *A. Philippson* are also useful. — The fullest maps of Ancient Greece are contained in *H. Kiepert's* 'Neuer Atlas von Hellas und den Hellenischen Colonien' (15 plates; Berlin, 1872), and in Kiepert's 'Formæ Orbis Antiqui' (Sheet XIII. Peloponnesus cum Attica, Sheet XIV. Bœotia, Attica, Athenæ; Berlin, 1906).

1. Approaches to Greece.

Comp. the Survey-Map at the end of the volume. — Details, fares, etc. of the various steamship lines are given in the Synopsis at pp. xviii a-h.

1. The quickest route from England to Greece is viâ *Brindisi*, whence steamers sail for Patras four times a week. By this route Athens is reached in about 98 hrs. from London (fares ca. 15*l.* 5*s.*, 10*l.* 10*s.*). — The Brindisi steamers start originally at *Trieste* or *Venice* (see below), where they may be joined by travellers from Central Europe (Berlin, Vienna), or by those who wish to avoid the long railway journey through Italy. There is also a direct service weekly from Trieste to Corfù.

Brindisi may be reached from London viâ Boulogne and Paris in 54½ hrs. (fares 9*l.* 2*s.* 2*d.*, 6*l.* 3*s.* 7*d.*) or in 59 hrs. viâ Dieppe and Paris (8*l.* 4*s.* 8*d.*, 5*l.* 12*s.* 6*d.*). The 'P. & O. Brindisi Express', leaving London every Friday evening and reaching Brindisi in 44 hrs., is not usually available except for holders of P. & O. steamer-tickets (fare to Brindisi, 16*l.* 12*s.* 2*d.*; tickets obtainable only from the International Sleeping Car Co., 20 Cockspur St., S.W., or the P. & O. Co., 122 Leadenhall St., E.C.). — Venice is 29 hrs. from London viâ Paris and the 'Simplon Express' (train de luxe; 10*l.* 11*s.* 3*d.*) or 32½ hrs. by ordinary train viâ Paris and the Simplon (8*l.* 0*s.* 9*d.*, 5*l.* 9*s.* 11*d.*) or viâ Bâle and the St. Gotthard (7*l.* 18*s.* 2*d.*, 5*l.* 10*s.* 7*d.*). — Trieste is reached in 41½ hrs. from London viâ Paris and the Simplon (9*l.* 0*s.* 6*d.*, 6*l.* 6*s.* 6*d.*), or in 47 hrs. viâ Ostend and Vienna (10*l.* 17*s.* 4*d.*; in 46 hrs. by the 'Ostend-Trieste Express', 13*l.* 0*s.* 11*d.*, tickets obtainable only at 20 Cockspur St., London, see above).

2. An alternative route to Greece is viâ *Marseilles*, whence steamers sail three or four times a week for the Piræus and once a fortnight for Patras, touching on the way at *Naples* or *Genoa*. By this route Athens is reached in about 113 hrs. from London (fares ca. 15*l.* 15*s.*, 13*l.* 13*s.*).

Pleasure Cruises (in large and well-appointed steamers) to Greece and the Levant are organized in winter and spring by the *Orient-Royal Line* (London offices 5 Fenchurch Avenue, E.C., and 28 Cockspur St., S.W.), starting at Marseilles (fares for the 'round trip' 15-42 guineas).

Marseilles is 20 hrs. from London viâ Calais and Paris (fares 6*l.* 14*s.* 11*d.*, 4*l.* 12*s.* 8*d.*). A 'Mediterranean Express' for Marseilles, etc., leaves Calais several times a week (daily 5th Jan.-3rd May); passengers from Calais (London) by this train pay a supplement (3*l.* 10*s.* before 14th March, 2*l.* 15*s.* 7*d.* after that date) in addition to the 1st class fare (tickets to be taken beforehand at 20 Cockspur St., London; see above). — Genoa is 28 hrs. from London viâ Paris and Mont Cenis (fares 7*l.* 4*s.* 9*d.*, 4*l.* 19*s.* 10*d.*). — Naples is 47¾ hrs. from London viâ Paris, Mont Cenis, and Rome (fares 8*l.* 17*s.* 10*d.*, 6*l.* 0*s.* 8*d.*).

3. A visit to Greece may be conveniently added to a tour in *Sicily* by steamer from Catania (p. 8).

4. Travellers in Eastern Europe (Servia, Turkey) may proceed to Greece by steamers from *Saloniki* or *Constantinople*, see pp. xviii a-f.

5. Travellers who enjoy a long sea-voyage may reach Greece by steamers of the *Ellerman Lines* (office 22 Water St., Liverpool) sailing monthly from Liverpool for *Syra* (fare 11-12*l.*), sometimes calling at *Corfù* and *Patras* (10*l.* 10*s.*-11*l.*). A steamer of the *Moss Line* (31 James St., Liverpool) also sails monthly from Liverpool for *Syra* (fares, 1st. cl. 12*l.*, 2nd cl. 9*l.*). Both lines go on to Constantinople.

a. From Trieste, Venice, and Brindisi to Patras viâ Corfù, and from Patras to Athens by Railway or to the Piræus by Sea.

From Trieste to Patras viâ **Brindisi** and Corfù. STEAMERS OF THE AUSTRIAN LLOYD (Lloyd Austriaco): 1. *Express Steamers to Constantinople*, leaving Trieste every Tues. at 2 p.m. and Brindisi every Wed. at 11.30 p.m., reach Patras in 62 hrs. (28 hrs. from Brindisi). — 2. *Steamers of the Greek-Oriental Lines A. & B.*, leaving Trieste every Sun. at 10 a.m. and Brindisi every Tues. at 2 a.m., reach Patras in 68 hrs. (28 hrs. from Brindisi). — Both lines proceed to the Piræus round the Peloponnesus, see p. 4.

From Venice to Patras viâ **Brindisi** and Corfù. NAVIGAZIONE GENERALE ITALIANA. 1. *Line XII. Venice to Constantinople*, leaving Venice every Sat. at 4 p.m. and Brindisi every Tues. at 11.30 p.m., reach Patras in 110 hrs. (30 hrs. from Brindisi). — 2. *Line XV. Brindisi to Patras*, every Sun. at 11.30 p.m. in 30 hrs. — From Patras to the Piræus, see p. 4 and the footnote as to the experimental alterations on p. xviii b.

FROM PATRAS TO ATHENS, railway in 7½-9½ hrs.; fares 25 dr., 18 dr. Express on Tues., Thurs., and Frid. morning in 6½ hrs.; fares 28 dr. 40 l. ('wagon de luxe' 33 dr. 40 l.), 23 dr. 65 l.

Trieste. — **Hotels.** HÔTEL DE LA VILLE, Riva Carciotti 7, R. from 3½, D. 5 *K.*, AQUILA NERA, on the Corso, R. 3-10 *K.*, with café-restaurant, both near the Piazza della Borsa; HÔT. BALKAN, R. from 2½ *K.*; HÔT. MÉTROPOLE, R. 2-3½ *K.*, with restaurant, and others. — Cab 1 *K.*, at night 1 *K.* 60 *h.*, hand luggage free, trunk 40 *h.* — *Steamboat Office* in the Lloyd Palace in the Piazza Grande. Passengers embark and disembark at one of the moles (I-IV) of the New Harbour; custom-house between Molo III and the railway station. — *British* and *American Consuls.*

Trieste (200,000 inhab.), the principal seaport of Austria, is situated at the N.E. end of the Adriatic Sea. The *Südbahn Station* lies at the N.W. end of the town, the *Staatsbahn Station* at the S.W. end; halfway (10 min.), near the Molo San Carlo, is the *Piazza Grande*, with the Palace of the Austrian Lloyd (to the S.), and, adjoining it on the N.E., the *Piazza della Borsa*, which together form the centre of traffic. Farther to the S.W. is the *Piazza Giuseppina*, with the monument of Emperor Maximilian of Mexico (d. 1867). The *Museo Revoltella*, at the E. angle of this piazza, contains modern pictures. A fine view is obtained from in front of the *Cathedral of San Giusto*, immediately below the fort. *Obelisco* (2½ M.) and *Opčina* (3 M.), reached by an electric railway from the Piazza della Caserma (to the S.E. of the Südbahn Station), are other good points of view. An excursion to the château of *Miramar* (½ day; by steamboat or railway) is recommended. For further details see *Baedeker's Austria-Hungary.*

The steamers from Trieste reach Brindisi in 35-38 hrs.; those of the express line touch on the way at *Gravosa*, in Dalmatia.

Venice. — **Hotels.** HÔTEL ROYAL-DANIELI, HÔT. DE L'EUROPE, GRAND-HÔTEL, HÔT. BRITANNIA, four high-class houses, R. from 5, D. 5-7 fr.; HÔT. D'ITALIE-BAUER, R. 3-10 fr.; GRAND CANAL HOTEL & MONACO; HÔT. BEAU-RIVAGE, HÔT D'ANGLETERRE, Riva degli Schiavoni. R. from 3 fr.; HÔT. LUNA, HÔT. BELLEVUE, near the Piazza of St. Mark; HÔT. VICTORIA, etc. — *Agency of the Navigazione Generale Italiana*, Calle Largo Ventidue Marzo, to the W. of the Piazza of St. Mark; embarkation from the Molo beside the Piazzetta 20 c., large trunk 20 c. — *Gondola* from the railway station, at the N.W. end of the Grand Canal, to the Piazzetta beside the Piazza of St. Mark 1 fr., with two rowers 2 fr., per hr. 1 fr., 2 fr.

Venice (148,500 inhab.) situated on a shallow lagoon at the N.W. angle of the Adriatic Sea, is now a naval and commercial harbour of the second rank, though from the 9th cent. on it was the great depot of the traffic between the East and the West, and in the 15th cent. ruled the whole of the E. Mediterranean. Visitors with 1-2 days to spare should visit the Piazza of St. Mark, with the church of *San Marco* (11-15th cent.), the *Doge's Palace* (Palazzo Ducale; adm. on week-days, 9-3, 1 fr. 20 c., on Sun., 10-2, free), dating from the 14th (S. façade), 15th (W. façade), and 16th

(most of the interior adornment) cent., and the so-called *Libreria* (16th cent.). A trip in a gondola through the *Grand Canal*, past the domed church of *Santa Maria della Salute* and the ancient palaces of the Venetian aristocracy (Palazzo Rezzonico, Pal. Foscari, Pal. Grimani, Cà Doro, Pal. Pesaro, Pal. Vendramin-Calergi), takes 1-1½ hr. The gallery of the *Accademia di Belle Arti* contains famous pictures by Giov. Bellini, Titian, and other Venetian painters. Comp. *Baedeker's Northern Italy.*

The steamers of the Navigazione Generale Italiana on their way to Brindisi skirt the Italian coast and touch at *Ancona* and *Bari.*

Brindisi. — **Hotels** (bargain necessary). GRAND HÔTEL INTERNATIONAL, at the harbour, ¾ M. from the railway station, R. 3-6, B. 1½, déj. 3½, omn. 1 fr., luggage extra; EUROPA, Corso Umberto Primo, the street leading from the station to the harbour, R. 2½ fr., very fair. — Cab 60, at night 80 c., trunk 20 c. — STEAMBOAT AGENCIES. *Navigazione Generale Italiana*, Via Margherita 32, *Austrian Lloyd*, at Thos. Cook & Son's, both at the harbour. The steamers almost always lie to at the quay (otherwise embarkation or disembarkation costs 60 c. with luggage).

Brindisi, the ancient Brentesion or Brundisium, is now again, as of yore, an important starting-point for Greece and the East. For details, see *Baedeker's Southern Italy.*

On quitting Brindisi the steamer steers towards the S.E., and the land soon disappears. Early next morning the outlines of *Albania* (Turkey) come in sight, and later the island of Corfù. *Othōní*, *Erikousa*, and the other Othonian Islands (p. 266) are seen to the right. To the left towers the massive Acroceraunian promontory.

An Italian steamer (Line XII) and a Greek steamer (Tzon), both calling also at Corfù, and an Austrian steamer (Thessalian Line, to Crete, p. xviii a), omitting Corfù, touch at **Santi Quaranta** (Gr. *Hagii Saranda*), the unpretending port of Yannina (p. 218), which occupies the site of the ancient *Onchesmos*. Immediately to the W. of the modern village is seen a well-preserved antique rectangular structure of marble. To the left of the pass, above, is the Byzantine church of the Forty Saints, and to the right, a fort built at the beginning of the 19th century. Yannina is reached by a ride of 59 M.

The scenery of the wide strait of Corfù, separating the island from the mainland, is very imposing. To the right towers *Monte San Salvatore* (p. 266). The town of Corfù is at first concealed by the island of *Vido*. On casting anchor we have on our left the double protuberance of the Fortezza Vecchia and on the right the dark ramparts of the Fortezza Nuova; farther to the right is the suburb of Mandoukio.

Corfù, see p. 257.

As we leave Corfù behind us the picturesque fortress long remains in sight. The highest hill to the right is the *Mte. Santi Deca* (p. 263). The strait of Corfù expands. To the left is the mouth of the *Kalamas*, a stream which was fixed upon by the Treaty of Berlin in 1880 as the N. boundary of Greece. In the background are the Albanian Mts., rising picturesquely one above another. To the right is the *Kavo Lévkimo*. To the left, at the S. end of the strait of Corfù, opposite the *Kavo Aspro* or *Capo Bianco*, the S. point of Corfù, are the small *Sybota Islands*, where in B.C. 432 an important naval battle took place between the Corcyræans and Corinthians (p. 257).

After 2½-3 hrs. we sight the little islands of *Paxos* (p. 256) and *Antipaxos*, beyond which we enter the Ionian Sea. On the mainland is the small town of *Parga*, ceded by England to Turkey in 1819.

The coast of Epirus now recedes. At the mouth of the *Ambracian Gulf* the famous battle of Actium (p. 256) was fought in B.C. 31. The island of *Levkas* (p. 266), to the S.W., remains long in sight. To the S.W. it terminates in the *Kavo Doukato*, the *Leucadian Rock* (Λευκάτας) of the ancients, a promontory 5 M. long, on the S. end of which stood a temple of Apollo. According to ancient story lovers used to leap from this point in order to get rid of unhappy love, and it is the 'far-projecting rock of woe' from which Sappho plunged when enamoured of the unresponsive Phaon. The steamer doubles this cape, steers through the strait between Levkas and *Kephallēnia* (p. 268), and then passes along the E. side of *Ithaka* (p. 274), the fine hilly outline of which, with the deep indentation in the middle, stands out here with peculiar distinctness. At the entrance to the Gulf of Patras lie the *Oxia Islands*, scene of the famous naval battle of Lepanto (p. 218) in 1571.

As the steamer approaches *Cape Kalógria*, we see to the N. *Mesolongion* (p. 219), on the shore of a shallow lagoon separated from the sea by a narrow tongue of land. To the N. of Mesolongion rises the *Zygós*, the ancient *Arákynthos* (3115 ft.), which is the westernmost of the Ætolian mountains. As we approach Patras two fine mountains become prominent to the N.: on the left the *Varássova* (p. 219), and on the right the *Klokova*, the ancient *Taphiassos* (3415 ft.). On the Peloponnesian side we see the *Olonos Mts.* (p. 288) and the *Voïdiá* (p. 287), the latter throwing out numerous subsidiary ridges descending to the coast. Patras, surrounded with plantations of the currant-vine, is now soon reached.

Patras, see p. 283. Passengers have usually several hours to wait before the departure of the train for Athens. [Strangers to Greece are not recommended to use the small Greek steamers plying from Patras to Athens by the Gulf of Corinth (p. 218).]

The Railway to Athens (p. 2) skirts the shore of the Gulf of Corinth viâ *Ægion* (rail. restaurant) to *Corinth* (rail. restaurant); then crosses the Isthmus and Canal of Corinth, and follows the coast of the Gulf of Ægina viâ Megara and Eleusis; comp. RR. 27, 4. The trains enter the Peloponnesian Station at Athens, where the hotel-porters meet the traveller. Cab to a hotel, 2 dr. (comp. p. 11); strangers are seldom subjected to octroi-examination.

Round the Peloponnesos to the Piræus by Sea (1-2 days). Leaving Patras the steamers steer to the W., heading at first straight for Kephallenia, while Ithaka appears in the distance, to the right. Soon, however, we turn to the S. and pass between the island of *Zante* (p. 279) and the *Chelonatas* (p. 288), the most W. extremity of the Peloponnesus. Beyond *Cape Katakolo* the coast-

line recedes to form the wide *Gulf of Kyparissía*, in the background of which rise the spurs of Lykæon (p. 390). To the right appear the *Strophades*. The ancient *Ægalion* (4000 ft.), at the S. end of the Gulf of Kyparissía, marks the beginning of the peninsula of Messene, off the S. extremity of which, the *Kavo Gallo*, lie the *Œnussae Islands*. Beyond the point the coast recedes rapidly and forms the *Gulf of Koronē*, the *Messenian Gulf* of the ancients (p. 406). In $^1/_2$-$^3/_4$ day from Patras we approach *Cape Taenaron*, now *Cape Matapán*, the S. extremity of the peninsula of the *Mani* (p. 357), where we join the course of the steamers from Marseilles (see below).

The Greek steamers (RR. 46, 35) that sail round the Peloponnesus touch at *Kalamata* and a number of other ports.

b. From Marseilles, Genoa, and Naples to the Piræus.

From Marseilles to the Piræus. MESSAGERIES MARITIMES: 1. *Mail Steamers to the Syrian Coast*, leaving Marseilles every alternate Thurs. at 4 p.m., and **Naples** the following Sat. at 11 a.m., reach the Piræus on Mon. at 3 p.m. 2. *Steamers to Constantinople and Batoum*, leaving Marseilles every second Sat. at 4 p.m., reach the Piræus on Thurs. — NORTH GERMAN LLOYD. *Mediterranean and Levant Service*, leaving Marseilles every alternate Sat. at 3 p.m. and **Naples** the following Mon. afternoon, reaches the Piræus on Thurs. morning.

From Genoa. NORTH GERMAN LLOYD. *Mediterranean and Levant Service*, leaving Genoa every alternate Sat. at 9 p.m. and **Naples** on Mon. afternoon, reaches the Piræus on Thurs. morning. — There are also numerous other opportunities of sailing from Genoa to Naples, to catch any of the steamers touching at the latter port.

From Naples. MESSAGERIES MARITIMES and NORTH GERMAN LLOYD steamers from Marseilles or Genoa, see above.

Marseilles. — **Hotels.** GRAND-HÔTEL DU LOUVRE & DE LA PAIX, GR.-HÔT. NOAILLES & MÉTROPOLE, GRAND-HÔTEL, three first-class houses in the Rue Noailles, R. from 4, D. 6 fr.; HÔT. DE BORDEAUX & D'ORIENT, R. from 3 fr.; HÔT. DES PHOCÉENS, with restaurant, R. 2$^1/_2$ fr., etc. — **Cab** 1 fr., at night 1$^1/_2$ fr., trunk 25 c. — **Steamboat Agencies.** *North German Lloyd*, William Carr, Rue Beauvau 4; *Messageries Maritimes*, Rue Cannebière 16. The steamers lie in the docks (those of the Messageries in the Bassin de la Joliette), 1 M. to the W. of the rail. station. Passengers embark and disembark at the quay.

Marseilles (491,161 inhab.) is the principal seaport and second city of France. The main thoroughfare, beginning at the Old Harbour, is the *Cannebière* and its continuation the *Rue Noailles*, etc., which has long been the pride of Marseilles; at its E. end, on the N., stands the *Palais de Longchamp* with the town museums. A fine view is obtained from the high-lying church of *Notre-Dame-de-la-Garde* (lift from the Rue Cherchell, 60 c.), to the S. Comp. *Baedeker's Southern France.*

On quitting Marseilles harbour the steamers lay a S.E. course. We enjoy a beautiful retrospect of the city and of the coast with the islands lying off it, of which the Iles d'Hyères are the last to disappear. We pass between Corsica and Sardinia by the *Strait of Bonifacio*, at the end of which appear the islets of Maddalena and Caprera, to the right. Steamers bound for the Piræus direct now steer to the S.E., towards the Straits of Messina; but those touching at Naples leave the *Ponza Islands* on the left, pass *Ischia*, and reach the *Bay of Naples* about 1$^1/_2$ day after leaving Marseilles.

Genoa. — **Hotels.** Grand-Hôtel de Gênes, R. 5-10, D. 6-7 fr., Gr.-Hôt. Isotta, R. from 5, D. 5 fr., both centrally situated; Eden Palace Hotel, close by, beside the park of Acquasola, R. from 6 fr.; Hôt.-Pens. Bristol, close by, R. from 5 fr.; Hôt. de la Ville, Hôt. Continental, R. 3½ 4 fr.; Hôt. Smith, R. 2½-4 fr.; Hôt. de France; Hôt. Central; Hôt. Metropole; Hôt. Royal, at the rail. station, for passing travellers, R 3-4½ fr., etc. — **Cab** 1 fr., at night 1½ fr., trunk 20 c. — **Steamboat Offices.** *North German Lloyd*, Leupold fratelli, Via Gariba'di 5; *Hamburg-America Line*, Via Roma 4; *Navigazione Generale Italiana*, Piazza Acquaverde. The boats start near the landing-stage of Ponte Federico Guglielmo (with custom-house, post-office, telegraph-office, and railway ticket office); embarkation 30 c., at night 60 c., luggage up to 110lbs. 50 c.; disembarkation with luggage 1 fr.

Genoa (155,900 inhab.) is the chief seaport of Italy. A walk through the Via Balbi, Via Cairoli, and Via Garibaldi, three streets with magnificent palaces, is recommended. The Palazzo dell' Università has a famous staircase, while the Pal. Balbi Senarega, Pal. Durazzo-Pallavicini, Pal. Bianco, and Pal. Rosso contain important collections of pictures. From the Piazza Zecca a cable-railway ascends to the *Forte Castellacio*, which affords a magnificent view (Hôt.-Restaurant Righi, 1075 ft.). See *Baedeker's Northern Italy*.

As the steamer leaves Genoa we have a fine view of the city and, on the left, farther on, of the Riviera di Levante. The steamer gradually quits the coast while to the W. lie the islands of *Gorgona*, *Capraia*, *Elba*, etc. In very clear weather a distant glimpse of *Corsica* may be obtained. On our right we next see the island of *Giglio* and on our left the two peaks of the *Monte Argentario*. In the distance appear the *Sabine* and *Alban Mts.* and then the cape of *Monte Circeo*. Farther on is *Terracina*, then on the right bow the *Ponza Islands*, and straight ahead *Vesuvius* and *Ischia*. Passing between Ischia and *Procida* the steamer enters the *Bay of Naples*, and 1½ hr. later, beyond the Bay of Pozzuoli and Posilipo and in view of Capri, Sorrento, and Vesuvius, reaches the harbour of *Naples*.

Naples. — **Hotels.** Bertolini's Palace Hotel, Hôt. Bristol, Parker's Hotel, Hôt. Britannique, on the hill, Grand-Hôtel, Hôt. Grande-Bretagne, Hôt. Victoria, Hôt. Royal, and others, near the sea, at all these R. from 4, 5, or 6 fr.; Hôt. Continental, near the sea, R. 3-7 fr., etc. — **Cab** 80 c.-1 fr. 10 c., at night 1 fr. 20-1 fr. 40 c., handbag 10 c., trunk 20 c. — **Steamboat Agencies.** *North German Lloyd*, Aselmeyer & Co., Corso Umberto Primo 6; *Hamburg-America Line*, R. Binz, Via Vittoria; *Navigazione Generale Italiana*, Via Agostino Depretis 18. The steamers anchor in the harbour, off the Immacolatella Nuova; embarkation or disembarkation 1 fr. with luggage.

Naples (547,500 inhab.), the most populous town in Italy, is one of the most beautifully situated towns in the world. When time is limited it should be devoted to a walk through the *Villa Nazionale*, the public park by the sea, a drive in the *Via Tasso* and the *Strada Nuova di Posilipo*, affording fine views, and a visit to the *Museo Nazionale*, at the N. end of the main street (Via Roma, formerly Toledo), with its treasures of marble and bronze sculptures, Pompeian frescoes, etc. A beautiful view of the town is obtained from the former convent of *San Martino*, near the Castel Sant' Elmo. For further details and a description of the excursions to Pompeii, Sorrento, Capri, etc., see *Baedeker's Southern Italy*.

About 1½-2 hrs. after the steamer quits Naples the beautiful bay and Vesuvius are lost to sight. To the left, opposite *Capri*, opens the *Gulf of Salerno;* and farther on is the wide *Gulf of*

Policostro, backed by the lofty mountains of Calabria. On the opposite side appear *Stromboli* and the other *Lipari Islands* and then the N.E. promontory of Sicily, round which we steer to enter the *Straits of Messina* (ca. 15 hrs. from Naples). To the right lies *Messina* (Hôt. Victoria; Trinacria; Café-Restaurant Duilio), where the German steamers call. To the left is *Reggio*, and in front towers *Mt. Etna*, covered with snow until late in the spring.

After Mt. Etna and Mt. Aspromonte, the S. extremity of Calabria, sink below the horizon, the steamer is out of sight of land for an entire day, as it steers to the E.S.E. The first part of Greece to become visible is the mountainous peninsula of the *Mani* (p. 357), the S. continuation of *Toygetos*. Its S. extremity is *Cape Matapán* (p. 5), beyond which opens the broad *Laconian Gulf* (p. 356), now the *Gulf of Marathonisi*. The vessel next steers between *Cape Malea* and the island of *Kythera* (p. 356), and then suddenly changes its easterly course for a northerly one. The mountains of *Crete* are for a short time visible to the S.E. The bleak coast of the Peloponnesus is now gradually quitted, while to the right a few small islands, belonging to the Cyclades, come into sight. *Spetsoe*, *Hydra*, and the other islands lying in front of the peninsula of *Argolis* (comp. pp. 324, 323) are then passed on the left, and beyond Hydra we open the broad *Gulf of Ægina*, the *Saronic Gulf* of the ancients, with its numerous islands. To the left are *Poros* (p. 322) and the pyramidal peak of *St. Elias*, the highest mountain in the island of *Ægina* (p. 128). On the right lies the island of *Belbina* (now *Hagios Geórgios*), and beyond it the hilly promontory of Attica, terminating in *Cape Sunion* (p. 124).

The steamer now holds a direct course for the Piræus and the coast of *Salamis* (p. 102) with its numerous bays. The barren, rounded hill next visible in Attica is *Hymettos;* straight in front is *Parnes*, forming the N. boundary of the Attic plain. Over Salamis peeps the lofty summit of the *Geraneia* in Megaris (p. 136). A hill extending into the sea, behind which rise a number of masts, now becomes visible. This is the *Piraeus*. The hill a short way inland is *Munychia* (p. 102), and to the right of it lies the *Bay of Phaleron* (p. 98). Between Hymettos and Parnes the gable-shaped *Pentelikon* (p. 113) now appears. At this point the steamer commands a charming view of *Athens;* in the centre the Acropolis, to the left the monument of Philopappos. The large white building to the right is the Palace, beyond which rises the *Lykabettos* (p. 95). — As we approach we observe the rocky islet of *Psyttaleia*, lying at the entrance of the strait of Salamis, in which the momentous battle of 480 was fought (p. 103). The steamer now rounds the promontory of the Piræus and enters the harbour.

Piræus (pronounced *Piroeévs*), see p. 99.

As soon as the steamer halts it is boarded by the commissionaires of the larger hotels at Athens (the smaller hotels send representatives only when advised beforehand). Luggage had better be entrusted to the com-

missionnaire of the hotel at which the traveller means to stay, and that functionary will secure a boat (1 dr., with luggage 2 dr.) and a carriage. — The CUSTOM HOUSE EXAMINATION in the *Telonion*, or douane, to the S.E. of the harbour, is short and confined to the larger articles of luggage. — BRITISH and AMERICAN CONSULATES, see p. 99.

The drive from the Piræus to Athens (1 hr.; carr. 5-6 dr.) is preferable to the electric railway, especially as the cost of transferring luggage from the steamer to the train and the charge for a cab at Athens make the use of the railway almost as expensive. The first part of the road is constructed on the northernmost of the two long walls that anciently connected Athens with its harbour (p. 20). Then, to the right, appears the *Monument of Karaïskakis* (p. 98), and beyond it the *Bay of Phaleron* (p. 98). The mountains to the left, now called *Skaramangâ*, are the *Ægaleos* (p. 105) of antiquity. A stone bridge here crosses the generally dry bed of the *Kephisos*. Vineyards are then passed, and farther on the skirts of the ancient olive-grove that occupies the plain of the Kephisos. A halt is usually made at some taverns halfway, and the traveller may here order a '*loukoumi*' or a '*mastícha*' (10 lepta; see p. xxiv). The olive-plantations are soon quitted, and a hill passed that conceals the Acropolis from view. Beyond the hill the well-preserved Temple of Theseus becomes visible. with the Acropolis above it; in the background is the monument of Philopappos, in front of the latter the Areopagus, and farther to the right the Observatory. The houses of the Rue d'Hermès soon exclude this view. — *Athens*, see p. 9.

c. From Sicily to Greece.

From Catania to the Piræus viâ Canea (Crete, p. 417), steamer of the NAVIGAZIONE GENERALE ITALIANA every Wed. at 1 p.m., reaching Canea in 2 days and the Piræus in nearly 3 days. These steamers belong to the *Genoa & Odessa Line*, leaving Genoa every Tues. evening and touching at *Leghorn* (Wed.), *Naples* (Thurs.), *Palermo* (Sat.), and *Messina* (Mon.).

Catania. — **Hotels.** HÔTEL GRANDE-BRETAGNE; HÔTEL BRISTOL ET DU GLOBE. — *Cab* for 1 pers 40, at night 50 c.; luggage 10 c. — *Office of the Navigazione Generale Italiana*, Piazza Duca di Genova; embarkation or disembarkation 60 c., with luggage 1 fr.

Catania, a seaport to the S. of Mt. Etna, see *Baedeker's Southern Italy*.

The blunt cone of Etna long remains in sight after the steamer has quitted Catania. On the second day the vessel is out of sight of land; but early in the third morning the island of *Cerigotto* (the ancient *Antikythera*, p. 356) comes into view on the left, while on the right we descry the barren mountains of Crete and the long peninsulas on its N. coast that enclose the Bay of Kisamos. Doubling *Cape Spatha*, the most N. point of Crete, the steamer enters the wide *Bay of Canea* and anchors in the roads outside the harbour of *Canea* (p. 419). In bad weather the steamers anchor in Souda Bay (p. 420). After a halt of three hours the vessel proceeds on its N. voyage, and early next morning it comes in sight of Attica.

ATHÈNES
1: 10.000
Mètres
Feet
Kolonos & Kolokythou
Acharnes
Patisia
Gare du Péloponnèse
Kassida
Musée national
École Polytechnique
COLLINE DE STRÉPHIS
Moulin à vent
Bains
Police
Πλατ. Κάνιγγος
Th. Nat.
St. Constantin
Place de la Concorde
Πλατεῖα τῆς Ὁμονοίας
Gare du Pirée (Omonia)
Odée
Démarchie
Théâtre municipal
Poste & Télégraphe
Banque Nationale
Arsakion
H. Zoodochos Pighi
Inst. archéol. allemand
Inst. chimique
St. Nicolas
École allemande
Bois de Pevkakia
École française d'Athènes
Source
LYCABETTE
H. Sideris
H. Georgios
Bibliothèque
Hôpital civil
Université
Académie des Sciences
Banque d'Athènes
Min. de l'Intérieur
Bourse
Varvakion
Agora
Orphelinat
Enfants trouvés
St. Jean des Colonnes
St. Athanase
Prison
Πλατεῖα Ἐλευθερίας
Hag. Trias
Cimetière antique
Dipylon
Hag. Anargyroi
H. Démétrios néos
H. Kyriaki
Panagia Chrysospiliotissa
Min. des Finances
Sts. Théodores
Th. Tsocha
Lycée cath.
Église cathol.
Philadelphia
Soc. arch.
Min. d. l. Marine
Parnasse
St. Georges
Banque Ion.
Parlement
Écuries royales
Trib. mil.
Ministère d. l. Guerre
Maison Merlin
St. Denys
Inst. d'Autriche
Gr. Réservoir
Δεξαμενή
Σχιστὴ Πέτρα
Casernes d'Infanterie
École angl. amér.
École angl.
Μονὴ Ἀσωμάτων
Couvent Asomaton
Εὐαγγελισμός
Hôpital
Πλατεῖα Κολωνάκι
Rue de Képhisia
Ὁδὸς Κηφισίας
Rhizarion
Casernes d'Artillerie
Amaleion
Palais du Prince Royal
Palais du Roi
Mosaïque romaine
Jardin du Palais
Κῆπος βασιλικός
NOVA ATHENA
Place de la Constitution
Πλατεῖα τοῦ Συντάγματος
Min. d. l. Justice
Min. des Affaires étr.
Égl. russe
Égl. anglic.
Ζάππειον Exposition
Jardin public
Κῆπος τοῦ Ζαππείου
Cimetière prot.
Byron
Arc d'Adrien
Temple de Jup. Olymp.
Ilissos
Stade
ARDETTOS
Tombeau antique
AGRAI
H. Petros Stauromenos
Moulin à vent
Kallirrhoë
H. Photini
Vestiges de l'enceinte ant.
St. Elias
Hag. Asomaton
Gare du Thésée
Pirée
Vestiges de l'enceinte antique
Temple de Thésée (Ἡφαιστεῖον)
KOLONOS
KIRIADAI
Coll. des Nymphes
Observatoire
H. Marina
MELITE
Aréopage
Stoa d'Attale
Stoa d'Adrien
Porte de l'Agora
Tour des Vents
Sts. Apôtres
St. Élie
St. Philippe
Panagia Megalo Monastiri
Gare Monastiraki
H. Kapnikarea
Pl. St. Pantél. Bazar
Métropole
Pet. Métropole
Min. d. Cultes
St. Irène
St. André
DIOMEIA
KOLLYTOS
St. Sotère Kotaki
St. Sotère
Séraphin
St. Siméon
Georges
Acropole
Parthénon
Sanctuaire d'Esculape
Odéon d'Hérode
Théâtre de Bacchus
Monument Lysicrate
H. Aikaterini
Égl. év. gr.
LIMNAI
Pnyx
Enneakrounos
H. Dimitrios
Ancien tombeau
Prison de Socrate
KOILE
KYDATHENAION
Hôpital militaire
Colonne antique
Monument de Philopappos
MUSEION
Phalère
Gr. Cimetière
Voie d'Éleusis ou sacrée
Ambelokipi
Nach Kaupert
Geograph. Anst. v. Wagner & Debes, Leipzig

ATHENS AND ENVIRONS.

Route		Page
2.	**Athens.** — a. Railway Stations. Hotels. Restaurants. Baths	9
	b. Carriages. Tramways. Steamboat Agencies	11
	c. Bankers. Post Office. Physicians. Theatres. Concerts.	12
	d. Booksellers. Photographs. Newspapers. Shops . .	13
	e. Embassies & Consulates. English Church. Societies, etc.	14
	f. Collections. Diary	15
	General Remarks on the Site of the Town in Ancient and Modern Times	16
	History of Athens	17
	Description of the Town: a. *From the Royal Palace round the S. Side of the Acropolis:* Olympieion, Stadion, Theatre of Dionysos, Odeion, Areopagus, Enneakrounos	25
	b. *The Acropolis:* Temple of Nike, Propylæa, Parthenon, Erechtheion, Acropolis Museum. . . .	39
	c. *From the Palace through the town to the Theseion:* Rue d'Hermès, Library of Hadrian, Market Gate, Theseion, Dipylon. — Burial ground outside the Dipylon. — Hill of the Nymphs, Pnyx, and Monument of Philópappos	63
	d. *The Modern Quarters of the Town:* Academy, University, Library, Polytechnic Institute . . .	75
	e. *The National Archaeological Museum*	78
	f. *Walks near Athens:* Lykabettos, Kolonos, etc . .	94
3.	**Excursions in Attica:** a. Phaleron and the Piræus. .	97
	b. Salamis, 102. — c. Eleusis, 105. — d. Phyle	109
	e. Kephisia, Tatoï, 111. — f. Pentelikon	113
	g. Kæsariani and Hymettos	114
	h. Marathon, 115. — Rhamnus	119
	i. Laurion and Cape Sunion.	120
	k. Ægina	128

2. Athens.

a. Railway Stations. Hotels. Restaurants. Baths.

Railway Stations. *Peloponnesian Railway* (Pl. B, 1), in the N.W. of the city, for the trains to Corinth, Argos and Nanplia, Argos, Tripolis and Kalamata, and to Patras, Pyrgos, Olympia, and Kyparissia. — The *Piraeus Electric Railway* (comp. pp. 12, 97) has three stations: *Omónia* (Pl. D, 3), *Monastiraki* (Pl. C, 5), and *Theseion* (Pl. B, 5). — *Laurion and Kephisia Station* (Pl. D, 2), to the N. of the Place de la Concorde (Pl. D, 2, 3). — The station of the *Lárissa Railway* (for Chalkis, Thebes, Livadiá, Lamía, and Larissa) lies to the N. of the Peloponnesian station.

Hotels (comp. p. xii; most of them with electric light). French and a little Italian are spoken at all these hotels, and English at those first on the list. The charges at the international hotels are reckoned in French gold, *i.e.* in francs, not in drachmés. Prices are raised during the Olympic

Games. *Hôtel de la Grande-Bretagne (ξενοδοχεῖον τῆς Μεγάλης Βρεταννίας; Pl. b, F, 5), in the Place de la Constitution, opposite the palace, with 120 rooms, R., L., & A. 7½-15, B. 2, déj. 5 (wine extra), D. 6 (wine extra), pens. 17½-25 fr.; *Grand-Hôtel d'Angleterre (ξ. τῆς Ἀγγλίας; Pl. a, F, 5), in the same square, at the corner of the Rue d'Hermès, with lift and baths, pens. from 15 fr., wine extra; *Palace Hotel (Pl. p; E, 4), Rue du Stade 18, with 75 rooms, central-heating, lift, and baths, R., L., & A. from 5, B. 1½, déj. 4 (wine extra), D. 5 (wine extra), pens. from 12 fr.; these three of the first class. — *Grand-Hôtel Pateros (μέγα ξενοδοχεῖον; Pl. d, F. 5), in the Place de la Constitution, at the corner of the Rue du Stade, with 50 R., B. 1, déj. 4 (wine extra), D. 5 (wine extra), pens. 10-12 fr. (wine extra). *Hôtel de la Minerve (Pl. g; F, 5), at the S. end (No. 5) of the Rue du Stade, pens. (wine extra) from 12 fr., R. only (during the off-season), from 4 dr.; *Hôtel Hermès (Pl. s; E, 3), at the corner of the Boulevard de l'Université and the Proasteion Street, with 150 R. and lift, pens. from 9 fr. (or room only); *Hôtel d'Athènes (ξ. τῶν Ἀθηνῶν; Pl. f, E, 4), at the corner of the Rue du Stade and the Rue de Korais, opposite the Finance Ministry, R., L., & A. 3-6, B. 1¼, déj. 3½ (incl. wine), D. 5 (incl. wine), pens. 10-12 fr., for a long stay less, R. only (during the off-season) from 3 dr.; these three fitted up in the style of the better Italian hotels of the second class, with good restaurants; Tourist Hotel (Pl. t; E, 5), at the corner of the Rue d'Hermès and the Rue de Boulē, with 80 R., lift, and baths, R., L., & A. 3-5, B. 1, déj. 4, D. 5 (with wine 4½ and 5½), pens. 10-15 fr., well spoken of; Hôtel National-Deutsches Haus (Pl. q; E, 4), Rue du Stade 30, R. (10 from 3, to the front from 5 dr.) & B. (1½ dr.) only, frequented by Germans — The following are more in the Greek style and sometimes let apartments without meals: Hôtel Royal (ξ. Βασιλικόν: Pl. r, F, 5), Rue du Stade 9, on the right of the Hôt. de la Minerve, with 60 R. and garden, R., L., & A. 3-5, B. 1¼, déj. 4, D. 5 (with wine 4½ and 5½), pens. 10-12 fr.; Hôt.-Pension St. Georges (ξ. Ἅγιος Γεώργιος; Pl. h, E, F, 4), Rue du Stade, beside the Parl ament House, with 123 R., central-heating, lift, and baths, R., L., & A. 3-5, B. 1, déj 3½, D. 4, both incl. wine, pens. 8-15 fr.; Hôtel Impérial (Pl. i; F, 5), Rue des Muses 6, with 60 rooms, R., L., & A. 2-10, pens. 8-12 fr., well spoken of. Hôt. Alexandre le Grand (ξ. μέγας Ἀλέξανδρος; Pl. k, D, 3), Place de la Concorde (p. 77), R., L., & A. 3-6 dr., B. 1, déj. 3, D. 4, both incl. wine, pens. 7-10 dr.; Hôt. Pankion (ξ. Πάγκειον; Pl. n, D, 2), also in the Place de la Concorde, R. 3, pens. 10 dr.

Pensions, recommended for a stay of some time. *Pens. McTaggart*, Timoleon Street 27 (Pl. H, I, 5), pens. 7-8 fr.; *Maison Merlin* (Pl. G, 5), corner of the Rues de Kanari and de Sekeri; *Frau Konsul Kloebe* (German), Rue de Phidias 5 (Pl. E, 3), R. 2-4, pens. 7-8 fr. — In the warm season a Kounoupiera (p. xiii) for the bed is quite indispensable.

Restaurants (comp. p. xxii). At the *Hôtel d'Athènes*, see above; *Hôtel Hermès*, see above; *Hôtel de la Minerve*, see above, these three good. The restaurants in the Rue du Stade are good also and much frequented: No. 6, *Averof*, with garden, opposite the Parliament House; No. 24, *Restaurant de la Cité* (τὸ ἄστυ), with garden; *Kapsēs*, at the corner of the Rue de Patisia; *Sintricanes*, in the Themistocles Street; at these French is understood in the tourist season. — The restaurants at the *Hôtel Pankion* (see above), etc., are quite in the Greek style and will give some idea of what the traveller in the interior of Greece has to expect.

Cafés (comp. p. xxiv). The most frequented are the *Cafés Zacharátos*, Place de la Constitution, at the corner of the Rue du Stade (both sides; a few French and German newspapers; beer; concert on summer-evenings), and in the Place de la Concorde, N. side. In hot weather the café at the *Zappeion* (p. 26; music), where a cool sea-breeze is always blowing, and that at the *Aqueduct* (p. 94; fine view) are also very popular.

Dairies (γαλακτοπωλεῖα), where breakfast, consisting of eggs, roll and butter, etc., with milk, tea, or chocolate, may be procured. *Chrysakēs* (*Five o'clock Tea Rooms;* closed on Sun.), Rue des Philhellènes 4b, by the Place de la Constitution; *Metaxas*, Rue d'Homère 1; *Bernitzas* ('Grande Bretagne'), Boulevard de l'Université, near the Place de la Concorde.

Confectioners (ζαχαροπλαστεῖα). *Zavoritēs*, Rue d'Hermès 1, near the Place de la Constitution; *Avramopoulos & Loubier*, Rue du Stade 17; *Yannakēs*, Boulevard de l'Université 5. Cake 30, chocolate 80, ice (*pagoïá*) 40, aërated lemonade 25-30, fresh lemonade 30 l. — Honey of Mt. Hymettos (μέλι; p. 115), with or without the comb (κερί), may be obtained in hermetically sealed tins from *Pavlides*, Rue d'Éole 111. Loukoumi (p. xxiv) from Syra, at *Stamatelakēs*, Rue du Stade 57, and *Logiotatos*, Rue du Stade 54. The loukoumi costs 3-4½ and the honey about 4 dr. per oka of 2½ lbs.

Wine. *Christos Sakellaropoulos*, agent for the Achaia Wine Co. at Patras (p. 286), Rue de Niké 1. — Bars: *Goulielmos*, Rue du Stade 9; *Athanasiou* ('Progrès'), Rue des Muses, near the Place de la Constitution. — The table wines generally drunk (usually with soda-water) are those of the firms of *Solon*, *Œkonomidēs*, *Soutzos*, *Zannos & Roche*, and the *Achaia Co.* ('Demestika').

Beer (μπύρα, in literary language ζῦθος). Native beer (ἐντόπιον; 30 l. per glass), brewed by *C. Fix*, Boulevard Syngros, in Phaleron, may be obtained at the brewery; also from *Skekos*, Rue des Muses, near the Place de la Constitution, and *Vasilikón*, Place de la Concorde. Beer brewed by *Klonarides Brothers* at Ano-Patisia may be obtained at the brewery; *Gulielmos*, with garden, Place de la Constitution; and at the following places in the Boulevard de l'Université: *Ilion* (5a), *Olympia*, at the Hôt. Hermès, farther on, on the right, *Panhellenion* (75), and *Hebe* (pronounced ivi), at the corner of the Place de la Concorde; also in the *Cafés Zacharátos* (p. 10) and the better restaurants. Imported beer (1 dr. 60 l.-3 dr. per bottle) is sold at the bars and restaurants.

Water. The water of the aqueduct mentioned at p. 94 is, especially in the hot months, not above reproach. In the hotel-restaurants water of good quality from the spring at *Marousi* (p. 112) is provided. Good native mineral waters from the springs of *Sáriza* (p. 246), *Loutraki* (p. 137; large bottle ca. 50, half-bottle ca. 25 l.), and elsewhere can be obtained at the restaurants. — The water used for *Siphons* and lemonade, and also that used in making ice, all comes from the above-mentioned aqueduct.

Tobacconists (comp. p. xxiv). Good cigars (*pourá*) and cigarettes may be obtained at *A. J. t'Hooft* (English spoken), *Koulouriotēs*, *Georgiadēs*, *Varkas*, Nos. 4, 3, 9, and 2 Rue du Stade, near the Place de la Constitution; tobacco and cigarettes at *Zannos & Roche* and *Phytanopoulos*, Nos. 1 and 10 Rue du Stade, and at many other shops.

Baths. At the larger hotels (2-3 fr.). Also, *Phoenix*, near the Place de la Concorde (Pl. D, 2); *Asklepios*, Rue de Béranger 26 (Pl. D, 2), plunge-baths and vapour-baths (half-price in the afternoon); Rue de Kyrréstes 8 (Pl. D, 6), near the Tower of the Winds, plunge-baths and Turkish baths. — Sea Baths at *Phaleron* (*Old* and *New*), see p. 98.

Barbers. *Stinés*, Rue d'Hermès 8; *Souvlés*, Rue d'Anchesmos 12; *Nikoleskos*, beside the Grand-Hôtel Pateros (p. 10).

Perfumery. *Bacharias*, Evangelistria Street 27; *Leousés*, Nomismatokopíon Street 3a.

Conveniences (10 l.). Place de la Concorde, E. side (underground); behind the Ministry of Finance (Pl. E, 4); Rue d'Athéna, near the Dēmarchia (Pl. D, 3); Rue d'Hermès, near the Monastiraki Station (Pl. C, 5); at the S.E. corner of the garden near the Parliament House (Pl. E, 5); at the Zappeion (Pl. F, 7).

b. Carriages. Tramways. Steamboat Agencies.

Carriages (ἅμαξα). To or from the Peloponnesian Station, 2 dr.; for drives in the town or environs, 20-30 dr. per day, 3 dr. (4 in the afternoon) per hr.; short drive within the town 1, longer drive 1½ dr. To the top of the Acropolis, 2 dr.; to the Piræus with luggage 6-7 fr. One-horse carr. cheaper. A hargain should he made beforehand, especially for longer excursions. Both *Carriages* and *Saddle Horses* (ca. 10 dr. per day) may be conveniently procured through the hotel keepers.

Tramways (ἱπποσιδηρόδρομος, tramway; comp. the Plan), about to be electrified. Lines Nos. 1 to 7 start from the PLACE DE LA CONCORDE (Pl. D, 2, 3; *Omónia*). 1. To *Zappion* (pink shield), through the Rue du Stade to the Place de la Constitution (10 l.), going on through the Rue des Philbellènes past the 'Columns' of the Olympieion to the Ilissos Garden (25 l.). — 1a. To the *Larissa Station*. — 2. To the *Theseion* (brown shield), through the Rue du Pirée to the Theseion Station, going on through the lower Rue d'Hermès to the Monastiraki Station (Pl. C, D, 5; 10 l.), and thence viâ the Rue d'Athéna to the Place de la Concorde. — 3. To *Ampelokēpi* (light-blue shield), through the Boulevard de l'Université and past the N. side of the royal palace, and then through the Rue de Képhisia to Ampelokēpi (35 l.). — 4. To *Hippokrates* (dark-green shield), through the Boulevard de l'Université and the Rue d'Hippocrate (Pl. F, 3). — 5. To *Patisia* (yellow shield), through the Rue de Patisia, past the National Museum to Patisia (15 l.), and on to Hagios Loukas and Alissida (25 l.). — 6. To *Acharnae* (grey shield), through the Rues du Trois-Septembre, de Béranger, and d'Acharnes. — 7. To *Kolokythou* (crimson shield), through the Rue du Pirée and Rue de Kolokythou to Kolokythou (35 l.). — 8. From the RUE D'HIPPOCRATE (Pl. F, G, 3): *Hippokrates-Mētropolis Line* (light-green shield), from the Bois de Pevkakia (Pl. G, 3) through the Rues de l'Académie and d'Anchesmos, the Place de la Constitution, and the Rue de la Métropole to the Monastiraki Station.

Steam Tramway (τροχιόδρομος) every ½ hr. from the ACADEMY (Pl. F, 4) to the coast (stat. *Tsitsiphiés*), and thence alternately to the left to *Old Phaleron* and to the right to *New Phaleron*, the two terminal stations, which are connected also by a line skirting the coast (comp. Pl. F, 5, 6, 7; E, 7; D, 8; and the Map, p. 93). Tickets (40 l.), available at any time, may be obtained at Boul. de l'Université 29 or opposite the Royal Palace; if purchased on the cars the charge is 55 l. — Trains run on the Piræus railway every ¼ hr. between the three stations mentioned at p. 9 (fares 15 or 10 l.). — An **Omnibus** (λεωφορεῖον) runs from the Place de la Concorde to Patisia (20 l.), and a four-seated 'vis-à-vis' between that Place and the Place de la Constitution (10 l.).

Bicycles (ποδήλατον), for excursions to Eleusis, Megara, Kephisia, Tatói, etc., may be hired at *Goedrich's*, Boulevard de l'Université 16, etc. Visitors bringing their own bicycles have to pay a tax (φόρος) at the chief police-office (Pl. E, 1, 2), and receive a number which must be fastened to the machine.

Tourist Offices. *Thos. Cook & Son*, Place de la Constitution, corner of Rue d'Hermès; *Ghiolman Brothers*, also in the Place de la Constitution, adjoining Beck & Barth's bookshop; at both railway and steamboat tickets; time-tables are shown in the window.

Steamboat Agencies. The chief agencies of the foreign steamship companies are in the Piræus (p. 99). *Cook & Son* and *Ghiolman* (see above) act as agents for all or nearly all (telephonic communication). — The Greek Companies also have their chief offices at the Piræus (p. 99). The Athens agencies are: *Panhellenios Co.*, Rue de Sophocles 6; *John MacDowall & Barbour*, Rue du Stade, by the Place de la Concorde; *Dock of Syra Co.*, Rue d'Athéna, opposite the Omónia Station; also *Cook* and *Ghiolman* (see above), for all lines.

Goods Agents. *Baumann & Beckmann* (German), Rue d'Éole, off the Place St. Pantéleēmon (Pl. D, 5; p. 64).

Guides (10 dr. per day) are unnecessary for Athens and its immediate neighbourhood. — COURIERS (p. xiv). *Miss Florence A. Stone*, Rue d'Hadrien 56 (Pl. D, E, 6, 7). *Theobald*, *Neser*, *Langer*, and *Zacharopoulos* may also be recommended among others.

c. Bankers. Post Office. Physicians. Chemists. Theatres. Concerts.

Bankers (comp. p. xxv; hours 9-12 and 3-6). *Banque Nationale* (Ἐθνικὴ Τράπεζα; Pl. D, 3), Rue d'Eole, agencies (ὑποκατάστημα) in the larger Greek towns; *Banque d'Orient*, Rue de Sophocles; *Banque d'Athènes* (Pl. E, 4),

Rue du Stade 32, with many branches in Greece; *Banque Ionienne* (Pl. E, 4), Rue du Stade 14; *Banque Commerciale de Grèce*, Rue de Sophocles 9; *Georgios Skouzés*, Rue du Stade 44. — MONEY CHANGERS. Several offices in the N. part of the Rue d'Eole (p. 64); *Cook & Son* and *Ghiolman Brothers*, see p. 12. Note rate of exchange in the newspapers or in the entrance-court of the Exchange (Pl. E, 4), Rue Pesmatzoglou.

Post and Telegraph Office (comp. p. xxvi), opposite the Banque Nationale (Pl. D, 3). The days and hours of departure of mails to the W. (England, France, Italy, Germany, etc.) and to Constantinople are advertised in the papers and at the post-office.

Physicians. *Prof. Makkás*, at the corner of the Rues de Solon and d'Héraclite; *Dr. Aravantinos*, Rue d'Alexandre Soutzos 7; *Dr. Chrysospathès*, Rue du Trois-Septembre 34; *Dr. Dendrinos* (biochemical institute), Rue de Phidias 12; *Prof. Geroulános* (surgeon), Rue de Skoupha 14; *Dr. M. N. Kaires*, Rue de Marseille 16; *Dr. Tsákonas* (surg.), Place de Canning (Pl. E, 2); *Dr. Louros* (for women), Rue de Sina 22; *Dr. Kalantidès* (institution for physical therapeutics), Patisia. — **Dentists.** *J. Walker*, Rue de l'Académie 15, and *A. Walker*, Rue du Lycabette 14 (both English); *Dr. Moser* (German), Rue des Philhellènes 4b. — Comp. p. xxviii.

Chemists (φαρμακεῖα). *Krinos*, Rue d'Eole 171; *Dambergis*, Boulevard de l'Université 51; *Marinopoulos*, Rue des Philhellènes 6; *Mavrikos*, Rue du Stade 11; *Roussópoulos*, at the corner of the Rue de Solon and Rue de Kanari. — **Nursing Home.** *Evangelismos* (Pl. I, 5), Rue de Képhisia, under the patronage of the Queen of Greece (board, incl. medical attendance and drugs, 10 dr. daily).

Theatres. The *Royal National Theatre* (Pl. C, 2), in the Rue Constantin, has its own stock company, with occasional visiting stars, and produces Greek and foreign dramas; season Nov.-May, prices 1½ 5 dr. In the *Théâtre de la Ville* (Pl. D, 3; season Nov.-May) Italian or French operas are given and sometimes old Greek plays are performed. — SUMMER THEATRES. *Théâtre Constitution*, Place de la Constitution; *Théâtre Neapolis*, Rue d'Hippocrate (Pl. F, 3); *Théâtre Nea Skènè* (Pl. D, 2), Place de la Concorde, W. side; *Théâtre Arniótés* (variety performances), Rue de l'Académie, *Théâtre Panhellenion*, Rue de l'Université 75, etc. In addition there are shadow-plays in the Turkish manner and Punch-and-Judy shows. — Summer Theatre at *New Phaleron* (French operettas), see p. 98.

Concerts. Concerts are given in the winter at the *Odeion High School of Music* (Pl. C, 3), Rue du Pirée, and at *Lottner's School of Music*, Rue de Phidias (Pl. E, 3). — A *Military Band* plays on Sun. and Thurs. afternoons in the Place de la Constitution, and other bands play on summer evenings in the same Place, as well as at the *Zappeion* (p. 26) and at *New Phaleron*.

d. Booksellers. Photographs. Newspapers. Shops.

Booksellers. *Beck & Barth*, Place de la Constitution (information willingly given to strangers); *Hestia* (Kollaros), Rue du Stade 44, for Greek books.

Photographs. *Aristot. Rhomaïdès* (Pinacothèque Hellénique), Place de la Constitution 1, adjoining Beck & Barth's bookshop; *A. Simiriotès*, Rue des Philhellènes 2; *Beck & Barth*, Place de la Constitution (Alinari's photographs, etc.). — Scientific photographs are sold by the *German Archaeological Institute* (p. 15). — PHOTOGRAPHIC MATERIALS. *Tavanakès & Georgantopoulos*, Rue d'Hermès 12; *Pestarini*, Rue du Stade 3; *Pallès & Kotzias* (stationers; for plates), Rue d'Hermès 18. Plates developed by *R. Rohrer*, at the German Archæological Institute. — PLASTER CASTS are packed and forwarded by the National Museum (director, *M. Kaloudis*) and by Baumann & Beckmann, goods-agents (p. 12).

Newspapers (ἐφημερίδες), sold in the streets at 5 and 10 l. (comp. p. xlix), will be read without difficulty by those who understand ancient Greek, and the discussions about modern affairs in classic diction will be found entertaining. Morning papers: Ἀθῆναι (10 l.), Ἀκρόπολις, Ἐμπρός, Καιροί, Νέον Ἄστυ, Σχρίπ, Χρόνος, Πατρίς, Ταχυδρόμος (all 5 l.). Evening

papers: Ἀστραπή, Ἐσπερινή, Ἑστία (5 l. each). The best comic paper is the Ῥωμηὸς τοῦ Σουρῆ (Sat., 10 l.), written throughout in dialect verse. The Πανάθήναια, Εἰκονογραφημένη, Ἑλλάς, and Ἀλήθεια are illustrated journals. — French papers: *Le Progrès* (Πρόοδος, French and Greek; every Sun., 10 l.); *Le Messager d'Athènes* (1 dr.); *Le Monde hellénique* (15 l.). — FOREIGN NEWSPAPERS are provided at the larger hotels, at the *Cafés Zacharatos* (p. 10), at the *Philadelphia* (p. 15), and at the *Parnassos* (p. 15). They are sold at *Vaphiadès*, a small bookshop at Rue du Stade 6, and at *Beck & Barth's* (p. 13).

Shops. ANTIQUITIES may be purchased from *J. P. Lambros*, Rue Pesmatzoglou 11a, near the Arsakion; *Drakopoulos*, Rue d'Hermès 17; and at the *Minerva (Polychronópoulos)*, Rue d'Hermès 30. The antiquities are generally genuine but expensive, though lately the manufacture of spurious vases, terracottas, and other antiquities, partly with ancient fragments, has not been altogether unknown. The traveller, moreover, must be on his guard against forged coins and gems. — Most of the antiquities offered for sale at the Acropolis are genuine but of little or no value; not more than one-half of the price at first demanded should be given. — Old Greek and Turkish EMBROIDERIES, SILVER ORNAMENTS, etc., from *Drakopoulos* and at the *Minerva* (see above). — ORIENTAL RUGS, *Old Orient*, Rue d'Hermès 24; *American Rug Co.*, Rue d'Hermès 7. — MODERN GREEK EMBROIDERY, RUGS, etc., may be purchased at the *School of Women's Work* (p. 26), Rue d'Amalie, opposite the Arch of Hadrian (moderate prices).

MODES ET ROBES (Greek silks, etc.). *Gialdès*, Rue des Philhellènes 2 and Place de la Constitution; *Karastamati*, Rue du Stade 11. — TAILORS: *Kanellopoulos & Kontaratos*, *Aïdonopoulos*, and *Pappaïoannou*, Rue du Stade 28, 46ζ, and 23. — SHIRTS, COLLARS. GLOVES, etc., *Kasdonès*, Rue du Stade 15 & 31. — HATS: *Kasdonès*, and at *Sarganès & Rakintzès*, Rue du Stade 33. — UMBRELLAS: *Tsimonidès*, Rue d'Eole 147. — BOOTS & SHOES (good value): *Stratès*, *Tsamès*, *Pérpinias*, and *Zoïopoulos*, Rue du Stade 37, 33, 46α, and 19. — LEATHER GOODS, TRUNKS, and FANCY ARTICLES: *Sidney Nowill* (English goods), *Bazar Chrysikopoulos Brothers*, *Bazar Panhellénios*, Rue du Stade 13, 39, and 13. — PROVISIONS (tinned or preserved): *Goulielmos*, Rue du Stade 9 & 27; *Papayannakès*, Rue du Stade 40; *Thanopoulos*, Rue d'Eole 153.

STATIONERY & DRAWING MATERIALS: *Pallès & Kotzias*, Rue d'Hermès 18 (also visiting-cards). — BOOKBINDERS: *Minos*, Rue de Kolokotroni 4; *Wurlisch*, Rue de Thésée 12 (Pl. E, 5). — SADDLERS: *Dippel*, Rue du Stade 25; *Zach*, Rue de Boulè 15, both German. — WATCHMAKERS: *Pieroni*, Rue des Muses 9; *König*, Rue de Boulè 5. — OPTICIANS: *Pestarini*, Rue du Stade 7.

e. Embassies and Consulates. English Church. Scientific Institutions, etc.

Embassies and Consulates. GREAT BRITAIN: Ambassador, *Sir Francis E. H. Elliott*, Rue de Dragatsani 8, behind the Ministry of Finance (Pl. E, 4). Consul, *Mr. Errol MacDonell*, at the Piræus (see p. 99). — AMERICA: Ambassador, *Mr. Richmond Pearson*, Rue du Lycabette 11. Consul-General, *Mr. George Horton*, Rue de Koumparis 4.

English Church (*St. Paul's;* Pl. F, 6), 30 Rue des Philhellènes, at the S.W. corner of the palace-garden (p. 25); chaplain, *Rev. F. R. Elliot.* Service 10.30 a.m.

Scientific Institutions. The GENERAL-EPHOROS, or Director, the official authority for all that relates to the antiquities and museums of Greece, is *Dr. P. Kavvadias;* his office is in the Ministère des Cultes (Pl. E, 5), Rue d'Hermès (p. 63), Questions pertaining to research-work in museums and to the export of antiquities should be addressed to him. — The GREEK ARCHÆOLOGICAL SOCIETY, Rue de l'Université 20 (Pl. F, 4), the central authority for antiquarian research in Greece, carries on excavations and undertakes the preservation of ancient monuments. It possesses a library and publishes yearly reports (Πρακτικά), quarterly bulletins (Ἐφημερὶς ἀρχαιολογική), and monographs. — The BRITISH SCHOOL OF ATHENS (Pl. I, 4; p. 26), Rue de Speusippe, publishes an 'Annual of the British School'. Director, *Mr. R. M. Dawkins.* — The AMERICAN SCHOOL OF CLASSICAL STUDIES (Pl. I, 4; p. 26), in the same street, prints its publications in the 'American

Journal of Archæology'. Director, *Prof. B. H. Hill.* — The GERMAN ARCHÆOLOGICAL INSTITUTE (Pl. E, 3; p. 77), Rue de Phidias 1, with a library and a large collection of photographs (on sale, see p. 13), publishes quarterly reports. Secretaries, *Prof. W. Dörpfeld* and *Dr. G. Karo.* — The ECOLE FRANÇAISE D'ATHÈNES (Pl. G, 3; p. 77), Rue Didot, has a valuable archæological library, and a periodical entitled 'Bulletin de Correspondance Hellénique'. Director, *M. Holleaux.* — The AUSTRIAN ARCHÆOLOGICAL INSTITUTE, Alexandra Boulevard (p. 78), publishes annual reports (at Vienna). Secretaries, *Prof. Heberdey* and *Dr. von Premerstein.*

Libraries (besides those of technical works mentioned above). *National Library* (Pl. E. 3; p. 77), open 9-12, 3-5, and 8-11; scientific periodicals in the reading-room; superintendent, *D. Kambouroglous.* — *Parliament Library*, in the Parliament House (p. 75), open only during the session.

Clubs. The *Parnassos* (Pl. E, 4), a Greek literary and scientific club, Place St. Georges 6, publishes an annual report (the *Epetêris*). The *Philadelphia*, Rue d'Homère 12, is a German club.

f. Collections. Diary.

Collections. The *Acropolis Museum* (p. 59) and the *National Archaeological Museum* (p. 78) are open on week-days from 9 (Dec. and Jan. from 10) to 12, and from 2 (Oct.-March), 3 (April, May, and Sept.), or 4 (June-Aug.) until sunset. On Sun. and holidays the National Museum is open 10-12, and the Acropolis Museum in the afternoon only. Admission free. Sticks and umbrellas must be given up (20 l.). — Permission to take measurements, drawings, or photographs must be obtained at the office of the General Ephoros.

Numismatic Museum (p. 76), open Wed. and Sat. 10-12 and 3-6. Admission free.

Museum of the Historical and Ethnological Society (p. 78), daily 2-5, except on holidays. Adm. 50 l.

PUBLIC HOLIDAYS. On Sundays and holidays the state-collections are open only in the morning or the afternoon. They are closed altogether on the 1st (= 14th) and 6th (= 19th) Jan., the Monday in Shrovetide, 25th March (= 7th Apr.), 15th (= 28th) Aug., and Christmas day (= 7th Jan.). Dates in Greece (and in Russia) are still reckoned by the Julian calendar (or *old style*).

Diary. — For a visit of THREE DAYS. — 1st Day: in the morning, the *Acropolis* (p. 39) and the *Acropolis Museum* (p. 59); in the afternoon, the *Lykabettos* (p. 95), with a previous visit to the *Palace Garden* (p. 25). — 2nd Day: in the morning, the *National Museum* (p. 78); in the afternoon, *Stadion* (p. 28), *Olympieion* (p. 27), *Monument of Lysikrates* (p. 30), *Theatre of Dionysos* (p. 31), *Odeion* (p. 35), *Areopagus* (p. 36), *Acropolis* at sunset. — 3rd Day: in the morning, the *Boulevard de l'Université* (p. 76), *District to the N. of the Acropolis* (pp. 63, 64 seq.); in the afternoon, *Theseion* (p. 67), *Dipylon* (p. 70), *Pnyx* (p. 73), and *Philopappos* (p. 74). — On warm evenings it is pleasant to listen to the band in the Place de la Constitution, in front of the Zappeion, or at New Phaleron (pp. 25, 26, 98).

For a visit of SEVEN DAYS. — 1st Day: in the morning, the *Acropolis* (p. 39); in the afternoon, the *Palace Garden* (p. 25), *Boulevard de l'Université* (p. 76), *Lykabettos* (p. 95). — 2nd Day: in the morning, the *National Museum* (p. 78); in the afternoon, the *S. Slope of the Acropolis*, especially the *Theatre of Dionysos* (p. 31) and the *Odeion* (p. 35), then the *Areopagus* (p. 36) and the *Pnyx* (p. 73; by evening-light). — 3rd Day: in the morning, the *Stadion* (p. 28). *Olympieion* (p. 27), *Monument of Lysikrates* (p. 30); in the afternoon, the *Acropolis Museum* (p. 59), and in the evening the *Acropolis*. — 4th Day: Excursion to the *Convent of Daphni* (p. 105) and *Eleusis* (p. 106). — 5th Day: in the morning, the *District to the N. of the Acropolis* (pp. 63, 64 seq.); in the afternoon, *Theseion* (p. 67), *Dipylon* (p. 70) at sunset. — 6th Day. Excursion to *Cape Sunion* (p. 124) or *Tatói* (p. 112). — 7th Day, in the morning, the *National Museum*; in the afternoon, the *Acropolis*, and in the evening *Philopappos* (p. 74).

Athens (Greek Ἀθῆναι) is situated in 37° 58′ 20″ N. lat. and 23° 43′ 9″ E. long., in the great plain of Attica, which is watered by the *Kephisos (Cephissus)*, the only Attic river that is not dry in summer, and by the *Ilissos*. On the N. and N.W. the plain is bounded by *Parnes* and its spur *Ægaleos;* on the E. and S.E. by *Brilessos* or *Pentelikon* and *Hymettos;* on the S. and S.W. by the *Saronic Gulf*. In the centre of the plain rises a range of hills, now called *Tourko Vouni*, running from N.E. to S. and separating the valleys of the Kephisos and Ilissos; its southern spur, the *Lykabettos* (Mt. St. George), rises abruptly immediately to the E. of Athens. The latter is separated by a broad depression from the precipitous rock of the *Acropolis*, with the *Areopagus*, and from a range of hills farther to the W., which includes the *Philopappos* or *Museion*, the *Pnyx*, and the *Hill of the Nymphs*, and descends to the sea in gentle wooded slopes.

The key to the arrangement of the old divisions of the town is afforded by the *Acropolis* and by the *Areopagus*, to the W. of it. To the N.W. of these hills lay the *Kerameikos (Ceramicus)*, or 'Deme of the Potters', occupied mainly by artisans, and given over to the worship of Hephæstos and the kindred deity Athena. To the S. of this and to the W. of the Areopagus was the deme of *Melitē*. The situation of the demes *Kydathēnaeon* and *Kollytos* cannot as yet be definitely fixed. *Limnae*, as its name ('marsh', 'the lakes') indicates, was the lowest part of the town; it was formerly supposed to have lain on the Ilissos to the S.E. of the Acropolis but later authorities locate its site at the W. base of this height, where the valley is closed by the rocky sides of the Areopagus and the Pnyx. Water is still to be found in the ancient wells on this spot. *Diomeia* probably lay to the S. of the town, not to the E. at the foot of the Lykabettos. *Koilē* lay in the neighbourhood of the present Monument of Philopappos, *Kolōnos* (*i.e. Agoraeos*) around the Theseion. In the time of Hadrian a new quarter called *Novae Athenae* sprang up, extending from the Olympieion to the site of the modern palace. The probable course of the ancient streets and the position of the gates are indicated on the plan by dotted lines.

The modern city, which is divided into 9 districts (τμήματα), leaves the space to the S. and W. of the Acropolis unoccupied, but on the N. stretches far towards the plain of the Kephisos. In 1834, when the seat of government was transferred hither from Nauplia (comp. pp. 25, 337), Athens had dwindled down to a poor village with a mixed population of Greeks and Albanians. The present city, however, planned principally by Herr Schaubert, a German architect, is one of the most attractive towns in the Levant, and with its handsome public and private buildings, erected mostly in the last quarter of the 19th century, resembles the towns of W. Europe. The principal street is the *Rue du Stade* (ὁδὸς σταδίου), which connects the *Place de la Constitution* (πλατεῖα τοῦ συντάγματος)

with the *Place de la Concorde* (πλατεῖα τῆς ὁμονοίας). The largest shops are to be found in the Rue du Stade and at the broad E. end of the Rue d'Hermès, near the Place de la Constitution. The centre of traffic for Greeks and strangers alike is the Place de la Constitution. Parallel with the Rue du Stade runs the *Boulevard de l'Université* (ὁδὸς πανεπιστημίου), containing the most important public buildings. This modern quarter, known as the *Neapolis*, skirts the foot of the Lykabettos. On its W. confines, beyond the Rue du Stade, lies the old business-quarter of the city, the main thoroughfares in which are the *Rue d'Hermès* (ὁδὸς Ἑρμοῦ), traversing it in a W. direction, from the Place de la Constitution to the Theseion Station; the *Rue d'Athéna* (ὁδὸς Ἀθηνᾶς), running from the Place de la Concorde on the N. to the Monastiraki Station on the S., and intersecting the Rue d'Hermès at right angles; and parallel to the last, the *Rue d'Éole* (ὁδὸς Αἰόλου). Beginning to the N. of the National Museum under the name of the *Rue de Patisia* (ὁδὸς Πατησίων), the last leads almost due S. to the Tower of the Winds, at the base of the Acropolis.

The population of Athens is steadily on the increase. In 1870 the town contained 44,510 inhabitants, in 1889 107,846, in 1896 111,486, while in 1907 the population, including that of the suburban villages, was 175,000. Its industrial activity and its commerce are centred in the Piræus.

History of Athens.

The site of Athens was occupied at the most remote period by the Pelasgians, whose settlement was confined to the acropolis-hill, around the levelled summit of which they constructed a wall, known as the Pelasgikon. The latest representatives of this ancient race are included in the so-called Mycenæan period. The Pelasgians were expelled by immigrant Ionians, whose settlement included also the S. and W. slopes of the hill (Thucydides II, 15; the Extended Acropolis). The Athenians, however, always proudly regarded themselves as autochthonous, or sprung from the soil, and the earlier account therefore makes no mention of any immigration. According to this there were only four kings of Athens before Theseus, *viz. Kekrops (Cecrops), Erechtheus, Pandion*, and *Ægeus*. Kekrops appears as the autochthonous founder of the town and the builder of its earliest citadel, which was named *Kekropía* in his honour. There were also other tribal rulers in other parts of Attica, but the favourable situation of Athens in the midst of the largest plain gradually won for it the supremacy over the whole. *Theseus* may be regarded as the actual founder of Athens; and Thucydides attributes to him the fusion of the self-governing demes of Attica into one common political society, or rather their subordination to a leading town, which is traditionally referred to the year 1259 B.C. This act of Theseus afterwards received the

name of *Synoekismos* and was celebrated in the festivals of the *Synoekia* and the *Panathenaea*. The CITY OF THESEUS (τὸ ἄστυ), now the capital of Attica, gradually extended in all directions, particularly to the N.W. and N.

After the self-sacrifice of Kodros the kings were replaced by *Archons*, at first (B.C. 1068-752?) elected for life and chosen from the family of the last king, but afterwards elected for ten years only, and after four of these limited elections no longer restricted to members of the family of Kodros (752-682?). Afterwards nine archons were chosen annually out of the *Eupatridae* or noble families. The first of these was the *Archon Eponymos*, who gave his name to the year; the second was the *Archon Basileus*, or high-priest; the third was the *Polemarch*, to whom the oversight of military affairs was originally entrusted; while the others were named *Thesmothetes* or legislators. The care of religious matters was confided to the *Areopagus*, the venerable senate of Mars Hill.

In the course of the 7th century the supremacy of the Eupatridæ was attacked and finally shattered. Profiting by the rivalry existing between the noble claimants to the archontate and the increasing discontent of the lower classes, *Kylon*, son-in-law of the powerful Theagenes, tyrant of Megara, attempted to seize the reins of government (ca. 630 B.C.). He was unsuccessful, but the instability of the reigning oligarchy was now patent. The codification of the existing laws of Athens by *Drakon (Draco)*, in 621, was a concession to popular opinion. This period of party-strife came to an end with the revision of the constitution carried out by SOLON (594), who as Archon Eponymos effected the fusion of the different classes of the population by founding the right to a share of power not upon birth but upon property and the taxes levied on that basis. This 'Timocracy' opened the highest offices to each free citizen, while a still more important alteration was effected by the resolution that the 6000 *Heliasts*, or judges, should be chosen by lot and entrusted with the control of the officials. In administration the archons were aided by a council *(Boule)* of 400 members *(Bouleutae)*, or 100 from each of the four Ionic Phylæ or tribes. The presidents of the Bouleutæ, who were changed from time to time, were named *Prytânes*.

In B.C. 561, however, while Solon was still alive, PEISISTRATOS, an ambitious but mild-tempered and art-loving man, supported by a party of malcontents, usurped for himself the position of tyrant. Though twice banished (in 556 and 549), he succeeded each time in regaining his power, and at his death in 528 bequeathed it to his sons, HIPPIAS and HIPPARCHOS. During the rule of the Peisistratidæ the city underwent a brilliant transformation. In the *Agora*, or market-place (p. 69), was erected the *Altar of the Twelve Gods*. This was considered the centre of the republic, and the calculation of the different demes from this point was but an outward symbol of a more intimate connection of these with the city. An underground

aqueduct conveyed an abundant supply of water from Mt. Hymettos, and the *Kallirrhoe*, the ancient town-spring, was provided with nine pipes or spouts, receiving in consequence the name of *Enneakrounos*. The *Olympieion* was begun and the *Gymnasium* in the Academy enlarged and adorned; while the old gateway of the Acropolis (p. 45) and the peristyle of the *Hekatompedon*, or old temple of Athena (p. 58), also probably date from the time of the Peisistratidæ. All this splendour, however, did not compensate for the want of a free constitution; Hipparchos fell in 514 by the swords of two Athenian youths named *Harmodios* and *Aristogeiton*, and Hippias was expelled with the aid of the Spartans four years later.

A decisive step towards democracy was taken in 508 by KLEISTHENES, who replaced the four old Ionic and local Phylæ by ten new ones. He divided the population of Attica into 30 local communes *(Trittyes)*, of which 10 were apportioned to the city and its environs, 10 to the inland districts *(Mesogeia)*, and 10 to the coast-districts *(Paralia)*. Each of the Phylæ included one Trittys from each of these three main divisions, and was thus distributed over the entire state. The former Naukrari were replaced by Demarchs. The number of Bouleutæ was increased from 400 to 500, or 50 from each Phyle; the Phylæ took monthly turns in presiding at the popular assemblies, which were now held several times a month. In external affairs Kleisthenes showed his strength by freeing Athens from the leading-strings of Sparta and by a successful contest with Thebes and Eubœa (509?). The Athenian fleet was developed in the struggle with Ægina, then the superior of Athens in naval importance. The little state achieved the crowning honour of leading the nation in its wars with Persia.

Athens alone among the states of the Greek mainland had responded to the call from the Grecian towns in Asia Minor which had risen against *Darius*, King of Persia, and dispatched a squadron of twenty ships (498). After he had quelled the Ionian revolt (493) Darius determined to avenge this hostile act. A huge fleet with an army of at least 200,000 men, under *Datis* and *Artaphernes*, was sent across the Ægean Sea, and the total destruction of Eretria in Eubœa, which also had dared to help the Asiatic cities, seemed but a prelude to the fate of Athens. But contrary to all expectation the Athenians under MILTIADES, with the help of the Platæans alone, successfully resisted the Persians on the plain of Marathon (10th Sept., 490), and for the time rolled back the invasion of the Great King. Still more glorious and more important for the development of Athens was the upshot of the campaign undertaken by *Xerxes* against Greece in B.C. 480. After the heroic resistance of *Leonidas* and his Spartans at Thermopylæ had been overcome by the slaughter of the devoted band, the whole of the huge army and armament of the Great King bore down upon Attica to avenge the defeat of Marathon. The Athenians took refuge in their ships.

The town was occupied by the Persians; the fortified Acropolis was captured after an obstinate resistance; and the sanctuaries there and throughout Attica were burned. But the decisive naval victory won on 22nd Sept., 480, in the strait between Salamis and the mainland, and due to the unflinching courage and pertinacity of THEMISTOKLES, broke the power of the Persians and relieved Athens of their presence. The Athenians, however, had barely time to rebuild their ruined homes when they had again to retire before the army of *Mardonios;* but in the battle of Platæa this remnant of the Persian power was also overthrown (479) and Greece forever relieved from the danger of a Persian yoke.

The state which had played the most prominent part in the struggle was obviously the one to profit most by its successful termination, and Athens became the natural leader of Greece in the wars with Persia and obtained a hegemony over several states of the mainland and all the islands of the Archipelago. This found expression in B.C. 474 in the foundation of the Attic and Delian Naval League (p. 238). The rebuilding of the ruined town, which in spite of Sparta's efforts to the contrary quickly rose again from its ashes, thus coincided in time with the chief period of growth in its external power. The fortification both of the town and of the harbour, which the genius of Themistokles had removed to the Piræus (p. 99), was taken in hand with special vigour; and traces of the haste with which the work was carried on may be seen to this day in the curious mixture of the materials. To ensure the permanent union of the town and harbour the 'Long Walls' were erected (460-445; pp. 72, 102), stretching from the Piræus and from Phaleron to Athens itself. Athens now prospered greatly through its manufactures and commerce. But there was room for the expenditure of the most abundant wealth; and even the treasure of the Delian League, removed to Athens for safety in B.C. 454, was used to beautify the leading city of the confederation.

The *Statues of Harmodios and Aristogeiton*, that had been taken away by Xerxes, were replaced in 477-476 by new ones from the hands of Kritios and Nesiotes (p. 69). Adjacent rose the entirely new buildings of the *Market*. The *Metroon*, or Temple of the Mother of the Gods, also dates from the period succeeding the Persian wars; and its use as a receptacle for the state archives (including Solon's laws, preserved in a revolving cylinder) probably began in 460, when the jurisdiction of the Areopagus was limited to matters of life and death. About 469 the bones of the national hero Theseus were brought from Skyros to Athens amid universal rejoicing, and a *Heroon* was founded in his honour and adorned with paintings by Polygnotos and Mikon. It is, however, an error to identify this building with the present *Theseion* (see p. 67). During the administration of PERIKLES, the golden age of Athens, the Acropolis was almost entirely divested of its military character. Its wall

now appears as the enclosure, not of a fortress but of a sanctuary, adorned with those magnificent buildings which have won the admiration of all subsequent ages and have never been excelled for perfection of execution and artistic finish. The first trophy erected from the Persian spoils was the colossal *Statue of Athena Promachos*, by Phidias. This was followed by the imposing *Parthenon*, the substantial completion of which may be dated from the erection of the chryselephantine statue of Athena in 438. The fortified entrance made way for the stately *Propylaea*, built in 437-432. Lastly arose the tasteful *Erechtheion*, the construction of which, begun soon after the Peace of Nikias, was not completed until 407. The *Odeion*, a building erected for musical performances on the S.E. slope of the Acropolis, also belongs to the time of Perikles. A highly-developed manufacturing industry made up for the want of fertility in Attic soil, and Athenian woollen goods and artistic wares in terracotta and metal were eagerly sought after in the markets of Italy, Gaul, and Africa. The population of Attica at this era is estimated to have consisted of 100,000 freemen and more than twice as many slaves.

In the meantime the 'Demos' had firmly established itself, in spite of sundry checks, as the ruling power at Athens. The Persians were defeated by Kimon in two brilliant battles, one at the Eurymedon and one at Salamis in the island of Cyprus; and Athens had attained the highest point of its power on the Greek mainland, when in 431 the long-smouldering enmity between Attica and Lacedæmonia broke out into open warfare. A terrible plague decimated Athens in the second year of the war and carried off Perikles, the only man of genius powerful enough to control the democracy, the deterioration of which may be dated from his death. After various vicissitudes, the most baneful of which was the unhappy Sicilian expedition undertaken at the advice of *Alkibiades*, the war ended in 404 on terms most humiliating to Athens. The fortifications of Athens and the Piræus and also the Long Walls uniting them were demolished, the fleet was given up, and an oligarchic constitution, represented by the 'Thirty Tyrants', had to be accepted at the hands of Sparta. THRASYBOULOS, however, restored the democracy in 403, and in 393 KONON defeated the Spartans at sea near Knidos and rebuilt the Long Walls. Allies were again found among the Grecian islands, and the second Attic Naval League was called into existence in 378. Under the rule of *Euboulos* the finances prospered, the fleet increased, many new buildings were erected, and old buildings were endowed with new splendour. This, however, was but a transient revival. DEMOSTHENES in vain invoked his fatherland and the rest of Hellas to offer an energetic resistance to the ambitious plans of *Philip of Macedonia*. The Grecian states took the alarm too late; and Grecian liberty fell irretrievably on the field of Chæronea (338).

Athens never henceforth attained any political importance, though its material prosperity at first suffered little from the altered state of affairs. The year of the battle of Chæronea was also the first of the administration of the orator LYKOURGOS, a patriotic, art-loving, and yet frugal ruler, who completed the theatre, previously begun on the S.E. slope of the Acropolis, built the stadion, filled the arsenals and harbour with material of war and ships, and still left the public treasury full. After the ineffectual rising of the 'Lamian War' in 322 Athens received a Macedonian garrison, with the support of which *Demetrios of Phaleron* administered affairs well and wisely from 318 to 307. In 287 the garrison was momentarily expelled by a popular rising, but it soon returned and was not again got rid of. As the town of the greatest poets of antiquity and the seat of the schools of philosophy that had been founded by Plato, Aristotle, and Zeno, Athens subsisted for centuries on the intellectual capital laid up in its short but glorious golden age. Numerous visitors flocked to see its magnificent monuments of art, and reverence for its departed greatness saved it from the full consequences of defeat; indeed many foreign princes added both to its buildings and its endowments down to a late period. The long list begins with *Ptolemy Philadelphos* of Egypt (284-246), who founded the gymnasium and library that bore his name. Three kings of Pergamon, *Attalos I.* (241-197), *Eumenes II.*, and *Attalos II.* (159-138), embellished the theatre and the agora with colonnades and works of art. The Syrian monarch *Antiochos Epiphanes* (175-164) took in hand the completion of the Olympieion.

The dominion of Macedonia was followed by that of Rome, in spite of the nominal declaration of the independence of Greece made by the consul Flamininus in B.C. 196. After the overthrow of the Achæan League, of which Athens was a member, and the destruction of Corinth in 146, Greece and Macedonia were formed into a Roman province. Athens had to pay heavily for the ill-considered help it afforded to Mithridates, King of Pontus, who chose Greece as the battle-field on which to contest with Rome the sovereignty of Asia. In B.C. 86, after a long and wearisome siege, the Roman army under *Sulla* captured and pillaged the famishing town, in which Archelaos, the general of Mithridates, had taken refuge. The fortifications of the Piræus were utterly and finally demolished. Julius Cæsar and Augustus were friendly to Athens, in spite of its espousal of the cause of Pompey and afterwards of Brutus, and succeeding Roman emperors followed their example. The chief buildings of this period are the *Tower of the Winds*, erected by Andronikos Kyrrhestes (p. 64), the *Market Gate* (p. 65), built with the donations of Julius Cæsar and Augustus, the *Statue of M. Vipsanius Agrippa*, below the Propylæa (p. 40), the *Circular Temple of Rome and Augustus* (p. 58), the *Monument of Philoppappos* (p. 74), and a new *Marble Staircase* to the Propylæa (p. 40).

A new period of Athenian art began under HADRIAN (117-138 A.D.), the occupant of the imperial throne of Rome, who has been celebrated by the Greeks as the Olympian, their founder and liberator, and commemorated by countless statues. An entire quarter of the town, to the S.E. of the Acropolis, was named after him, and his name may still be seen on the *Arch of Hadrian* (p. 26). Here rose the largest of his buildings, the *Temple of the Olympian Zeus* (p. 27), which he carried to completion. In the old town he founded a *Library* (p. 64), a *Gymnasium*, and a *Pantheon*. His most useful work, and one that has not yet lost its utility, was the *Aqueduct* (p. 94), completed by his adopted son, ANTONINUS PIUS (138-161). During his reign a rich Athenian gentleman, *Herodes Atticus* of Marathon (101-177), erected the *Odeion* (p. 35) that bears his name and provided the Panathenæan *Stadion* with marble seats.

Up to this period Athens had gone on increasing in external splendour. Thousands of pilgrims from every land streamed to the philosophic schools and gymnasia of the 'mother of arts and eloquence'. MARCUS AURELIUS (161-180) summoned new teachers to the town and endowed them liberally. The description of Pausanias, mentioned at p. cxxiv, was written at this time. But now begins the period of stagnation and gradual decay.

The quiet of Athens was first rudely disturbed in the year 253, when barbarian hordes overran Hellas. The fortifications were restored, but the town fell a prey notwithstanding to the Heruli and Goths in 267. At the close of the 4th century (395-396) *Alaric* and his Ostrogoths stood before Athens, exacted a large sum of money, and claimed the right of entering its sacred streets. The town, however, was not injured, though Eleusis was plundered and devastated. Constantine had transferred a few works of art from Athens to Constantinople, but in the 5th cent. it became the fashion to embellish the capital of the Eastern Empire with Athenian works of art. The intellectual life of the town remained as active as ever. The most firmly established school of philosophy was that of the Neo-Platonists, which with the other academic institutes formed the last stronghold of Paganism, till the EMP. JUSTINIAN (527-565) put a violent end to it in 529 by closing the schools and forbidding all philosophic instruction. This step finally extinguished the renown of Athens, and its inhabitants sank into a state of listlessness and inactivity.

The fortunes of Athens between the 6th century and the end of the 10th have only recently been partly cleared up. It had sunk to the rank of a Byzantine provincial town. The *Emp. Constantine II.* spent the winter here in 662-663, and in 797 the *Empress Irene* sent the brothers of her late husband, Leo IV., to live here in exile. In 1019 *Basil II.* celebrated a festival of victory in the Parthenon, which long before had been converted into a

Christian church. In 1040 the Northmen, under Harald Haardraade, took the Piræus by storm. Ecclesiastical history throws most light upon that of Athens, where a bishopric was established at an early period. Under the patriarch *Photios* (857) the see was raised to the rank of an archbishopric, and as early as 869 its holder appears as a Metropolitan of the Eastern church. The town continued to enjoy important privileges. The imperial prætor was not allowed to enter its streets, and on the accession of a new emperor the only offering of Athens was a simple wreath of gold. These privileges, however, were not invariably respected, and Athens, like the rest of Hellas, groaned under a heavy burden of taxation.

On the conquest of Constantinople by the Latin Crusaders in 1204, Boniface, Marquis of Montferrat, obtained the sovereignty of all Hellas, under the title of King of Thessalonica. He invested *Otho de la Roche* (1205-25) with Attica and Bœotia, as Megaskyr or Grand-Sire. Otho's son obtained the dignity of duke in 1258, and was succeeded by three dukes of the same house. In 1308 *Gautier de Brienne* succeeded to the duchy, but he was expelled in 1311 by his mutinous Catalonian mercenaries (p. 190), who offered the duchy to their leader *Roger Deslaur* (1312). On the death of the latter the Catalonians yielded the duchy to Frederick of Aragon, King of Sicily, who governed it by administrators or regents. In 1394, however, *Rainerio Acciaiuoli*, a Florentine, Lord of Vostitza and Corinth, defeated the Catalonians and installed himself as independent duke of Athens. Under his fourth successor, in 1456, Athens was captured by *Omar* and the Turks, after offering a most obstinate resistance. Thenceforward it formed part of the pashalik of Negroponte (Eubœa), and from the 17th cent. it was an appanage of the Chief of the Eunuchs. The Turkish occupation of Athens during 350 years was only twice disturbed by the Venetians, who attacked the town in 1466 and made themselves masters of it for a short time in 1687. During the siege carried on by *Francesco Morosini* in the latter year a bomb fell into a powder magazine kept in the Parthenon, and reduced to ruins the hitherto almost intact building. The Propylæa had already been the victim of an explosion some years before. During this period Athens had become completely lost to the civilization of W. Europe and it had to be, as it were, discovered afresh by scholars (comp. p. cxxv).

The standard of the War of Independence was raised in the Peloponnesus on April 4th, 1821. On June 21st, 1822, the Greeks took possession of the Athenian Acropolis, and *Odysseus*, the military dictator of Eastern Greece, appointed the klepht *Gouras* as its guardian. On Aug. 15th, 1826, the Turks under *Kioutagi* stormed the town. The Acropolis maintained a gallant resistance, at first under Gouras, and after his death (Oct. 12th) under *Kriezotis* and the Frenchman *Fabvier*, who in December cut his way through the

investing army with a troop of 650 men, and brought a welcome supply of ammunition to the beleaguered garrison (comp. p. 35). All their exertions, however, were in vain, and in vain also were the attempts to raise the siege made by the army of *Karaïskakis* (comp. p. 98) and by the Englishmen *Cochrane* and *Church*. The Acropolis capitulated on June 5th, 1827, and its fall brought the whole of Hellas into the power of Kioutagi. The Great Powers now intervened, but it was not till 1833 that the Turkish troops evacuated the citadel, which was then entered by the Bavarian troops of the new king, *Otho* (elected 1832). In Feb., 1834, Athens was fixed upon as the capital of the modern kingdom of Greece, and in 1835 it became the actual seat of government. This distinction Athens owes mainly to its ancient name and glory, for its situation from the economic point of view is not particularly favourable for the modern capital of Greece. Neither industry nor commerce have been attracted hither on any large scale, and Attica itself is by no means productive. The rapid growth of the town is due entirely to the fact that it is the residence of the king and the only spot in Greece where the means of an enlightened culture may be obtained.

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a. From the Royal Palace round the S. Side of the Acropolis.

In the Place de la Constitution (πλατεῖα τοῦ συντάγματος; Pl. F, 5; see also p. 16) are situated the large hotels and popular cafés mentioned at pp. 10, 11. On the E. side the Place is bounded by the palace of the king, the space in front of which has been laid out with oranges, oleanders, and other southern trees and embellished with a marble fountain. At the N.W. angle of these grounds stands a marble column with an ancient inscribed stone, which once marked the boundary of a 'Garden of the Muses', but is certainly not now on its original site.

The **Royal Palace** (*Palais du Roi*, τὰ ἀνάκτορα; Pl. F, G, 5, 6), a large building of Pentelic marble and limestone, erected in 1834-38 from the designs of *Gärtner* of Munich, produces an imposing effect, somewhat marred by the excessive number of windows. It is adorned in front by a Doric colonnade.

Admission is granted on application (in French) to the door-keeper of the principal portal, in the W. façade, but it contains nothing of special interest. On the staircase is a painting of Prometheus and the eagle by *C. Bloch* (a Dane), and the dining-hall contains some works by *Rottmann* and other Munich artists. The ball-room is decorated in the Pompeian style.

The *Palace Garden (Pl. F, G, 6; adm. on Sun., Wed., and Frid. 4-6, in winter 3-5, entrance to the right in the Rue de Képhisia; smoking prohibited) was laid out by Queen Amalia on a piece of waste ground, and now offers a number of shady walks, which are a grateful resort in the hot season. The irrigation of the garden is effected by a channel made by the ancients. Near the entrance, to the left, is an old Roman mosaic, belonging to ancient

baths. The S. part of the garden, embellished with busts of Kapodistrias, president of the Greek republic, the banker Eynard of Geneva, an enthusiastic Philhellene, and others, affords fine glimpses between its palms of the columns of the Olympieion, the Acropolis, and the sea. The best view is obtained from a small rocky eminence in the S.E. corner.

Behind the palace garden, to the E., on the other side of the Herodes Atticus Street, are the *Palace of the Crown Prince* (Pl. G, H, 6) and, immediately to the N., the *Amalíon*, or orphanage (Pl. G, H, 6). The N. side of the palace-garden is skirted by the Rue de Képhisia, the W. extension of which contains various barracks and a seminary (*Rhizarion*; Pl. I, 5), while to the N., in the new quarter, are the *Evangelismos*, a nursing-home (p. 13), the *American* and the *British Archaeological Schools* (Pl. I, 4; p. 15), founded respectively in 1882 and 1886, and the *Monē tōn Asomátōn*, or 'Convent of the Angels' (Pl. K, 4).

The wide Rue des Philhellènes leads to the S. from the Place de la Constitution, passing on the left the *Church of St. Nikodemos* (Pl. F, 6), dating from the middle of the 11th cent., and since 1847 renovated and converted into a Russian church; below it is a crypt, once forming part of a Roman bath. At the end of the street, where it joins the Rue d'Amélie (ὁδὸς Ἀμαλίας), stands the **English Church** (Pl. F, 6), a tasteful Gothic edifice, built in 1840-43. The E. window was erected in memory of Mr. Viner, who was murdered by Greek brigands in 1870. On the right side of the boulevard is a *School of Women's Work* (No. 54; ἐργαστήριον ἀπόρων γυναικῶν), see p. 14.

A fine view of the sea and Mt. Hymettos (to the left) is now disclosed towards the S.; in the foreground are the Arch of Hadrian and the Olympieion.

In a park between the Boulevard Olga (λεωφόρος Ὄλγας) running to the E. from the N. side of the Olympieion and the S. side of the palace-garden, rises the **Zappeion** (Ζάππειον; Pl. F, 7), a handsome building opened in 1888, at the expense of the brothers Zappas, as an exhibition-building for Greek industries and manufactures. Statues of the founders decorate the great exterior staircase, and to the W. is a statue of *Varvakis*, the founder of the Varvakion (p. 78). — At the W. corner of the grounds stands a tasteful monument to *Lord Byron* (Pl. E, 7), by Chapu and Falguière. The *Café* (p. 11) on the terrace is much frequented.

The ***Arch of Hadrian** (Pl. E, 7), erected either by Hadrian himself or by his successor, is an isolated gateway 59 ft. high and 44 ft. wide, with an archway 20 ft. in width. It formerly divided the old Greek city (p. 18) from the *Hadrianopolis* or *Novae Athenae* (p. 23) of Hadrian, as indicated by the inscriptions which it still bears (on the side next the town, αἶδ' εἶς' Ἀθῆναι Θησέως ἡ πρὶν πόλις, 'this is Athens, the old city of Theseus'; on the other side,

αἵδ' εἵσ' Ἀδριανοῦ καὶ οὐχὶ Θησέως πόλις, 'this is the city of Hadrian and not of Theseus'). The arch was originally adorned with Corinthian columns, of which a few fragmentary bases now alone remain. The entablature is still almost intact, especially on the side next the town. Above the archway is an 'attica' or second story, with three window-like openings, which were formerly filled with thin slabs of marble. The one in the centre is surmounted by a pediment. — The gateway stood at the end of a street leading from the N.W. to the Olympieion.

The ***Olympieion** *(Olympieum)*, or *Temple of the Olympian Zeus*, now represented by fifteen huge Corinthian columns of Pentelic marble, dates also from the reign of Hadrian; the earlier substructure on which the columns stand is still almost intact. The level plateau on which the temple rises is artificial. The ground formerly sloped sharply down towards the Ilissos (comp. p. 28) and the watercourses of the upper town found an outlet here. Legend, therefore, fixed upon this as the spot where the last water of the Deluge disappeared, and ascribed the foundation of the temple to the grateful Deukalion, the father of the new race of mortals. The earliest historical edifice was founded by *Peisistratos* (ca. B.C. 530; comp. p. 19). The expulsion of the Peisistratidæ and the Persian wars hindered the completion of the building, which was planned on a scale of great splendour, and it was left untouched till B.C. 174, when Antiochos IV. Epiphanes, King of Syria, took up the undertaking where Peisistratos had left it. The colossal schemes of his architect *Cossutius*, from whose time the present remains probably date, excited the admiration of his contemporaries, and Livy describes the building as 'templum unum in terris inchoatum pro magnitudine dei'. Antiochos also, however, died before the work was completed. Sulla, who occupied Athens in B.C. 86, carried off to Rome some of the smaller columns. Under Augustus the work received little encouragement, and it was reserved for Hadrian to erect and complete a magnificent new structure, which was consecrated soon after 130 A.D. The great drain, which was originally covered in with marble, was also excavated at this period. The temple, standing on a basis approached by three steps, originally possessed 104 Corinthian columns, arranged in double rows of 20 each on the N. and S. sides and in triple rows of 8 each at the ends. The columns were 56½ ft. high and 5-5½ ft. in diameter. The temple is, with two exceptions, the largest Greek temple known, measuring on the upper platform 353½ ft. in length and 134½ ft. in breadth, dimensions exceeded by those of the temples at Ephesus and Selinus alone. It contained a chryselephantine statue of Zeus and a statue of Hadrian, and the sacred precincts, 675 ft. long and 423 ft. broad, enclosed a forest of statues of that emperor, who was worshipped as the founder of the Panhellenic Feast connected with this temple.

The subsequent history of the temple is singularly obscure. In 1760 a Turkish viceroy took one of the columns for a mosque he was building, leaving 16 *in situ*, 13 at the S.E. corner and 3 in the inner row on the S. side; the central one of the latter was overthrown by a violent storm in 1852. The capitals, each consisting of two pieces and 10 ft. wide at the top, show traces of the degeneration of the Corinthian order. Part of the epistyle (architrave) was occupied in the middle ages by a 'stylites', or pillar hermit.

The massive masonry of the platform, constructed of stone from the quarries of the Piræus, deserves attention, particularly on the W. side and at the S.E. corner, where the lateral thrust of the artificial foundations required the heaviest incumbent weight to counterbalance it. The semicircular holes in the lower edge of the stones were for the escape of rain-water. — A small portico, with four columns, entered from the E. colonnade of the temple, was discovered in 1886 at the N. end. Farther to the N. are some Roman private houses.

The ruin is popularly known as *Kolónnaes* ('columns'). The view extends from Mt. Hymettos to the sea, from which a cool breeze is generally blowing. The islands of Ægina and Hydra and the coast of Argolis are visible also.

The Olympieion was adjoined on the S. by the *Pythion*, the precinct consecrated to the Pythian Apollo, but no architectural remains have been found here.

On the S.E. of the Zappeion and the Olympieion runs the bed of the *Ilissos*. The streamlet is barely more than a stride in width, and even in antiquity was of much smaller volume than the Kephisos; in summer it dries up completely, though it swells on occasion to a torrent. On its banks Oreithyia, daughter of Erechtheus, was gathering flowers, when 'rude Boreas', smitten by her charms, seized her and bore her away to his northern home. Plato here lays the scene of his Phædros, where the talkers lie on the soft turf, with the stream at their feet, listening to the song of the cicadas and enjoying the fragrance of the plane-trees overhead and the cool breeze blowing in from the sea. T. Pomponius Atticus, the friend of Cicero, once possessed a residence here. — About 6 min. to the E. of the Olympieion, on the left, is the old *Protestant Cemetery* (Pl. G, 7), which contains the tombs of George Finlay (d. 1875), the historian of modern Greece, and of numerous other Englishmen and Germans. On the right is a bridge, built in 1873 on the site of an ancient bridge, leading directly to the Stadion.

The ***Stadion** (Pl. G, 11, 8), the scene of the Panathenæan games, was laid out by the statesman and orator *Lykourgos* (p. 22) about B.C. 330. It was formed, as is still clearly apparent, by the adaptation of a natural hollow. At a later period (ca. 140 A.D.) the seats and partitions were renewed in Pentelic marble by the rich orator *Herodes Atticus* (p. 35), and on his death the grateful people interred him there. The great size of the Stadion and the height of its rows of seats produce a very imposing effect, and this is enhanced

by the rich marble decorations, which were restored (at a cost of about 160,000*l.*) in 1896-1906 in strict conformity with the extant ancient remains through the generosity of M. Averof (d. 1899), a Greek of Alexandria, a monument to whom stands on the right of the entrance. On its completion the building was inaugurated in April, 1906, with the Olympic Games, which are to be held here every four years. A Corinthian propylæum now forms the entrance. The entire length of the course, from the entrance to the semicircular space (σφενδόνη) at the S.E. end, is 670 ft., and its breadth was 109 ft.† It was divided by a series of goals *(metae)*, which were in the form of double hermæ; four of these have been discovered and two have been re-erected at the sphendone. The course is separated from the spectators by a low marble parapet, behind which lies a corridor, 9¼ ft. in width, affording access to the lower tiers of seats. These are 24 in number, and higher up, separated from them by a broad gangway, are 20 rows of benches, above which runs another gangway, protected on the outside by a parapet. There is accommodation for 50,000 spectators. The rows of seats on each of the sides of the Stadion are interrupted by 11 flights of steps leading from the above-mentioned corridor, and at the rounded end there are 7 similar flights. Fine view from the top. To the E. of the rounded end is the entrance to a cave-like rock-tunnel, which is supposed to have served some purpose in connection with the wild beast hunts organized by Hadrian in the Stadion.

On the *Ardettos* (436 ft.), a hill to the W. of the Stadion, the highest of the Agræ range (p. 30), Herodes Atticus erected a *Temple of Tyche*, or goddess of the town (Τύχη τῆς πόλεως), of which remains are still traceable. On another hill, to the E., are some ancient fragments which have been arbitrarily assumed to represent the tomb of Herodes Atticus.

The present bed of the *Ilissos* (p. 16), which in Hadrian's time flowed farther to the W., through the S.E. angle of the Olympieion district, is crossed, to the S. of the Olympieion, by a ridge of rock. To the S. of this

† The length of the actual course is 600 Græco-Roman, or 584 Engl. ft. (1 Gr.-R. ft. = 0.973 Engl. ft.), the difference of 86 ft. being accounted for by the entrance-barriers and the corridor. The standard length of each stadion in Greece was 600 ft., but the local foot varied considerably in different parts of the country. Thus, the Delphic Stadion measures exactly 584 Engl. ft., while those at Olympia and Epidaurus, where the foot was equal to 1.05 and 0.99 Engl. ft. respectively, are 631 and 594 Engl. ft. in length. — According to Dörpfeld's calculations, the original Attic foot, equivalent to 1.08 Engl. ft., was alone used for the earlier Greek buildings; thus the length (100 Attic ft.) of *e.g.* the Hekatompedon (p. 58) and the cella of the Parthenon (p. 50) was 108 Engl. ft., the columnar distance, from axis to axis, of the columns of the Temple of Zeus at Olympia (p. 293; 16 ft.) was 17 Engl. ft., and of those of the Heræon (p. 345; 10 ft.) 11 Engl. ft. — For the measurement of roads a different scale was adopted, *viz.* that of the 'itinerary stadion', equal to 100 double-paces of 5 original Attic ft. each, and it was not until the Roman period that this was supplanted by the stadium of 600 (subsequently 625) Græco-Roman ft. (see above), 8⅓ (afterwards 8) stadia being reckoned to the Roman mile.

point is the *Chapel of St. Photinus*, a visit to which is amply repaid by the fine view of the Acropolis and the Olympieion. Below, on the margin of the Ilissos, a spring issues from the rock, known now, as in antiquity, as **Kallirrhóë** (Pl. F, 8) or the 'pleasantly flowing'. Narrow channels in the rock, which were fed either by the water percolating through the bed of the Ilissos higher up, or by the springs from the Agræ hills (p. 29), originally supplied it more abundantly; it is, however, never quite dry. Prominent authorities have identified this with the ancient town-spring of the same name, the Enneakrounos of the Peisistratidæ (see p. 38). The jars in which the women carry away the water resemble those depicted on Attic vases.

The hill above the chapel of St. Photinus is at present crowned by a windmill. In antiquity this district was occupied by the suburb of **Agræ**. At the W. base of the hill stood an Ionic temple, which was in good preservation as late as the end of the 18th cent. and may perhaps be identified as the Agraian *Metroon* (comp. p. 69). The foundation-walls were unearthed in 1897.

To the S. of the Kallirrhóë extended the *Deme of Diomēa*, with the gymnasium of *Kynosarges* (p. 65), dedicated to Herakles; adjoining it, on the Mt. Hymettos side, lay the *Demos Alopěkē*, the home of Aristides and Socrates; while to the S.W., in the Ilissos basin, was the district of *Kēpoi* (gardens), containing the sanctuary of Aphrodite Urania. — In the Greek period three large gymnasia stood outside the gates of Athens: that of *Kynosarges* (see above), the school of the Cynics, to the S. of the town near the Phalerian road; that founded by Peisistratos or Perikles in the *Lykeion (Lyceum)*, on the E. (to the N.E. of the Palace Garden), where Aristotle taught; and the *Academy* (p. 95), on the N.W. Within the town were the smaller gymnasia of *Diogenes* (p. 65), to the E. of the Tower of the Winds, and *Ptolemaeos*, near the Stoa of Attalos.

The road crossing the Ilissos to the S. of the Kallirrhóë leads to the **Greek Cemetery**, now used also by the Protestants (comp. p. 28). The cemetery is pleasantly laid out like a garden, and contains much fine marble distorted into tasteless monuments. On a hill in front of it, to the left, rises the fine Monument of Heinrich Schliemann (p. 76), consisting of a massive substructure enclosing the tomb-chamber, and a colonnade above, with a bust of the deceased. The substructure is embellished with reliefs of scenes from the Homeric poems and from Schliemann's excavations. The monument of the Karapanos family is a copy of the Lysikrates monument (see below). — Corpses are usually brought to the cemetery in uncovered coffins; and after a few years the bones are transferred to the charnel-house (behind the chapel) or deposited in the family tombs.

The Rue de Lysicrate (ὁδὸς Λυσικράτους) leads to the W. from the Arch of Hadrian to the choragic ****Monument of Lysikrates** (Pl. E, 7), a beautiful little building resembling a small circular temple. The monument owes its existence to the custom of the winners at the Dionysiac games of exhibiting the tripods won by them on bases or pedestals with more or less artistic embellishment. A whole street of such monuments extended from the Theatre of Dionysos to the town, and one of them, according to Pausanias, included among its plastic ornamentation the famous Satyr of Praxiteles. The Monument of Lysikrates, which is not mentioned by Pausanias (p. 23), is the oldest extant building of the Corinthian order, and owes its comparatively good preservation to the fact that it served as the library of a French Capuchin convent, which stood here down to the beginning of the 19th cent., and where during the Turkish period strangers used to put up. Lord Byron once spent a night in the convent.

The lower part of the monument, now surrounded by a railing, consists of a cube-shaped base of Piræic stone, 13 ft. in height and 10 ft. wide, with an upper course of veined stone from Mt. Hymettos. Upon this stands a circular structure of Pentelic marble, 21½ ft. high and 9 ft. in diameter, with six engaged columns of the Corinthian order, supporting an architrave of three members and a frieze adorned with sculpture. The slightly convex roof consists of a single block of marble with a vigorous carved flower rising in the centre, which, like the leaves in the capitals of the columns, is a much closer imitation of the natural acanthus than is elsewhere found in ancient architecture. A triangular slab of marble above the flower bore the bronze tripod won by Lysikrates. The inscription above the two half-columns on the S.E. side (opposite the Rue de Lysicrate), now scarcely legible from below and probably originally made more conspicuous by colours or gilding, records that: 'Lysikrates, son of Lysitheides, of Kikynna, was choragos when the boy-chorus of the phyle Akamantis won the prize. Theon was the flute-player, Lysiades of Athens trained the choir. Euænetos was archon'. The name of the archon enables us to fix the date of erection as B.C. 335-334, at the time when the school of Praxiteles was in full bloom. The frieze (p. cvii), now sadly incomplete, represents, in very low relief, the punishment of the Tyrrhenian pirates by Dionysos, whom they had robbed and who turned them into dolphins. The legend forms the subject of the 6th Homeric hymn, and was perhaps the theme chosen for performance by the choir. The first scene of the frieze, above the inscription, now scarcely decipherable, represents the god in the form of a slender youth, accompanied by his panther and six satyrs. The punishment of the pirates, depicted in the five remaining scenes, is entrusted to the same satyrs, who cudgel the unfortunate seamen, put them in chains, and otherwise torment them. On the central tablet on the W. side two of the pirates, already half converted into dolphins, are represented as leaping headlong into the sea.

We may now return to the boulevard by the ὁδὸς Βύρωνος or *Rue de Byron*, or ascend the ὁδὸς Διονύσου to the right. The *Odeion of Perikles* (p. 21) is supposed to have stood near the top of the latter, at the S.E. corner of the Acropolis. This circular building, modelled on the plan of Xerxes' tent, was once the only structure of its kind in Athens; the Odeion of Agrippa (in the market-place) and that of Herodes (p. 35), now both destroyed, were built later. On ascending a few steps here we find ourselves above the Theatre of Dionysos, which is seldom approached otherwise than from below. — Thirty or forty years ago a thick layer of rubbish concealed the remains of the Theatre of Dionysos, now excavated by the Archæological Society (p. 14). The first traces of the theatre were discovered by the German architect Strack in 1862.

The ***Theatre of Dionysos** (Pl. D, 7; comp. plan of the Acropolis

at p. 38), once the centre of the dramatic art of Greece, the spot in which the masterpieces of Æschylus, Sophocles, Euripides, and Aristophanes first excited delight and admiration, lay within the temple-enclosure of the wine-loving god, whose cult, introduced from Bœotia, was immemorially associated with mimic performances. A small circular orchestra is now known to have been the first part of the theatre constructed of permanent materials; the stage was set up for each performance, while the auditorium was originally formed by merely smoothing the soil, and was not built in stone or on a large scale till the time of the orator Lykourgos (p. 22), or about B.C. 340. The theatre was afterwards frequently altered, once by Hadrian (p. 23), who was an enthusiastic patron of the drama. It received a final restoration from the archon Phædros in the period of the degeneration of the drama, about the 3rd cent. of our era, a fact recorded in an inscription on the wall of a small staircase under the stage.

The ancient Greek theatres consisted of three parts: the stage, the orchestra, and the auditorium. In the present instance the two former seem to date from the Roman period. The stage, or σκηνή, originally merely the players' booth, was usually adjoined by the παρασκήνια or projecting wings, while in front of it was the *Proscenium* (προσκήνιον), forming the background for the play. At first a temporary erection, the proscenium was developed under the Romans into a stone wall decorated with pillars. Between the proscenium and the ends of the auditorium were the *Parodoi*, or entrances for the chorus. In the middle of the *Orchestra* lay the *Thymélē* (θυμέλη), with the altar of Dionysos. The play was performed on the level of the ground, and it was not until the Roman period that a higher 'speaking-place' (*Logeion*, λογεῖον), or stage proper, was provided for the actors. The actors were at first distinguished from the chorus, which accompanied the play with solemn evolutions and sympathetic general reflections usually of a religious character, merely by the superior height gained by wearing the cothurnus. The face of the well-preserved stage is adorned with good reliefs of the time of Nero, depicting scenes of the Dionysiac myth; to the extreme right, above the sitting figure of Dionysos, is a representation of the buildings on the Acropolis that were visible from the theatre. The crouching figures of Silenus, used as supports for the stage, belong to an earlier period. The E. half of the stage-front is wanting. In the middle is a flight of steps uniting the stage and the orchestra. The latter is paved with slabs of marble and is separated from the auditorium by a low parapet, the holes in the upper surface of which supported an iron railing. The rain-water was carried off by a covered gully below the breast-wall. In Greek times the floor of the orchestra was made of earth, stamped hard; it was surrounded by a stone kerb and separated from the auditorium by the open gully, which was bridged over only at the steps.

The theatre proper (θέατρον, in the narrower sense of the word, or κοῖλον; Latin *Cavea*) was partly excavated in the solid rock of the hill, as was the case with almost all the theatres of ancient Greece, in the form of a semicircle with a radius of 165 ft., turned towards the S. The seats, which accommodated 14-17,000 spectators, were arranged in concentric tiers, each one wider than the last, divided by narrow flights of steps into 13 compartments (see below) called κερκίδες or 'wedges', from their shape. They were farther divided into three sections (of 32, 32, and 14 rows respectively) by an upper and lower passage (διάζωμα). The seats were formed of blocks of Piræic stone, and those in the lower rows are still *in situ*. The seats are cut in such a way as to give room to each spectator to dispose of his feet without incommoding the person in front of him. In the foremost row the seats were marble chairs, of which that in the centre was reserved for the priest of Dionysos, as the still legible inscription indicates (ἱερέως Διονύσου Ἐλευθερέως; see below). The archaistic reliefs with which it is embellished represent, on the front, two satyrs carrying a large bunch of grapes; below the seat, the mythical Arimaspes struggling with griffins; and on the outside, figures of Eros, with game-cocks. The other chairs also bear inscriptions denoting their use by priests or other dignitaries. Behind the seat of the priest of Dionysos rises a large plinth, consisting of two blocks of marble, which probably bore the throne of the Emp. Hadrian. Below this, to the left, is the seat of the priest of the Olympian Nike, and above it, to the left, is a double-throne erected for King Attalos of Pergamon (p. 22) and the Strateges Diogenes, two munificent patrons of Athens. Dispersed throughout the whole theatre were statues of tragic and comic poets, the most prominent of which were the bronze figures of Æschylus, Sophocles, and Euripides, erected by Lykourgos. Many of the bases of these statues are still preserved, bearing the names of the persons represented. The theatre was open to the sky. From the time of Lykourgos onward the theatre was used also for popular assemblies; the division into 13 compartments was made with a view to their accommodation, the three in the centre being allotted to the Prytanes, the council, and the honoured guests, while the other ten were occupied by the Phylæ.

The *Sacred Precinct of Dionysos Eleuthereus* extended on the S. from the theatre to the neighbourhood of the present road. The colonnade adjoining the stage and of the same period (end of the 4th cent. B.C.) offered, like the Stoa Eumenia (p. 34), shelter in case of rain. The foundations of two sanctuaries of Dionysos have been excavated close by; the earlier, of which a corner (in poros stone) may still be seen at the S.W. angle of the colonnade, dates from the period before the Persian Wars, and contained the wooden cult-image of the god, brought from Eleutheræ on the frontier of Bœotia (p. 170). The other, more to the S. of the theatre, the

largest ruin on this site, belongs to the end of the 5th or beginning of the 4th cent.; it contained the chryselephantine statue carved by Alkamenes. Pausanias saw both temples still standing. Between the theatre and the boulevard stands a *Circular Altar, dedicated to the god in the 2nd cent. before our era and adorned with garlands and Silenus masks. Near it is a high marble stele bearing a resolution of the Amphictyonic Council in favour of the Guild of Actors (ἡ ἱερὰ σύνοδος τῶν περὶ τὸν Διόνυσον τεχνιτῶν), a body which enjoyed important privileges in the time of Demosthenes and numbered dramatic authors and musicians, as well as actors, among its members.

Above the theatre is a grotto mentioned by Pausanias, now dedicated to the *Panagía Speliótissa*, in whose honour a lamp is lighted in the evening. In front are some remains of the *Choragic Monument of Thrasyllos*, destroyed by Turkish projectiles in 1827. The monument was in the form of a small temple, erected by Thrasyllos of Dekeleia in B.C. 320 and ornamented with a votive tripod, which his sons, in 271-270, replaced by a figure of Dionysos (removed by Lord Elgin to England). The sun-dial to the right is mentioned in a document of the 17th century. The two columns above the grotto also supported votive tripods, the holes for inserting which are still visible at the top.

The ancient remains to the W. of the Theatre of Dionysos extend along the slope of the Acropolis in two terraces. The E. half of the upper terrace, above the long and conspicuous wall with arches, was the **Asklepieion,** or sacred precinct of Asklepios (Æsculapius), Hygieia, and other allied deities, with which institutions for the treatment of the sick were connected (comp. p. 326). Only the foundation-walls of the temple (founded in B.C. 420) now remain; but numerous votive reliefs have been found here (see p. 89). The perpendicular side of the Acropolis is here faced with masonry, in which is the entrance to a small circular spring-house, converted in the middle ages into a Christian chapel, as which it now again serves; the water issuing from a cleft is collected in a semi-circular channel. A colonnade extended hence to the W. in front of the smoothed face of the cliff. In its W. part, and extending beyond it, is a round pit, originally covered by a roof supported on columns, which is supposed to have been used for sacrificial purposes or as the abode of the sacred serpents. To the S. lie the foundations of a small temple, and to the W. are those of a four-roomed structure, the roof of which also was supported by columns. A little to the N. of the W. end of the latter is found another spring, and a little to the S. are the foundations of a small temple *in antis*. — The W. half of the upper terrace, ascending towards the Acropolis, is occupied by scanty ruins, of which only those of the Monument of Nikias (p. 36) can be identified.

The lower terrace is in the form of a colonnade, the so-called *Stoa Eumenia*, 538 ft. in length, one side of which was formed by

the arched wall in front of the masonry supporting the upper terrace. Its length corresponds to that of the older Greek 'itinerary stadion' (500 original Attic ft. = 450 Engl. ft.), which prevailed until the early Roman period (comp. p. 29). The colonnade led from the Theatre of Dionysos to the Odeion, and was divided into two by a row of columns in the middle; the roof was probably of wood.

The ***Odeion of Herodes Atticus** (Pl. C, 7) is the loftiest and the most conspicuous among the ruins at the base of the Acropolis. Tiberius Claudius Herodes Atticus (p. 23), a member of an eminent Roman family, inherited immense wealth from his father, which he spent in conferring the most magnificent benefits on the town and citizens of Athens (p. 28). He built the Odeion in memory of his wife, *Appia Annia Regilla* (d. ca. 160 A.D.), a noble Roman lady, whose name it sometimes bears. We know little of the history of the building. The charred timber and iron refuse mixed with bricks found here in 1848-58 indicate that it was once the prey of a serious conflagration. At a later period it served as a sort of outwork for the defence of the Acropolis. The Odeia, unlike most of the theatres of antiquity, were roofed in and were originally intended for musical entertainments; that of Herodes, however, was evidently constructed mainly with a view to dramatic performances. The façade is constructed in the Roman round-arched style and consisted of three stories. The usual entrance is by the westernmost of the three doorways, adjoining which is the red wooden cottage of the pensioner who keeps the key of the ruin (25-50 l.). Above this hut is a tablet of white marble recording the heroic action of the Philhellene Fabvier, who broke through the besieging Turkish army near the Odeion (see p. 24). A niche at the entrance contains the statue of a Roman magistrate. The disposition of the interior is that of a theatre of the Roman period. The Roman logeion or stage, raised $3^1/_2$ ft. above the orchestra, was 116 ft. in breadth and $19^1/_2$ ft. in depth; it was approached from the orchestra by three small flights of steps, part of one of which (to the E.) is still extant. The niches for the beams that bore the planks of the stage are visible at the base of the rear wall, underneath which a receptacle for water was placed. At the back of the stage is a massive wall, pierced by three stage-doors; there were entrances to the stage also in the parascenia on each side. In front of this wall was a row of columns bearing a second story, which was perhaps used for the appearance of divinities in the play (theologeion); the holes by which the beams entered the wall are visible here also. The orchestra, 62 ft. in breadth, is paved with particoloured squares of marble; the fountain seems to have been connected with an ancient aqueduct. The auditorium, 250 ft. in diameter, accommodated 5000 persons, the tiers of seats rising one above another on the rocky slope of the Acropolis in two sections separated by a diazoma (p. 33). The lower part, containing 19 tiers, is divided by flights

of steps into five, the upper, with 13(?) tiers, into ten sections. The two lowest rows were distinguished by steps serving as footstools, the lowest row being also provided with backs. The seats and the whole of the masonry were covered with Pentelic marble. Behind the uppermost row there is supposed to have been a colonnade, and the whole building was covered with a magnificent roof of cedar, the construction of which is obscure.

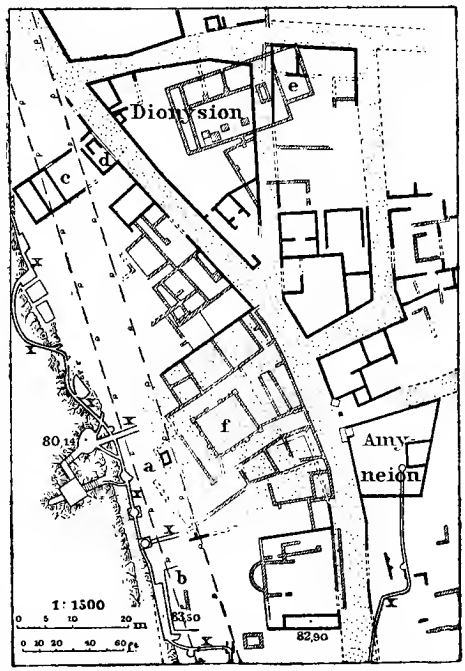
The foundations, hewn in breccia-rock, of which the remains are seen on the N.E., beyond the auditorium, are ascribed by Dörpfeld to a *Choragic Monument* erected by Nikias, son of Nikodemos, in 320-319, which was removed when the Odeion and the street above it were being constructed (see p. 39).

A steep footpath ascends from the W. side of the Odeion to the plateau in front of the Acropolis (p. 39). It is, however, more convenient to follow the boulevard, and turn to the right a little farther on, by the road (p. 39) opposite the tavern (Σωκράτης).

About halfway up the road is an open space where the foundations of a building originally divided into two by a central row of columns have been laid bare on the right. Here we leave the road on the left and cross to the highest summit (375 ft.) of the rocky plateau, separated from the Acropolis by a depression, which both in ancient and modern times has borne the name of **Areopagus** (Ἄρειος πάγος), or *Hill of Mars* (Pl. B, C, 6). The N.E. side is precipitous, but on the other three sides it descends gradually to the plain. A flight of about 15 steps cut in the rock and now in a state of ruin ascends to the site of some ancient altars, for which platforms were hewn in the rock. The ancient court of the Areopagus, consisting of venerable and eminent Athenian citizens and exercising supreme jurisdiction in all cases of life and death, held its sittings on this hill, above the spring of the Eumenides (see below). It was said to derive its name from the fact that Ares or Mars was the first person tried here, for the murder of Halirrhothios; Orestes also obtained absolution here for the murder of his mother Klytæmnestra. At the base of the N.E. angle of the hill, in a railed-in enclosure to which we descend on the W. side, is a chaos of huge blocks of rock, amid which is a deep fissure. The innermost recess probably harboured the shrine of the *Erinyes* (Furies) or avenging deities of blood, euphemistically termed the *Eumenides* or benevolent. It is the scene of Æschylus's tragedy of that name. It is usually assumed that it was from the Areopagus that St. Paul, in the spring of 54 A.D., delivered the speech of which we have an account in the 17th chapter of the Acts of the Apostles (Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ: Ye men of Athens, I perceive that in all things ye are somewhat religious — not 'too superstitious', as the Authorized Version has it). It is, however, more probable that the scene of the speech was the Kings' Stoa (p. 69), or place of business of the Areopagites in the market-place. A little to the

W. of the rocky chaos above described are the ruins of a Christian church dedicated to *Dionysios the Areopagite*, Paul's first convert in Athens.

The old road to the Acropolis ascended gradually through the depression between the Areopagus and the Pnyx to the saddle lying between the Acropolis and the Museion Hill, and then bore to the N.E. on the W. slope of the former to the Beulé Gate (p. 39). Prof. Dörpfeld's excavations, begun in 1891, indicate that the most ancient portion of the lower town (p. 18) lay to the E. below the modern road (comp. Pl. B, 7), to the S.W. of the Areopagus. Among the maze of masonry here the remains of the earliest dwellings, sunk more deeply and constructed of polygonal masonry, are easily distinguished from the higher-lying Roman edifices built of small stones. — Immediately to the left (E.) of the ancient road, and enclosed by a wall of polygonal blocks of limestone, is a triangular precinct known as the —



Greek buildings. a. Enneakrounos.
Roman buildings. b. Basin. c. Lesche.
Conduits. d. Temple.
Greek streets & squares. e. Baccheion.
Modern street. f. Roman building.

Dionysion en Limnais (see Pl. B, 7 and the adjoining Plan of the Excavations), the sanctuary of *Dionysos Lēnaeos*, the inventor of the wine-press, in the district of Limnæ (p. 16). Within the wall, beneath the later Roman masonry of small stones, are three structures of Greek origin: at the S. angle is a building resembling a temple in its ground-plan; in the centre is a basis of blocks of poros stone pierced with four sockets for an altar, the cuttings in the W. step being intended for two steles; the third structure, in the N.W. angle, was a wine-press. The temple itself dates from the 6th or 7th cent.; the precinct behind

was opened to the people only on the occasion of the mysteries on the 12th Anthestereion (Thuc. II, 15). — The hall (60 ft. by 36 ft.) occupying the E. half of the Dionysion is of the Roman period, and, as an inscription found there records, represents the *Baccheion* (Pl. *e*), or meeting-house of the Iobacchi, a Dionysiac sect.

Opposite, on the right (W.) side of the ancient road, and S. of the wine-press, are the foundations of another small *Temple* (Pl. *d*; 6th cent.), while beyond the modern road are seen those of a *Lesche* (Pl. *c*), of the 4th century.

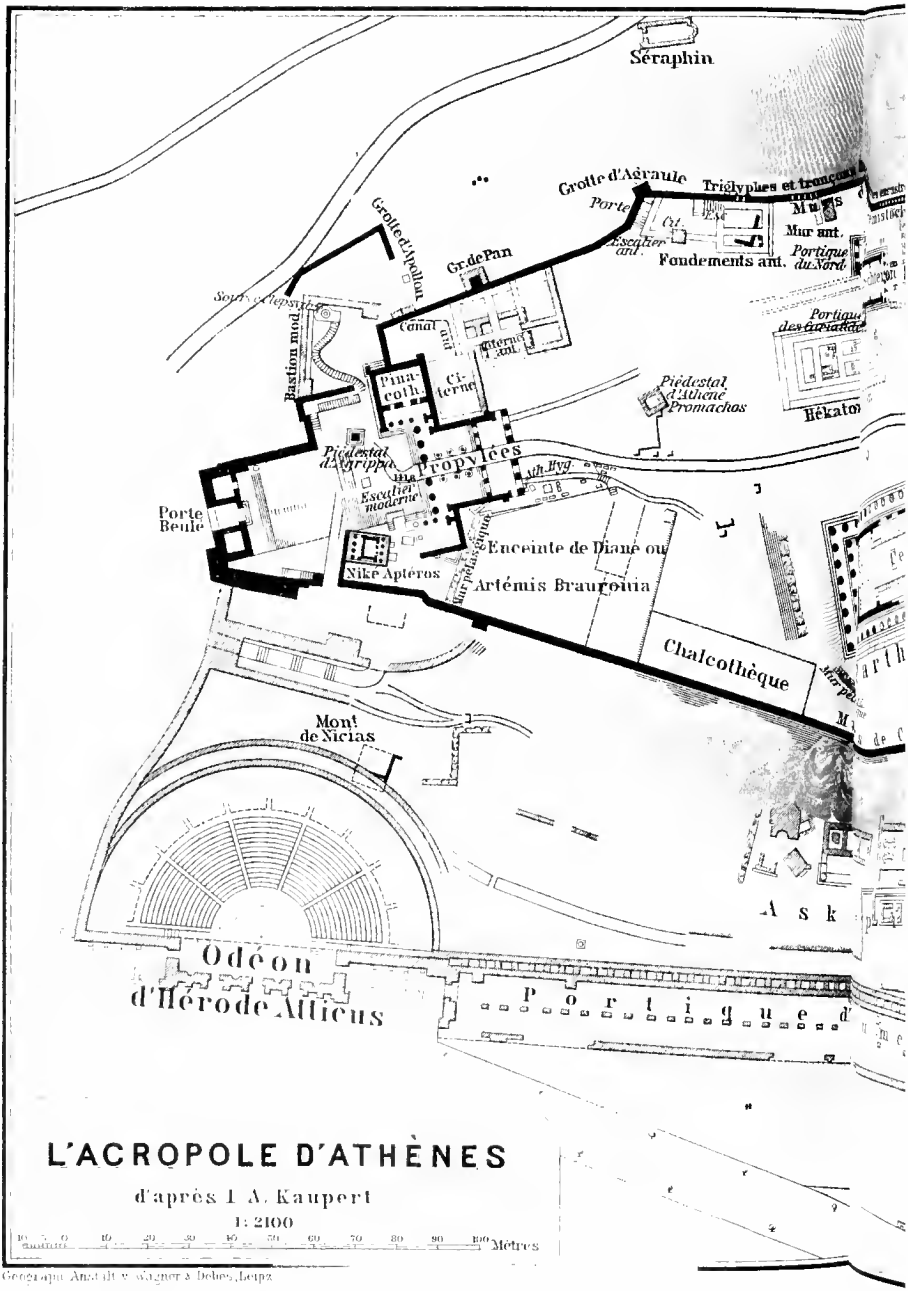
From the S. angle of the Dionysion a small side-street, dating from the Greek period but walled-up by the Romans, leads to the left; about 7 and 15 paces farther on are two similar lanes. Beyond the third, and enclosed by a wall, is the *Amyneion*, or sacred precinct of Amynos and Asklepios, in which Sophocles was once a priest. A gateway marked the N.W. corner, while inside, by the E. wall, is a small temple of the healing god, with the base of a marble sacrificial table; the foundation near it was fed by a branch of the aqueduct of the Peisistratidæ.

The Amyneion perhaps formed the N.W. angle of the large, municipal *Eleusinion*, the precinct of Demeter and Kore, of which, however, no certain traces have been discovered.

Facing these side-streets appears to have lain in Greek antiquity an open space extending to the Pnyx Hill; nothing has been discovered here except the walls of a late-Roman building (Pl. *f*). This was the space in front of the *Kallirrhóē*, the ancient town-spring that rose in the deme of Melitē (p. 16). The Peisistratidæ repaired the fountain and connected it with a great aqueduct, which tapped the waters of the upper Ilissos valley. The fountain was provided with nine spouts and was named **Enneakrounos** (Pl. *a*), or the 'nine-piped'.

The thin streamlets which from time immemorial have trickled through the limestone rock were supplemented about Solon's time by means of narrow channels in the rock, which extended to the vicinity of the Odeion of Herodes. The aqueduct of the Peisistratidæ, which lies 6½ ft. below, ran under the theatre of Dionysos and through the present Palace Garden. A portion of it now laid bare in the neighbourhood of the Enneakrounos consists of a rock-channel, in the bottom of which an earthenware pipe was found. The aqueduct appears to have ended below the present carriage-road, in front of the rock with the iron gate, while the well-house was evidently in the rock behind, at a height of 262 ft. above the sea. A little higher up, at the side of the road, we notice the conduit, and farther on are fragments of stucco belonging to a basin (Pl. *b*) connected with it, the bottom of which is 272 ft. above the sea. Behind the above-mentioned iron gate is a well-chamber in the rock, dating from Roman times, which proves that there were water-works here down to a comparatively late period. Besides the Enneakrounos other fountains were fed by the aqueduct, as, for instance, those in the suburb of Koile, between the Pnyx and the Museion hills, and in the Amyneion (see above). Comp. also p. 30.

In the neighbourhood, near the temple of *Aphrodite Pandemos*, which lay to the W. below the Beulé Gate, was situated the most ancient *Market Place* of the town. The market-place was transferred farther to the N.W. about the beginning of the 6th century (p. 69).



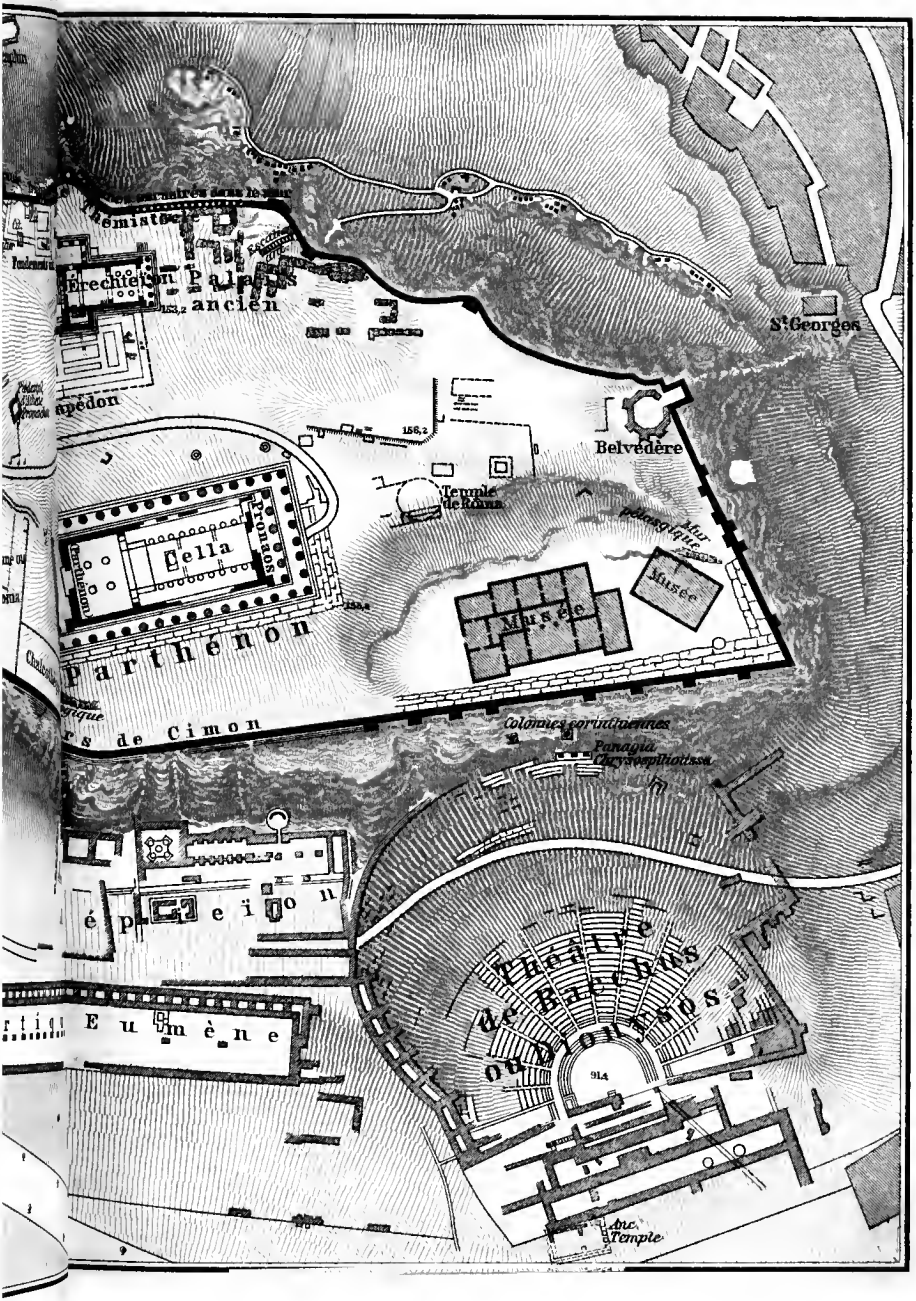
L'ACROPOLE D'ATHÈNES

d'après I. A. Kaupert

1: 2100

Mètres

Geogr. Anst. v. Wagner & Debes, Leipz.



Thémistocle
Érechtéion
Palais ancien
153,2
St Georges
Belvédère
156,2
Temple de Roma
Mur pélasgique
Musée
Musée
Cella
Pronaos
Parthénon
Parthénon
Colonnes corinthiennes
Panagia Chrysospiliotissa
Eumène
Théâtre de Bacchus ou Dionysos
91,4
Anc. Temple

b. The Acropolis.

Visitors are admitted to the Acropolis free at any time between sunrise and sunset. Those, however, who wish to make a *Visit to it by moonlight may do so after 8 p.m. on any of the five days about full-moon by procuring a special permesso (ἄδεια), issued gratis by the general ephoros (p. 63).

The natural centre of all settlements in the Attic plain within the historical period has been formed by the ****Acropolis**, a rocky plateau of crystalline limestone, rising precipitously to a height of about 510 ft. above the sea. The semi-mythical Pelasgi are said to have levelled the top, increased the natural steepness of the rock on three sides, built a wall round it, and fortified the only accessible part on the W. by the so-called *Enneápylon*, an outwork with nine gates. The Acropolis was the earliest seat of the Athenian kings, who here sat in judgment and assembled their councils, and also of the chief sanctuaries of the state. At a later period the judicial and popular assemblies were removed to the lower town, and the Acropolis devoted solely to the gods. Peisistratos, however, who embellished the Hekatompedon and built a fine gateway in the uppermost wall of the Enneápylon, also fixed his own residence here. These ancient buildings were destroyed by the Persians in B.C. 480-479, after which Themistokles (on the N.) and Kimon (on the S., W., and E.) renewed the encircling walls. Then began the meridian of its splendour under Perikles, whose buildings imparted to the Acropolis its future character, and the ruins of which still present the finest picture of the unrivalled art of antiquity.

The first road diverging to the right from the Dionysos Areopagites street, a little to the W. of the Odeion of Herodes Atticus (see p. 35), ascends to the so-called Beulé Gate, on the plateau below the upper and steeper part of the W. side of the Acropolis. Walkers may also ascend to this point from the Tower of the Winds by the shorter route mentioned at p. 65.

The Beulé Gate, named after the French savant who discovered it in 1852 under the Turkish bastions that previously concealed it, has since 1889 again become the sole entrance to the Acropolis (comp. the modern inscription on the ancient marble tablet on the inside). It is $5^1/_2$ ft. in width and lies exactly in the axis of the central opening of the Propylæa. The gate itself is constructed of the fragments of the choragic monument of Nikias (p. 36), which was taken down about 160 A.D. The two low towers with which the gateway is flanked show by the continuity of their mason's marks that they were formed of stones specially prepared for the purpose; they are contemporary with the great marble staircase (see p. 40).

The old Greek gate probably lay in the same direction, a little below the present one. It was reached by the ancient road mentioned at p. 37, which was intersected farther down by the road running round the hill about midway between base and summit.

From the Beulé Gate we ascend a marble staircase, with many gaps, to a narrow platform and thence, past the Nike bastion (right) and the pedestal of Agrippa (left; see below), to the Propylæa. This ascent is so steep that the horsemen and chariots of the Panathenæan procession (p. 53) could not have actually ascended the hill but must have remained at the foot. The staircase, which is largely built of ancient fragments, seems to date mainly from the first half of the 1st cent. A.D. It is probable that the ancient road which it replaced led from the S. side, below the Nike bastion, in the direction of the pedestal of Agrippa, then turned sharply to the S.E., and ended at the middle gateway of the Propylæa. — The torso of a bull, on the inner side of the Beulé Gate, to the left, a work of the more developed archaic art, probably belonged to the group of 'Theseus fighting the bull', a votive offering from the people of Marathon, which stood between the Propylæa and the Hekatompedon.

To the left, below the above-mentioned platform, are some remains of the mediæval castle-wall, beneath which is an antique wall; the depression in the ground, close by, formed part of one of the terraces of the Enneapylon, and still contains *in situ* an ancient altar in poros stone. To the right, on the edge of the rock, along which a railing runs as far as the Nike bastion, are fragments of an architrave, adorned with doves and fillets and bearing inscriptions that show them to have belonged to the temple of *Aphrodite Pandemos* (p. 38). Above the S. end of the platform, in the W. wall of the Nike bastion, are two ancient niches, supported by modern pillars and probably occupied originally by figures of gods or by altars.

The tower-like square pedestal, to the left, 29 ft. in height and 12½ by 10 ft. in diameter above the base, once bore a statue of *Marcus Vipsanius Agrippa*, the celebrated general and son-in-law of Augustus, erected, while he was still living, between B.C. 27 and 12. The inscription on the S. side celebrates him as a benefactor of the city, but no particulars of his benefactions have come down to us.

To the N. of the pedestal of Agrippa is a staircase of about 60 steps (entrance closed) which descends to the ancient and celebrated **Klepsydra**, or castle-well. The spring trickles from a fissure in the rock into a rectangular and partly artificial basin (21 ft. by 6½), beneath a small chamber used as a chapel in the Byzantine epoch. It was rediscovered by Pittakis in 1822 while searching for water to use in case of siege. It may be reached by a path passing beneath the Beulé Gate and from the path ascending to the Acropolis on the N.

Pausanias mentions the sanctuaries of Pan and Apollo as close to the Klepsydra. The latest excavations made by the Greeks have identified these sanctuaries in the caverns on the N. slope of the rock, to the E. of the Klepsydra, which may be climbed from this point. The purpose of the shallow cavern above the Klepsydra is not clear. The two spacious open caverns farther to the E. formed the **Shrine of Apollo** (perhaps the *Pythion?*). In and below the second a number of marble tablets were found, dedicated to Apollo Hypakræos (or hypo Makrais), implying that 'Apollo under the hill' was the name given him here, the rock overhead being called 'Makrai'. The pit in front of the grotto is supposed to indicate the site of the *Tomb of Erechtheus* (Eurip., Ion 281); the remains

of a square altar are seen in front of the other grotto. Farther down steps have been cut in the rock; below them is a plateau paved with blocks of poros stone and surrounded with a wall of the same material, and reaching as far as the Klepsydra. The wall was perhaps an outwork of Kimon's castle wall. — Adjacent to these caverns on the E. is a deep cleft, the low entrance into which is partly concealed by a rock; this is believed to be the grotto where Kreusa, the daughter of Erechtheus, was surprised by Apollo, and afterwards became the mother of Ion, the progenitor of the Ionians. This and the adjoining grotto on the W., which is accessible by two equally low passages, constituted the **Sanctuary of Pan**, which the Athenians dedicated to this deity in return for his aid at the battle of Marathon (p. 348). Euripides here places the scene in his 'Ion', where the three daughters of Kekrops dance to the music of Pan's pipes. It is also the rendezvous agreed upon by the enamoured spouses, Kinesias and Myrrhine, in the 'Lysistrata' of Aristophanes. — Near the sanctuary of Pan, to the N.E., the remains of steps may be seen which ascended to one of the smaller gates in the wall of Kimon. In the rock below extends a long fissure with openings on the E. and W. The W. exit is through a roomy cavern (26 ft. broad by 13 ft. high), at the back of which, to the right, begins a flight of steps cut in the rock. This was most likely continued by a wooden staircase to join the bottom of the staircase descending to the W. of the Erechtheion (p. 57). The *Sanctuary of Aglauros*, a daughter of Kekrops and priestess of Athena, probably lay to the N. of the fissure.

On the right of theapproach to the Acropolis we observe a small flight of marble steps, which descends from the Nike terrace but does not extend as far as our staircase. The left corner-pillar is covered by a block of Hymettos marble, on the upper surface of which are traces of an equestrian statue, while on the two sides are inscriptions, the one next the steps dating from the 5th cent. while the other is a later copy of the same; according to them the equestrian statue was erected about the middle of the 5th century. A similar monument stood on the opposite anta at the S.W. corner beside the Pinakotheka (p. 45). Both represented votive-offerings erected from the spoils of victory by *Hipparchs* or leaders of the cavalry.

The ****Temple of Athena Nike** or **Nike Apteros**, which stands on a massive stone bastion 26 ft. high, was reconstructed in its original position by Ross, Schaubert, and Hansen in 1835-36, with the fragments of the original building brought to light on the destruction of a Turkish battery (p. 45). The bastion was erected at the same time as the S. wall of Kimon and received its marble facing during the building of the Propylæa. The date of the temple itself has not yet been ascertained. An inscription dating from the middle of the 5th cent. was discovered in 1897, according to which Kallikrates (p. 48) was charged with the preparation of a plan of a temple to Athena Nike. Whether its construction was forthwith begun is not definitely known; the style of the architecture and sculpture would place it between 440 and 410 B.C. (comp. p. xcix).

Like the Propylæa this diminutive but beautiful temple consists entirely of Pentelic marble. It is 18 ft. wide and 27 ft. long and stands on a stylobate of three steps. It is what is called an *Amphiprostyle Tetrastyle* temple, having a portico with four columns at

each end, but none on the sides. The columns are of the Ionic order and 13¼ ft. in height, including the base and capital. The architrave consists of three members, above which is a sculptured frieze (see below). Only a few fragments of the roof have been found; it ended on the E. and W. in pediments, which were unadorned with sculptures. The entrance to the cella, which is 13 ft. 9 in. wide and 12 ft. 5 in. deep, is formed by two pillars, formerly connected with the antæ by a railing or balustrade. The statue of the goddess held a pomegranate in the right hand and a helmet in the left. The name of *Nike Apteros*, or the 'Wingless Victory', is misleading, as the reference is to a special type of Athena, not to the goddess Nike.

The greater part of the FRIEZE, which is 86 ft. in length and 17½ in. in height, has been preserved. Four panels taken to England by *Lord Elgin* are here replaced by copies in terracotta. The others, found by Ross in 1834, occupy their original position, though the exact arrangement of the reliefs at the sides is problematical. On the E. end is an assembly of the gods, with *Athena* in their midst. As all the heads and all the special attributes except Athena's shield are wanting, it is impossible to identify all the divinities. The two sitting male figures next to Athena are *Zeus* and *Poseidon*. Above Zeus are the remains of a smaller figure supposed to be *Ganymede* or *Pan* (comp. p. 41). At the S. angle are *Peitho* (Persuasion) and *Aphrodite*, the latter holding *Eros* by the hand. None of the others have been recognized. — The reliefs at the sides represent (on the E.) the battles of the Greeks and Persians (or Amazons?), many of the figures being represented on horseback, and (on the W.) battles among Greeks. It has therefore been supposed that the aim of the frieze was the celebration of the *Battle of Plataea*, in which the Athenians fought against Persians and Thebans, or, more generally, the triumph of Athens in the Persian Wars. If the latter idea be correct, then it is probable that the W. reliefs represent Platæa, the N. reliefs Marathon, and the S. reliefs Salamis (corresponding to the geographical positions), while the E. relief represents Athena pleading the cause of her city in the council of the Immortals.

The marble cornice at the top of the bastion supporting the temple was in ancient times surmounted by a *Balustrade*, which was adorned on its outer side with reliefs and bore a bronze railing. The sockets into which the blocks of marble fitted can still be traced on the W. side immediately below the stylobate of the temple, and on the N. side as far as the small marble staircase. At this staircase the balustrade turned to the S. and was prolonged to the N.E. angle of the temple. It bordered also the S. edge of the bastion, extending to the flight of steps in front of the temple. The reliefs presented figures of Victory, erecting trophies and leading cattle to the sacrifice, in the presence of Athena, and probably commemorate the

Athenian naval victories in the Hellespont in 411-410. The most admired among the remains of this parapet (now in the Acropolis Museum, p. 63) are the slabs bearing a representation of a cow led by two Victories and the 'sandal-fastening' Nike, but the trained and sympathetic eye will find a feast of beauty in the other fragments also.

The *View from beside the temple of Nike is justly celebrated. Before us lie the *Bay of Phaleron*, the peninsula of *Munychia*, the town and harbour of *Piraeus*, and the island of *Salamis*, in front of which is the small island of *Psyttaleia*, with its lighthouse. A little farther to the right, beyond the *Bay of Eleusis*, rises the dome-like rock of *Acro-Corinth*, backed by loftier and more distant heights. To the right of this, but in the immediate foreground, rise the rocky steps of the *Pnyx*. In the plain are the venerable olive plantations. Above these rise *Skaramanga* and the mountains of *Megara*. On the S.W., to the left of the tower-like *Monument of Philopappos*, opens the wide *Saronic Gulf*, backed by the island of *Ægina*, with the lofty Mt. Elias, the mountains of *Argolis*, and the island of *Hydra*. To the left we have an unimpeded view of the coast of Attica as far as the little island of *Gaïdaronisi*, off Cape Sunion, a distance of over 30 M. This was the scene *Byron* had in his mind in the opening lines of the third canto of 'The Corsair'.

'Slow sinks, more lovely ere his race be run,
'Along Morea's hills the setting sun;
'Not, as in northern climes, obscurely bright,
'But one unclouded blaze of living light!
'O'er the hush'd deep the yellow beam he throws,
'Gilds the green wave, that trembles as it glows.
'On old Ægina's rock and Idra's isle,
'The god of gladness sheds his parting smile;
'O'er his own regions lingering, loves to shine,
'Though there his altars are no more divine.
'Descending fast the mountain shadows kiss
'Thy glorious gulf, unconquer'd Salamis!
'Their azure arches through the long expanse
'More deeply purpled meet his mellowing glance,
'And tenderest tints, along their summits driven,
'Mark his gay course, and own the hues of heaven;
'Till, darkly shaded from the land and deep,
'Behind his Delphian cliff he sinks to sleep.'

Here, according to the old legend related by Pausanias, King Ægeus took his stand to catch the first glimpse of the returning ship in which Theseus had sailed to Crete. Theseus unhappily forgot to hoist the white sails that were to announce his victory over the Minotaur, and his aged father, believing the black sails to be a signal of the death of his son, threw himself headlong from the rock.

The **Propylæa (Προπύλαια), the most important secular work in ancient Athens, consisting entirely of Pentelic marble, was begun in B.C. 437, on the foundations of an earlier gateway (p. 39), and was completed in five years.† The architect was *Mnesikles*. This magnificent building, 'the brilliant jewel on the front of the conspicuous rocky coronet of the Athenian Acropolis', rivalled the Parthenon in the admiration of the ancients; and even now, when time and the destructiveness of man have done their worst, we recognize in its noble design the bloom of eternal youth. The im-

† See *Bohn*, 'Die Propyläen der Akropolis zu Athen' (Berlin, 1882).

posing structure consists of three parts — a central gateway with wings on the N. and S. The gateway proper consists of a wall pierced with five openings, before which on either side lie the Doric colonnades that give name to the whole (Προπύλαια, that which lies before the πύλαι, or gates). Each of these colonnades has six columns in front and was surmounted by a frieze of triglyphs and metopes, crowned by a pediment. The pediments were probably destitute of sculpture, as Wheler and Spon (p. 53) saw them in this condition in 1675.

The *Outer W. Portico*, to which we ascend by means of three huge steps of marble and dark-blue Eleusinian stone, 12-13 in. in height and 16 in. in width, is 59½ ft. wide and 53 ft. deep. Its six anterior columns belong to the Doric order and consequently rise directly from the stylobate, without bases; they are 29 ft. in height, of which 2 ft. 3 in. are occupied by the capital, and vary in diameter from 5 ft. 3 in. at the bottom to 3 ft. 11 in. where they join the capital. The flutes, separated by sharp edges, are 20 in number on each column. The space between the two central columns is 12 ft. 7 in. while the other intercolumniations vary from 5 ft. 10½ in. to 6 ft. 7 in. Behind each of the central columns and flanking the main passage stand three slender Ionic columns with their appropriate bases. When complete these columns were 33 ft. 7 in. high, the capital measuring 2 ft. 3½ in., and the base 1 ft. 5½ in.; the shafts, 3 ft. 4½ in. in diameter at the base and 2 ft. 10½ in. at the top, have 24 flutes, separated by narrow fillets. The ceiling was divided into sunk panels adorned with painting. None of the Ionic capitals are now in their places, but fragments of them are scattered around and show traces of painting. Other Ionic relics of great beauty are lying near, and some of the square compartments or coffers of the roof, adorned with gilt stars on a blue ground, are preserved also.

The central part of the Propylæa was bounded on the N. and S. by massive walls, 54 ft. long, ending on both sides in colossal antæ. Between these, at a distance of about 8 ft. from the innermost of the Ionic columns, stretches from side to side the *Gateway* proper, consisting, as above remarked, of a wall with five openings. The side-entrances are approached by five steps about 1 ft. high, of which the first four are of marble and the uppermost of black Eleusinian stone; the central gateway, through which the main roadway passes, has no steps. The central opening is 24 ft. 2 in. high and 13 ft. 8 in. wide at the bottom; the two openings next it are 17 ft. 8 in. high and 9½ ft. wide; while the two outer portals are only 11 ft. 3 in. high and 4 ft. 9 in. wide. These entrances must all have been closed by massive gates, the grating noise of which in opening is alluded to by Aristophanes.

The *E. Portico* is of the same width as the W. portico but only 24 ft. deep. Of its Doric columns (26½ ft. in height) five still bear their capitals and two are still united by one of the huge blocks of stone forming the architrave.

The task of spanning the intervals between the columns and the walls by huge stone beams, some of which required to be 20 ft. in length, and the problem of harmonizing the different elevations of the W. and E. porticos presented difficulties the magnitude of which is apparent on the most cursory inspection. The size of the fallen remains of these beams affords an idea of the power and perfection of the apparatus used in swinging them into their places.

The best-preserved part of the Propylæa is the *North Wing*, which consists of a portico, 16½ ft. deep, and an inner hall, measuring 26½ ft. in depth. The front of the portico is formed by three Doric columns, 19 ft. high and 2½-3¼ ft. in diameter, arranged 'in antis'. The partition between the porch and the inner room is pierced by a door and two windows, the former 14 ft. 9 in. high and 8 ft. 4 in. wide. This inner room is named the *Pinakotheka*, from its use as a receptacle for votive pictures ('pinakes') on marble or terra-cotta. The nature of the walls renders the supposition of mural paintings inadmissible.

The *South Wing* is much smaller, and its remains consist merely of two columns and the back-wall. On the W. the wing opens on the bastion that bears the Temple of Nike.

The original plan of Mnesikles probably contemplated a S. wing corresponding in size to the N. wing; but his design was curtailed in consequence of the opposition that made itself felt against Perikles. The colonnades that were to have extended on each side of the central building, on one side across the Brauronian terrace, on the other side towards the N. wall of the Acropolis, were not constructed. — The piece of poros masonry in the angle formed by the S. wall of the central building and the E. wall of the S. wing is a fragment of a gateway which was probably built by the Peisistratidæ and temporarily restored by Themistokles or Kimon after the Persian wars. — The stone at the S.E. angle of the S. wing of the Propylæa has been cut away, thus showing the height of the Pelasgian wall when the Propylæa were being built.

During the 13th cent. the Franks converted the N. wing of the Propylæa into government offices, and built the so-called '*Tower of the Franks*' above the S. wing. This tower, formerly a conspicuous object in most views of the Acropolis, was removed in 1875. The Turkish pashas afterwards resided here, until the central structure was destroyed by an explosion of gunpowder in 1645. A Turkish battery, which extended from the Temple of Nike to the N. wing of the Propylæa, was removed in 1835 (comp. p. 41).

Passing through the E. portico of the Propylæa, we enter the Inner Ward of the Acropolis and ascend a gradual slope, now covered with ruins and presenting a profoundly impressive scene. Here the spectator should endeavour to picture in his mind the imposing Parthenon, rising above all (on the right), the charming Erechtheion on the left, with their rich sculpture and brilliant colouring, and the numerous smaller shrines; then the profusion of votive offerings and the forest of statues and groups which here greeted the eye when the huge gates of the Propylæa were thrown open to admit the Panathenæan procession. He will then be en-

abled to appreciate the just enthusiasm of Aristophanes, when he exclaims:

> '*Oh thou, our Athens, violet-wreathed, brilliant, most enviable city!*'

From the central entrance of the Propylæa a wide and smooth roadway, provided with grooves to afford a better foothold, ascends along the main axis of the citadel. The rock has evidently been much cut away here to facilitate the ascent, as may be proved by a glance at the rocky terrace to the right, which has a precipitous face 6 ft. in height. The ancient roads were flanked with innumerable votive offerings and statues, the position of which is now indicated by square depressions (sockets) in the rock or by overturned bases. The former are especially numerous in the space between the road and the terrace of rock. Pausanias has described a great number of the statues and reliefs that adorned the Acropolis. Among those in the Propylæa were three draped *Graces*, which he ascribes to Socrates, the philosopher, and a figure of *Hermes Propylaeos*. In the same connection Pausanias describes a brazen *Lioness* without a tongue, traditionally said to be a symbolical representation of *Leaena*, the mistress of Aristogeiton, who even when put to the torture refused to confess her knowledge of the tyrannicide. By the S. column of the E. colonnade of the Propylæa is the pedestal of a statue of *Athena Hygieia* (Athena as the goddess of health), which, according to the inscription, was an offering of the Athenians and was executed by *Pyrrhos*. A few paces to the E. is the site of an altar, 8½ ft. square, with two corner-slabs of the altar from the precinct of Hygieia. Among the other works of art in this vicinity were the Boy with a bowl of holy water by *Lykios*, and Perseus in conflict with Medusa by *Myron*.

The above-mentioned terrace of rock on the right, to which, farther on, nine steps cut in the rock ascend, bore the sanctuary of *Artemis Brauronia* (comp. p. 121), a deity held in high honour by the Athenian matrons and maidens. The later cult-statue of the goddess was a work of *Praxiteles*, and may possibly have stood in one of the two contiguous buildings, the foundations of which may be observed in the S.E. angle. Among the numerous votive offerings near the Brauronion Pausanias mentions a bronze representation of the Trojan Horse, by *Strongylion*. Two marble plinths, 10 ft. in length, in the W. part of this enclosure, bear inscriptions which prove them to be parts of the pedestal of this work. Among other works which once stood here were groups of Athena and Marsyas and Theseus overcoming the Minotaur. The terrace is now covered with numerous fragments of the entablature and ceiling of the Propylæa, some of the latter still showing traces of blue paint. The area is bounded on the W. by a fragment of a broad wall, originally a portion of the Pelasgic fortifications (p. 39).

To the E. of the Brauronion is another and somewhat higher terrace of rock, also artificially cut away. This was probably the spot where, without any actual temple, *Athena Ergânē*, or Athena as patroness and inventor of the arts, was worshipped. To the S. of this terrace are seen two walls running parallel with the S. wall; the three together supported a gigantic building, which, judging from the material used in its construction and the indentations on the nine steps (see below), must be assigned to the end of the 5th century. Its identification as the *Chalkotheka*, an arsenal where not only implements of war but also bronze votive offerings and other objects were kept, is hypothetical; some authorities suggest that the *Opisthodomos* (p. 51), in which the treasure of the Attic Maritime League was preserved, stood on this site as an independent building in spite of its name.

Nine narrow steps, with indentations for votive offerings, bound this enclosure on the E., in front of the Parthenon. To the N. of these lies the base of a statue, which the inscription shows to have been dedicated by *Hermolykos*, the son of Diitrephes. Adjacent was a group of statues on a long basement, of which a large part has been preserved. Four fragments of this have been so arranged on the wall to the right that the inscriptions can be read continuously.

The inscription relates that the group of statues on this basement were executed by *Sthennis* and *Leochares*, and erected here by *Pandaetes* and *Pasikles* of the deme of Potamos. Four of the persons represented were *Lysippe*, daughter of Alkibiades of Cholleidæ and wife of Pandætes; *Myron* of Potamos, son of Pasikles; *Pasikles* himself, son of another Myron; and *Aristomache*, daughter of Pasikles and wife of Echekles. The fifth slab is lost. The inscriptions on the other side show that the basement was afterwards used to support statues of Trajan, Germanicus, Augustus, and Drusus.

About 30 paces to the N.W. of this point and 40 paces to the E. of the Propylæa is a large platform cut in the rock, which probably bore the colossal statue of *Athena Promachos* ('fighter in the van'), executed by Phidias in bronze composed of the spoils of Marathon. The figure of the goddess, of about the same height (26 ft.) as the columns of the Propylæa, was in full armour and leant on a lance, the gilded point of which formed a landmark to mariners as they approached Athens from Cape Sunion. — The principal roadway, followed by the ancient processions, passes between the Erechtheion and the Parthenon and leads to the E. front of the latter.

The ****Parthenon** (ὁ Παρθενών), the most perfect monument of ancient art (pp. xcv seq.), occupies the culminating point of the Acropolis, towering above all its neighbours. It excelled all the other buildings of ancient Athens in the brilliancy of its polychrome and plastic embellishment, and even in its ruins presents an imposing and soul-stirring spectacle. As early as the middle of the 6th cent. B.C. the foundations of a large temple were laid here,

near the old Hekatompedon, and a mass of ballast was piled up to form a terrace on the S. side. These foundations, which may still be recognized at the N.W. angle, were of poros stone, but after the battle of Marathon it was decided to construct the rest of the edifice in marble. The lower portions of the walls and columns were already in place when the Persians reduced the citadel to ashes. Under *Perikles* the Parthenon was once more taken in hand, and the structure that we admire to-day was completed throughout in Pentelic marble. Perikles not only directed the operations himself but provided the necessary funds. The architects were *Iktinos* and *Kallikrates*. The plastic ornamentation of the exterior is universally ascribed to *Phidias*, who not only supplied the designs and exercised a general supervision, but also actually executed a part of it with his own hand. Phidias, who was an intimate friend of Perikles, acted as his right hand and counsellor in all his magnificent building schemes. The erection of the Parthenon was begun, according to the inscriptions on the stones and the records that have been preserved of the buildings of the 5th cent., in the year 447. It appears to have been opened for public worship in B.C. 438, when the statue of Athena was erected during the Panathenæan Festival. It is difficult to believe that this wonderful work of art, with 62 large and 36 small columns, about 50 lifesize statues for the pediments, a frieze 524 ft. in length, 92 metopes, and a chryselephantine figure of the goddess 42½ ft. high took barely ten years to achieve.

Above the substructure lay the marble *Krepidoma*, or basis proper, of the Parthenon, rising in three steps, each about 1⅔ ft. in height. These steps are not exactly horizontal but show a slight convexity in the middle, a fact of which anyone can convince himself by placing his eye on a level with the end of one of them. The *Stylobate*, or platform on which the columns stand, is almost on a level with the roof of the Propylæa; it is 228 ft. long and 100 ft. broad. On this rise 46 Doric columns, forming the outer framework of the temple; 8 of these are at each end and 17 on each side, the corner columns being counted twice.† The average height of the columns, most of which are formed of 12 sections or drums, is 34 ft.; the lower diameter is 6 ft. 3 in., the upper 4 ft. 10 in. The columns taper gradually towards the top and show also a slight swelling or convexity *(Entasis)* in the middle, which has the effect of imparting to them an appearance of graceful and elastic strength. The flutes, which are 20 in number, diminish in width, though not in depth, as they approach the capital, an arrangement by which a fine effect of shadow is produced. The transition from the shaft to the capital is marked by four rings *(Himantes* or *Annuli)* cut in the

† Comp. the following details with the diagram of a Doric column at the end of the book.

marble. The capital itself consists of the *Echinus*, or oval moulding, and of a square die or plinth named the *Abacus*. The *Intercolumnium*, or space between each pair of columns, is comparatively small, especially at the ends, where it is only 7 ft. 4 in. as compared with 8 ft. 1 or 2 in. at the sides. The narrowest interspace is that adjoining the corner-columns, which are slightly higher and thicker than their neighbours. All the columns lean a very little towards the interior. — On the abacus rests the simple *Architrave* or *Epistyle*, which here consists of three blocks of marble placed edgewise one behind another instead of a single block which would have been much more difficult to handle. The quadrangular holes in the architrave were filled with bronze pegs, on which hung wreaths and other adornments, besides which the architrave at the ends was decorated with magnificent shields (14 on the E., 8 on the W.). These, however, were of a later date and are supposed to have been placed here by Alexander the Great after his victory at the Granikos in B.C. 334. The small holes on the E. side were made in fixing the metal letters of an inscription in honour of Nero. From the projecting *Upper Moulding* of the architrave, below each triglyph, hung rows of *Regulae (Guttae)*, or drops. Above this is the *Triglyphon*, or triglyph frieze, the most characteristic feature of the Doric order. Above each column and over the centre of each intercolumniation is a *Triglyph* (ἡ τρίγλυφος, triple groove), a tablet acting as the support of the roof and fluted like a column with three grooves. The *Metopes* (μετόπαι, interspaces), or spaces between the triglyphs, left vacant in the oldest Doric buildings, are here occupied by tablets with reliefs (comp. p. 52). The triglyphon is united with the *Geison*, or undermost flat moulding of the cornice, by the *Astragal* (so-called from its resemblance to a string of ἀστράγαλοι or knucklebones), which has been borrowed from the Ionic order. The geison is undercut in such a way that a small rectangular band, termed the *Mutule*, is left above each triglyph and above the centre of each metope; from the lower side of the mutule hang drops *(guttae)* like those below the triglyphs. Along the top of this projecting cornice ran a rounded moulding, the so-called Doric *Kymation*. The triglyphs, mutules, and regulæ were painted blue, the field of the metopes blue or red, the undersurface of the geison and the continuous moulding above the frieze and architrave red. The last two members were farther adorned with a fretted scroll or mæander, while the rounded moulding of the geison bore wreaths of leaves in blue and red. The smooth vertical surfaces were left white, as were also the columns, with the exception of the four annuli immediately below the capital.

The gable-roof of the temple rose at an angle of $13^1/_2°$. The top and bottom members *(Geisa)* of the pediment project as in the cornice, and terminated with a so-called Lesbian kymation of heart-shaped leaves. They form the frame of the *Tympanum*, or receding

field of the pediment, which consists of masonry and helped to support the roof. In the present instance the tympanum is 93 ft. long and 11½ ft. high in the centre; its surface recedes nearly 3 ft. from the enclosing cornices. It contained groups of statues (p. 51), which were thrown into strong relief by the painted red background. The raised edges *(Simae)* of the external members of the pediment are intended to prevent the rain-water escaping over the front; they were adorned with a flowing border of *Anthemia*, or floral ornaments. The ornament at the apex of the pediment was a large, boldly treated palmette, while at each of the corners stood a golden oil-jar. — The roof consisted of tiles of Parian marble, about 1 inch thick, and was supported partly by wooden, and partly by stone beams. The lower edge, along the sides, was embellished with tastefully decorated *Antefixae* (edging-tiles), between which the rain-water escaped. The lions' heads at each end are purely ornamental.

The *Cella* (Σηκός), or sanctuary proper, to which the external colonnade forms as it were a magnificent shell or husk, is raised two steps (2⅓ ft.) above the stylobate. Of itself it forms a handsome amphiprostyle temple of the Doric order, 194 ft. long and 71 ft. wide, with 6 columns at either end, 33 ft. in height. The outermost columns on the right and left face the *Antae* in the ends of the side-walls. The architrave was finished off at the top by a rounded moulding with pendants, above which, instead of the triglyphon, was a continuous frieze *(Zōphóros)*, 524 ft. in length. Of this only the W. part is now in its place (comp. p. 52). The cornice above the frieze consisted of a Doric kymation (painted blue and red), a fretted scroll, and finally of a Lesbian kymation with red and white leaves. — The porticos at each end were closed by lofty iron railings between the columns. The *Pronaos*, or E. portico, was used for the reception of costly votive offerings. The interior of the cella was divided by a partition wall into two unequal parts. The E. and larger of these, 98 ft. long and 63 ft. wide, was the *Naos*, or inner sanctuary of the goddess; it was entered from the Pronaos by a heavy double door, traces of which are still visible on the pavement. No light entered save by the doorway. This space was known also as the *Hekatompedon*, from the fact that its length, including the wall of partition (3½ ft. thick) and the front wall of the cella (6½ ft. thick), is exactly equal to 100 ancient Attic feet (comp. p. 29). The Naos was divided longitudinally into three aisles by two rows of Doric columns (9 in each), slight traces of the position of which may be still made out on the pavement in a good light. In the central aisle, near the partition wall and a transverse row of columns, is a quadrangular space paved with dark-coloured stone, on which stood the celebrated gold and ivory *Statue of Athena Parthenos* (*i.e.* the virgin Athena), 42½ ft. in height, the most admired work of Phidias. The ceiling was of wood, divided into

square lacunars, which were undoubtedly brilliantly coloured. The walls were painted a dark red, but we can now form no adequate idea of the colour-harmony that prevailed here. — The space between the end of the cella and the W. portico, which is usually identified as the *Opisthódomos* (but comp. p. 47), was 44 ft. in length and formed an inner cella, to which the name of *Parthenon* was usually applied in its most restricted sense. Its stone coffered roof was borne by four Ionic columns.

The crowning glory of the Parthenon was the magnificent sculptures with which it was adorned by the chisel and under the superintendence of *Phidias*. Of the statue of the Virgin Goddess we can, even with the help of imitations, form but a faint idea (p. 83; comp. p. xcvi). As in all works of the kind, the inner kernel of the figure consisted of wood, on which the figure was modelled in some plastic material; and this in turn was covered with the plates of ivory which formed the nude portions of the statue and the gold which formed the garments and accessories. The value of the precious metal used in the statue amounted to 44 talents of gold (equal to 617½ talents of silver) or about 150,000*l*.

The sculptures of the Pediments are the most important now extant; those of the E. front represent the birth of Athena, and those of the W. front the strife of Athena and Poseidon for the possession of Athens. Athena herself probably formed the central figure of the composition in the *E. Pediment;* next to her sat Zeus, from whose head she issued in full armour, her exit being facilitated by the blow of Hephæstos. Nearly all the extant figures are now in the British Museum, and a thoroughly harmonious explanation of them is difficult. The only parts of the groups now *in situ* are the heads of the two horses of the ascending chariot of Helios (to the left) and part of the head of a horse of the chariot of Selene, or the Moon, sinking into the sea at the approach of Day. The Acropolis Museum contains fragments of Hephæstos and Selene (p. 62). — The centre of the *W. Pediment* was occupied by Poseidon and Athena, accompanied by their chariots and charioteers. Between them was the olive-tree produced by Athena, and probably also a representation of the salt-spring which Poseidon caused to gush forth by a stroke of his trident. The remains in the British Museum are by no means so well preserved as those from the E. pediment, and authorities differ still more widely as to their signification. On the Parthenon itself is a group of two figures, supposed by Michaelis to be Æsculapius and Hygieia; the male figure is in a semi-recumbent position, propped upon his left arm, while the woman kneeling beside him has her right arm round his neck; at the other (right) angle of the pediment is the torso of a female figure, usually described as the nymph Kallirrhoë. The other extant sculptures of this pediment are in the British Museum, with the exception of a female head in Paris and a few fragments in the Acropolis Museum.

The reliefs on the METOPES, between the triglyphs (p. 49), are by no means of so great artistic value as the pediment groups; some of them indeed seem to have been executed by very inferior hands. Of the 92 that originally adorned the temple 57 are still extant. The 28 metopes of the two fronts and 12 of the N. side are still in their original position, though in a sadly defective state, while of the S. reliefs 16 are in London and 1 in Paris. The metopes represented the contests of the gods and giants (E.), those of the Lapithæ and Athenians with the Centaurs (S.), those of the Athenians and Amazons (W.), and lastly the siege of Troy. Their exact arrangement cannot now be determined. These sculptures were in high relief, in some cases approaching the round, though never projecting beyond the enclosing edge of the metope. Their effect was almost certainly enhanced by painting, though no trace of this now remains. Pausanias mentions neither the metopes nor the frieze; and our only source of information about those that are lost is derived from some drawings made before the destruction of the temple (p. 53).

We now turn our attention to the masterpiece of Attic bas-relief, the celebrated **FRIEZE, or *Zophórus*, 524 ft. long and 3 ft. 3½ in. high, which encircled the exterior wall of the cella, at a height of 39 ft. above the stylobate and immediately below the cornice. On the W. front the frieze is still in its place, and there are also a few fragments on the S. side; twenty-two slabs are preserved in the Acropolis Museum (p. 62), and the rest are in London. The position and character of the frieze suggested a procession; and Phidias made a masterly use of the opportunity to unfold in full detail the glory and power of Athens in the service of the goddess. Most authorities agree in considering the subject of the frieze to be the festal procession which ascended to the Acropolis at the end of the Panathenæa (p. 53), for the purpose of presenting to the goddess a peplos, or robe, woven and embroidered by Athenian virgins. The scene at the E. end (now in London), above the entrance, represents the presentation of the peplos to the goddess by a man, a boy, a woman, and two girls. The gods to the right of the spectator seem to be Athena and Hephæstos, Poseidon and Apollo (or Dionysos?), Peitho, Aphrodite and Eros; to the left are Zeus, Hera and Nike (or Iris), Ares, Demeter, Dionysos (or Apollo?), and Hermes. The deities await the procession, which advances towards them along the N. and S. sides of the building, as if it had split into two parts at the W. end. The group next to Eros, to the spectator's right, consists of elderly men in dignified conversation, who are approached by a procession of matrons and virgins bearing sacrificial apparatus. Behind these, on the N. side of the cella, follow the sacrificial oxen and sheep, led by young men, and men bearing trays and water-vessels on their shoulders. The next section of the procession is headed by flute-players and lyre-players, who are

followed, in somewhat closer order, by a number of bearded men, ten (?) quadrigæ, and youthful warriors with helmets, shields, and (in a few cases) armour. The second half of this side is devoted to a brilliant train of Athenian youths on horseback, and at the W. end we find others still engaged in bridling and saddling their steeds. The frieze on the S. side, beginning at Hermes on the E. front, corresponds in its main features to the one just described. — The figures in this frieze are executed in very low relief, $1^1/_2$-2 in. in depth, in order to avoid the deep shadows which would otherwise have been cast through the light reaching them from below. The background and parts of the figures were painted in different colours, and the horse-bridles, the staves of the heralds, and the wreaths of the horsemen were of gold or some other metal. Traces of different hands reveal themselves in the execution of the frieze, but one spirit breathes throughout the whole and the design was certainly conceived by Phidias himself. The finishing touches were evidently put to the frieze after its erection.

As the 'ancient temple of Athena' (p. 58) was at all times the most intimate and holiest seat of the religious worship of the Athenians, there has been much difference of opinion among scholars as to the purpose and significance of the Parthenon. The name, according to Th. Reinach, means a temple in which virgins worshipped. The greater PANATHENÆA, a festival celebrated by the entire population with games and chariot races, with musical and oratorical displays, once every four years in memory of the Synoekismos of Theseus (p. 18), were in all probability solemnly concluded by a ceremonial in the Parthenon. A long procession ascended from the town to the sanctuary of its patron deity on the Acropolis, where the richly-embroidered, saffron-coloured peplos (πέπλος), woven by Athenian virgins, was consecrated as the robe of the ancient statue of the Goddess, and where the victors in the games received their wreaths of laurel. The splendid Parthenon of Perikles was first opened to the public at the Panathenæan Festival of B.C. 438, and it remained sacred to the virgin goddess for over six centuries.

The Parthenon seems to have been converted into a Christian church about the 5th cent. of our era, and was consecrated to the Mother of God (Θεοτόκος). The principal entrance was transferred from the E. to the W. end and the inner cella was turned into a vestibule (*narthex*), from which one large and two small doors led to the principal part of the church. The pulpit was erected on the N., and the episcopal throne on the S. side of this space, while the altar occupied an apse thrown into the Pronaos. The columns in the interior were re-arranged and a gallery added for the women, while a barrel-vaulted ceiling was also introduced. The walls were adorned with Christian paintings, of which some traces still remain. In 1204 the 'great church of Athens' was handed over by the Franks to the Romish church. In 1460 the Parthenon became a Turkish mosque and a minaret was erected at the S.W. angle. The next we hear of the Parthenon is in a letter of 1672 and in a paper communicated by the mathematician *Vernon* in 1676 to the London Philosophical Transactions. The drawings made in 1674 by a Flemish artist in the suite of the *Marquis de Nointel*, French ambassador at the Porte, have been of the utmost importance in enabling us to form an idea of the condition of the sculptures at that date. The marquis obtained the consent of the Turkish governor by costly presents. The drawings were 400 in number, embracing 32 of the metopes on the S. side, almost the whole of the frieze at the E. and W. ends, and a great part of those on the N. and S. In 1675 the Acropolis was visited by *Messrs. Spon* and *Wheler* (p. 44), two English travellers, whose published

accounts excited great interest and still have considerable value, in spite of many curious theories and misconceptions, as these gentlemen were the last natives of W. Europe to see the great temple before its destruction. In 1687 the Venetians under Count Königsmark, as the representative of the commander-in-chief Francesco Morosini, seized the town of Athens. The Turks entrenched themselves on the Acropolis and stored their powder in the Parthenon. The latter accordingly became the target of the Venetian artillerymen, and on Friday, Sept. 26th, at 7 p.m., a German lieutenant had the doubtful honour of firing the bomb which ignited the powder and blew the stately building into the air. Three hundred men lost their lives in the explosion, and the Turkish commandant capitulated three days later. Morosini endeavoured to take the figure of Poseidon and the horses of Athena's chariot to Venice, but owing to the awkwardness of his workmen these sculptures fell to the ground and were shattered. The Venetians left Athens in 1688, and the Turks built a smaller mosque amid the ruins. In 1751-53 a series of very important drawings and measurements of all the ancient monuments of Athens, including the Parthenon, were made by *James Stuart* and *Nicholas Revett*. In 1787 the French agent *Fauvel* managed to secure a few fragments of the Parthenon sculptures for the French ambassador, *Comte de Choiseul-Gouffier*. Finally the British ambassador *Lord Elgin* undertook a systematic removal of the art-treasures of the Acropolis, and thus probably saved them from utter destruction. In 1801 he procured a firman authorizing him to remove 'a few blocks of stone with inscriptions and figures', and with the aid of several hundred labourers, under the superintendence of the painter *Lusieri*, he removed the greater part of the metopes, the pediments, and the frieze. The priceless sculptures and their conveyance to England cost about 36,000*l*. In 1816, after various abortive negotiations, during which the value of the sculptures had been set in a proper light by Canova and Ennio Quirino Visconti, they were purchased by the British Government; and they now, under the name of the 'Elgin Marbles', form the most valuable possession of the British Museum. In 1826-27 the Parthenon again suffered, though not seriously, from the hazards of war. A restoration of the entire building, proposed by the German architect *Leo von Klenze*, was fortunately never carried into effect; only three columns on the N. side were patched up out of bricks and marble. The repairs carried out in the last few years were confined to replacing a few unsound beams. — *Penrose* ('Principles of Athenian Architecture') and *Karl Böttticher* are among the most noteworthy names of the experts who have busied themselves with an examination of the Parthenon. After them came *Ad. Michaelis*, upon whose work ('Der Parthenon', Leipzig, 1870-71) the foregoing account is principally founded. The most distinguished recent investigator is *Prof. Dörpfeld*. Comp. also *A. S. Murray*, 'The Sculptures of the Parthenon', with numerous illustrations (London, 1903).

The small door on the inside of the S. corner of the W. wall is opened by the custodian on request. Those who have a perfectly steady head may ascend the crumbling staircase hence and cross by one of the beams to the space in front of the pediment, where the frieze may be conveniently examined and a splendid view of the Piræus obtained.

At the bottom of an excavation (now lined with masonry) on the S. side of the Parthenon, may be traced the line of the *Pelasgic Wall*, which was buried at this point by the construction of the terrace of the temple. In the course of excavations here and, more particularly, beside the foundations of the Pelasgic buildings to the N.W. of the Erechtheion, numerous fragments of archaic architecture and sculpture were unearthed, dating from the destruction of the Acropolis by the Persians. These, and the shattered red-figured vases of the 6th and beginning of the 5th cent. found with them, testify to an advanced stage of artistic development even before the Persian wars

Near the N. margin of the plateau of the Acropolis, not like the Parthenon on an elevated terrace but in a slight depression, lies the ****Erechtheion** (Ἐρέχθειον, *Erechtheum*), on the site of the ancient temple of Erechtheus, which contained the shrines of *Athena Polias*, or Athena the guardian of the city, and several other deities. It occupies the sacred spot on which Athena victoriously strove with Poseidon for the possession of Athens. The olive-tree, which the goddess called forth, and the impression made by the trident of Poseidon in producing a spring of salt water, were both shown to the reverent worshippers in the ancient fane. When the temple was burned down by the Persians in B.C. 480 the olive-tree also was destroyed; but within two days from this catastrophe it had put forth a new shoot, an ell in length. The rebuilding of the sanctuary was probably begun soon after the Peace of Nikias, during the brief breathing-space in the Peloponnesian War; but the work had to be suspended in the troublous times of 413-411 and was not completed till 407 or perhaps not till after 400 (comp. p. c). In religious character as well as in architecture the Erechtheion was exclusively an Ionic shrine. The temple was surrounded by a sacred precinct, embellished with many statues. Its original external form is still to be traced in the present ruins, but the arrangements of the interior, which has undergone numerous vicissitudes, serving at one time as a Christian church and at another as a Turkish harem, cannot now be determined with exactitude.

A glance at the ground-plan (see Plan of the Acropolis, p. 38) shows a complete divergence from the ordinary form of Grecian temples. The main portion is 65½ ft. long and 37 ft. wide and was covered by a gabled roof. Prof. Dörpfeld has recently endeavoured to show that the original plans provided for a corresponding W. wing (never erected), which would have converted the Erechtheion into an amphiprostyle temple. The main or oblong portion stands, as seen from the S. and E., on a *Krepis* or basement of three steps. The steps are 10 in. high and 13 in. wide; the walls and bases of the columns approach almost to the edge of the uppermost step. Three vestibules (προστάσεις), on the E., N., and S., exhibiting the most pleasing variety of style and each a gem of architecture, form the entrances to the temple. After the destruction in 1827 the Portico of the Caryatides and the side-walls of the temple were restored in 1845 with the stones of the ancient building, and similar materials were used in 1905-7 by M. Balanos, the Acropolis engineer, in restoring the pilasters and intervening walls of the W. façade, together with the architrave and a corner of the pediment, the W. two-thirds of the architrave and roof of the N. vestibule, the S. wall, and the architrave of the E. portico with a corner of the pediment.

The *E. Portico* is a prostyle of the simplest form with six Ionic columns, of which the northernmost was carried off by Lord Elgin. The columns are 22 ft. high, including the capitals, which are

nearly 2 ft. in height; the base, nearly 11 inches high, consists of two semicircular mouldings *(Tori)* separated by a *Trochilos (Scotia)*, or hollow moulding. The shaft, which is $2^1/_2$ ft. in diameter, has, as is usual in the Ionic order, 24 flutes separated by narrow fillets. The capital is of unusual richness. The neck consists of a beaded moulding and a frieze of palmettes, above which are an egg and tongue moulding and a plain band, supporting the echinus or central cushion of the capital, which is adorned with flutes and beads. The spiral *Canalis* of the strongly marked volutes is double. A narrow abacus, enriched with an egg and tongue moulding, effects the transition to the architrave, which, as in all Ionic buildings, consists of three members and is finished off with a Lesbian kymation adorned with wreaths of foliage. Only a few fragments of the frieze, which consisted of Eleusinian stone, have been found; and scarcely a trace of the sculptures in white marble with which it was adorned (see p. 63) has been left.

The cella consists of two chambers on different levels. The upper (E.) chamber, entered from the E. portico, was intended to be the special sanctuary of Athena Polias (but comp. p. 58). At a distance of about 23 ft. from the entrance this division of the temple seems to have been closed by a transverse wall, evident traces of which may be seen on the N. side. Behind the transverse wall lay the house of Erechtheus, or the *Erechtheion* proper, and a narrow W. corridor; this was the 'Prostomiæon', the room containing the salt spring, as well as the altars of Poseidon and Erechtheus, Hephæstos, and the Attic hero Butes.

A broad flight of 12 steps, restored in parts, descends between the E. portico and the wall of the Acropolis to the rocky plateau, about 10 ft. lower, on which the *N. Portico* was built. This also consisted of six Ionic columns, four on the front and one on each side; the three on the W. side were re-erected in 1838. The columns are somewhat larger than those of the E. front and show a still greater abundance of ornamental carving, particularly on the bases, where the upper torus is entirely covered with a plaited ornament. The ceiling, which was restored in 1905, is composed of sunk panels. The holes in the latter seem to have been made for nails fastening bronze-gilt stars or other ornaments. The beautiful and well-preserved doorway leading from this portico into the W. corridor has been frequently imitated in modern buildings. The three holes in the rock beneath the E. end of the N. corridor were shown by the priests as the mark of Poseidon's trident, and were left uncovered by any roof. — Towards the W. the portico projects a little beyond the main part of the temple, and a side-door opens on the platform in front of the W. façade. This was originally articulated by four columns, resting upon a parapet of considerable height and connected by railings. The existing arrangement (recently restored), of pilasters engaged in a wall with windows in the intercolumnia-

tions, dates from the Roman period. Below the parapet, a little to the right of the centre, is a small doorway, the perfect plainness of which seems to indicate that it was originally concealed from view. This, as well as the above-mentioned side-door, led to the *Pandroseion*, or temple of Pandrosos, daughter of Kekrops, which adjoined the Erechtheion on the W.

The strip of marble pavement running diagonally to the W. from the S. angle of the N. corridor perhaps supported a narrow colonnade bounding the Pandroseion on the N. The Pandroseion enclosed the gnarled olive-tree planted by Athena herself and the altar of Zeus Herkeios. Here, too, were probably the abode and playground (σφαιρίστρα) of the *Arrephorae*, the handmaidens of Athena, who on the festival of the goddess stole by night down a secret path to the sanctuary of Aphrodite in the Gardens (p. 30).

The celebrated ***Portico of the Caryatides*, at the S.W. corner, is one of the most charming creations of Attic art. The roof is here supported, not by columns, but by six figures of maidens, somewhat larger than life (7½ ft.), standing on a parapet 8½ ft. high. The name Caryatides is of a comparatively late coinage (comp. p. 153); the earlier Athenian term was simply Κόραι or 'maidens', and the name *Portico of the Maidens* is once more coming into vogue as an alternative title. The figures are of an elevated and vigorous beauty, admirably set off by the harmonious and simple clinging folds of their draperies. They seem to perform their task of supporting the entablature with the greatest ease, and the general effect is one of extreme lightness and satisfaction. The second figure from the W. end is a reproduction in terracotta of one removed by Lord Elgin, and the hinder one on the E. side was restored by Imhof. It is impossible to determine whether or not the figures held garlands or other objects in their hands. On their heads they bear basket-like ornaments, which form a kind of Doric-Ionic capital. The architrave consists of three members, and above it projects a rectangular moulding adorned with dentils, or small tooth-like blocks *(Geisipodes)*. The flat roof consists of four long slabs of unequal width. — There is a small doorway on the E. side of the 'porch of the maidens' and a flight of steps descended in the interior to the narrow W. corridor of the main temple.

In the W. wall opposite these steps, on a level with the floor, an enormous block has been inserted which extends for a considerable distance into the W. corridor and probably indicates the position of the tomb of Kekrops. The recess that has been hollowed out under the block in the outer substructure of the W. wall (in the Pandroseion, see above) has probably some connection with this tomb.

About 60 paces to the W. of the Erechtheion, close to the N. wall of the Acropolis, is the entrance to an ancient flight of steps, partly covered in by the Turks, and a little farther on is another flight of 22 steps. Part of the first staircase is in a very dilapidated condition, and some caution is required in descending it; at the bottom it breaks off abruptly. The second staircase descends to the postern opening on the path from the shrines of Apollo and Pan (p. 41). The first was connected with the grotto beside the precinct of Aglauros (p. 41). — A third very ancient staircase, in prehistoric times connecting the Acropolis with the lower

town, has recently been discovered to the N.E. of the Erechtheion, near the foundation of the palace of Erechtheus, and has been surrounded by a protecting wall.

Operations carried on in 1884-90 have laid bare the foundation-walls of the so-called **Hekatompedon,** that was erected on the site of the palace of Erechtheus in the beginning of the 6th century. The designation, 'temple measuring 100 feet' (comp. p. 50), is attested by an inscription. Most of the fragments of architraves, drums of columns, and capitals in poros stone that are to be noticed in the N. wall of the Acropolis and on the terrace to the W. of the Parthenon belonged to this building. It was an amphiprostyle temple and measured 113 by 43½ ft. (= 105¾ by 41 old Attic ft.), and was subsequently surrounded by a colonnade by Peisistratos or the Peisistratidæ. The pediments were adorned with the groups of Gods, Typhon, and Hercules mentioned at p. 60. After its destruction by the Persians the temple was rebuilt, but the N. part of the stylobate was occupied by the Porch of the Maidens. The interior was occupied by a front (E.) space, with three aisles, and a narrow W. portion, separated from each other by two chambers. The precise character of this temple has not yet been ascertained. Dörpfeld regards it as the ancient *Temple of Athena Polias*, which remained in use along with the Erechtheion, perhaps from a religious respect for tradition. According to this theory, the front portion was the sanctuary proper, which contained the very ancient figure of the goddess in olive wood (ξόανον) and a perpetually burning light in a golden lamp made by Kallimachos. The W. portion would represent the place in which the federal treasure was preserved down to the 4th century. Other authorities, however, identify the Erechtheion as the 'ancient temple of Athena' in which the venerable image stood.

The above-mentioned *Palace of Erechtheus*, the residence of the Attic kings, is now represented by its foundations to the E. of the Erechtheion, by some other remains of poros walls beneath the Hekatompedon, and by column-bases of poros stone lying opposite the S.E. angle of the Porch of the Maidens and about 5 ft. lower. The extremely archaic form of the last, with the shaft of the column embedded in the base, points to the Mycenæan period; and fragments of Mycenæan vases have, in fact, been found here.

We now return to the Parthenon. In front of the E. façade lie the fragments of the architrave of a small *Circular Temple* about 23½ ft. in diameter, arranged round the foundations of the temple to which they belonged. An inscription on the piece that originally surmounted the entrance announces that this was dedicated by the 'Demos to the *Goddess Roma* and the *Emperor Augustus*'. — The rock-terrace in front of the N.E. corner of the Parthenon is a relic of the great sacrificial altar of Athena. To the right, between this point and the unobtrusive Museum (p. 59), several drums of

columns have been discovered, some of which may have belonged to the older Parthenon, while others seem to have been rejected as faulty during the erection of the new structure. The latter are roughly blocked out and have projections left for convenience in carriage; the flutes were added after the erection of the column. Numerous shattered vases, bronzes, and marble sculptures were also found here. — The E. annexe of the museum for students (accessible in the morning to visitors accompanied by a custodian) is built on ancient foundation-walls.

At the S.E. angle of the Acropolis is a considerable portion of the massive *Wall of Kimon*, exposed down to its foundation in the rock. The groups of statues erected on the Acropolis by King Attalos I. of Pergamon, to commemorate his victory over the invading Celts in B.C. 229, stood here on some hitherto unidentified spot above the Theatre of Dionysos, of which we hence obtain an excellent view. — In front of the E. side of the museum-annexe a fragment of the *Pelasgian Wall* is visible.

A Belvedere at the N. end of the E. wall of the Acropolis commands the best view of the modern town and its monuments. To the S.E. stand the columns of the *Olympieion*, with *Mt. Hymettos* in the background; a little nearer us is the *Arch of Hadrian;* immediately in front is the *Monument of Lysikrates*, beyond which are the *Palace* and the *Palace Garden*, and, farther off, the *Lykabettos* and the gable-like *Pentelikon;* in the town, a little to the left, shine the dazzling marble buildings of the *Academy*, the *University*, and the *Library*, with the road to Patisia passing to the N. of them; more to the left rises the lofty *Metropolitan Church*, with the *Small Metropolitan Church* nestling beside it; on the N. slope of the Acropolis is the *Tower of the Winds;* adjacent, the *Bazaar* and the *Stoa of Hadrian;* to the W., the *Theseion*, backed by the olive-woods of the *Kephisos*, above which rise *Mt. Parnes* and its S. spur *Ægaleos*.

In the ***Acropolis Museum**, which was built in 1878, are preserved the sculptured remains left on the Acropolis up to that date as well as the results of more recent excavations. Its extensive collection of valuable specimens, more especially of the earlier art-epochs, is unique. Hours of adm., see p. 15. Curator, *D. Philios*.

Opposite the entrance, in a shed, are several large fragments and inscriptions, including a richly-ornamented *Marble Chair* and a *Draped Statue of a Goddess* (No. 1358), with a boy clinging to her knee (Gē Kurotrophos ?).

Vestibule. Objects of various epochs. Straight in front: 1325. Half of an unfinished statue of Hermes (?); beneath, 1326. Marble base, with a relief representing an *Apobates* (ἀποβάτης), or warrior who fights from a chariot, rapidly dismounting and remounting as it rolls along; 1327. Base with reliefs of *Dancers*. — To the right, 1334. Lower half of a finely executed relief, perhaps of *Hermes*, found near the Propylæa; 1335. Architectural fragment from the Erechtheion, of fine execution; 1336, 1337. *Torsos of Athena;*

1338. Base with *Pyrrhic Dancers;* 1332. Relief of a man holding vases in his left hand (votive offering of a potter); 1333. Long inscription, with a relief, referring to the relations between Athens and Samos, these towns being represented by Athena and Hera. — To the left: 1341. Fragments of archaic reliefs, representing the *Charites* (Graces; p. 46), worshipped at the entrance to the citadel; *1342. Relief of a *Woman mounting a Chariot* (more probably the male winner in a chariot-race); 1347. Colossal owl, in marble.

From the vestibule visitors are shown by the attendants into the room on the left, beyond which the other rooms are so arranged as to illustrate the gradual development of art from its earliest stages to its zenith.

I. Room of the Bull (αἴθουσα ταύρου). Straight in front: *3. Group of two lions (scanty remains) attacking a *Bull*, in poros stone (6th cent.; p. lxxxiii); above, in a frame, *1. Archaic pediment representing *Hercules* fighting with the Lernean Hydra, with Iolaos as his charioteer (in the left corner is a large crab), with numerous traces of the original colouring (6th cent.). On the wall to the right, corresponding to this pediment, 2. Fragment of another pediment with *Hercules* fighting with Triton (6th cent.). Both these pediments are of poros stone. In front of the other walls and in a case are other fragments in the same material: by the window-wall, Fragment of a bull overthrown by a lioness; on the left, 9. Bearded god (Zeus?) enthroned, on the right, 10. Goddess (Athena?) enthroned, both from the central group of a pediment removed from the original Hekatompedon (p. 58; comp. Room II). In the case are remains of the under surface of the moulding that projected above the roof of the temple, adorned with figures of flying eagles and sea-gulls. The flat case in front of No. 3 contains spindle-whorls, weights used in weaving, terracotta fragments, images, etc.

II. Room of the Triple-bodied Monster (αἴθουσα τρισωμάτου τέρατος). Beside the door to Room III: *36. *Hercules* seizing Triton (from the left half of the other pediment of the Hekatompedon, see above). Opposite, *35. Monster, usually named *Typhon*, with three human heads and three bodies terminating in serpents' coils; outspread wings spring from the shoulders. This is apparently the right half of one of the pediments, and may represent either a storm-god hurrying to the scene of combat between Hercules and the Triton, or the Attic wind-god Tritopatores forming part of a group with Athena and Zeus (see above), the sacred serpents of the Acropolis, and (probably) Hermes. No. 40. Remains of two serpents of different sizes, supposed to be those sacred to Athena, belonged to one of the pediments also. All these are of poros stone, and show abundant traces of painting (comp. the water-colour on the wall). The architecture of the temple has been reconstructed in section in the museum-annexe (p. 59).

III. Room of the Images (αἴθουσα εἰδωλίων). On the entrance-

walls: *67. Painted terracotta slab, representing a warrior advancing to battle, his shield bearing the figure of a satyr (6th or 5th cent. B.C.); 68. Terracotta fragments, with reliefs. — In the wall-cases are images of divinities worshipped on the Acropolis, some with painting in admirable preservation. On the tops of the cases are terracotta terminals and acroteria.

IV. Room of the Marbles (αἴθουσα μαρμάρων). On the entrance-walls: 120, 121. Fragments of reliefs representing Athena fighting; 122. Head of an animal (bear?). In the wall-cases, marble fragments; on the top, architectural fragments in terracotta, poros stone, and marble, some with traces of painting. To the right are the pediment-figures from the colonnade built by Peisistratos round the old Hekatompedon (p. 58); in the middle Athena bears a giant to the ground; to the right and left are kneeling and stooping giants, in a state of violent motion.

V. Room of the Calf-Bearer (αἴθουσα μοσχοφόρου). On the entrance walls: 577. Relief of Athena stretching her hand to a man enthroned in front of her; 578-580. Archaic horses' heads; 581. Worshippers bringing a swine as a sacrifice to Athena. — To the right: *624. Celebrated figure of a *Youth carrying a Calf* (probably to the altar), on a poros base with inscription in ancient letters (p. lxxxiii). Also, to the left of the entrance, 590. *Equestrian Statue;* 592. *Round Base* with five (originally six) female figures; 593 (in the centre), 619. *Female Statues;* 594. Archaic *Draped Statue of a Woman* (belonging to the next room); 597. *Hippalektryon*, a mixture of a cock and a horse, with a rider, much mutilated; 606. Mounted Scythian or *Thracian;* between these, 607, 608, 609. Archaic bases of statues; 610. *Quadrilateral Base* with reliefs of Zeus with the sceptre, Athena with the helmet, Hephæstos with the hammer, and Hermes with the caduceus and winged sandals; 625. Antique *Seated Figure of Athena* (headless), formerly attributed to Endoios; 629. Seated statuette of a writer; 630, 632. *Sphinxes;* 633. *Male Torso*, perhaps of a priest, in the style of the female figures in the next room; 665. *Nude Male Torso*. In a glass-case, Heads and other portions of statuettes, in the style exemplified in the next room.

VI. Large Archaic Room (μεγάλη ἀρχαϊκὴ αἴθουσα). The **Archaic Busts, Torsos, and Statues* (Nos. 670-688) placed round this room were nearly all found to the W. of the Erechtheion, near the N. wall of the Acropolis, in the accumulation of rubbish that dates from soon after the Persian wars. Next to the Parthenon frieze they are the chief treasure of the museum (p. lxxxi). The statues of maidens, which are painted and for the most part admirably preserved, were probably votive statues and stood in the sanctuaries of the goddess of the citadel; they are especially valuable for the opportunity they afford of studying ancient drapery. In spite of the typical and somewhat vacant expression of most of the faces, a more

careful examination not only clearly reveals a variation in individual character but also proves that they date from different periods. The most prominent statue (No. 681), a large marble figure on a lofty pedestal, is ascribed by the dedicatory inscription on the plinth to Antenor (p. lxxxiv), the sculptor of the group of the tyrannicides Harmodios and Aristogeiton, which was carried off to Persia by Xerxes (see p. 20) and brought back by Alexander the Great or Antiochos. No. 686, a votive offering of Euthydikos (p. lxxxv) exhibits a beautifully developed type of head.

VII. Room of the Ephebos (αἴθουσα ἐφήβου). In the centre, under glass: *689. *Head of a Youth*, distinguished alike for its beauty and its excellent preservation, and recalling the head of the Apollo from the W. pediment of the temple of Zeus at Olympia. — 690, 691, 693, 694. *Torsos of Nike;* 692 (comp. p. lxxxii), 698. *Statuettes of Youths*, apparently commemorating victories; 695. Relief *of Athena*, leaning on a spear, with an inscribed stele apparently standing in front of her; 697, 700. Lifelike fragments of a *Horse* and of a *Rider;* 701. Antique grotesque *Gorgoneion;* 702. Tasteful antique relief of *Hermes and Three Women*, one of whom holds a child by the hand. — On the upper part of the walls are *Metopes* from the Parthenon (p. 52). Among the few originals is a group of a Centaur carrying off a woman of the Lapithæ. Fragments of various kinds on stands.

VIII. Parthenon Room (αἴθουσα Παρθενῶνος). *Sculptures from the Parthenon.* Statues of the pediment and reliefs of the frieze, with casts of those in the British Museum. In the centre of the room is a reconstruction (by A. Furtwängler) of the various pediment-groups. To the right of the doorway, on a low platform running from end to end of the room, are the remains of the E. pediment (p. 51); the only originals here are two torsos: 880 (in the centre), *Hephaestos*, represented as in the act of withdrawing his hand from the fateful blow inflicted on the head of Zeus; 881 (left), *Selene.* On a projection above are the remains of the W. pediment (885. Torso of *Poseidon*, in the middle). Among the casts: 881 γ-ϑ ς. The river-god *Ilissos*, above, *Kephisos*, to the right of Ilissos, *Nike*, *Demeter*, and *Persephone* (?), the three *Moirae* (Fates). All the sculptures are much mutilated.

In much better preservation is the ***Frieze*, of which 22 slabs and several fragments (in all 84 ft.) are here in the original, though slightly restored in places. To the right of the entrance, 856. Three gods, *Aphrodite* (?), *Apollo*, and *Poseidon*, from the E. façade; below, 857. *Three Youths with two Sacrificial Cows;* farther to the right, 877. *Four Women with Gold or Silver Vessels*, and 875. *Three Men with Musical Instruments.* Below the pediments and on the opposite side are reliefs from the *Procession of Horsemen and Chariots*, including: 874. Youth struggling with a rearing horse in a chariot; 871, 872. Helmeted warrior mounting a chariot; 867-869, 861-863

(to the left of the exit), Riders; to the right of the entrance: 860. Youth with sacrificial sheep.

IX. Nike Room (αἴθουσα Νίκης). To the right the famous reliefs from the *Nike Balustrade* (p. 42); in the middle of the front row, *973. *Nike fastening her sandal.* To the left are fragments (Nos. 1071-78) from the *Frieze of the Erechtheion*, including (Nos. 1073, 1075) two seated goddesses with children.

X. This room was almost empty in 1908.

c. From the Palace through the town to the Theseion. Dipylon. Hill of the Nymphs. Pnyx. Monument of Philopappos.

The upper or E. end of the Rue d'Hermès (ὁδὸς Ἑρμοῦ; Pl. E-B, 5), which leads to the W. from the Place de la Constitution, is one of the principal centres of the business life of Athens, and contains the various antiquarian, millinery, and other shops mentioned at p. 14.

On the left, Rue d'Hermès 83, is the **Education Office**, or *Ministère des Cultes* (Ὑπουργεῖον τῆς Παιδείας; Pl. E, 5), which contains also the office of the general ephoros or superintendent of the antiquities (p. 14), who issues the permessi for visiting the Acropolis by night (comp. p. 39; entrance, with the name written over it, on the left, at the beginning of the side-street leading to the Metropolis).

A few paces to the S. of the Rue d'Hermès rises the **Metropolitan Church** (μητρόπολις; Pl. E, 5), erected in 1840-55 with the materials of seventy small churches and chapels. The interior is sumptuous but destitute of taste. — To the S. lies the —

***Small Metropolis** or Church of the *Panagía Gorgópiko* (Γοργοεπήκοος) or of *Hagios Elevthérios*, dating from the beginning of the 9th century. This is the earliest extant specimen of a Byzantine monument erected on Greek soil. Numerous antique and Byzantine sculptures are built into the walls, which are constructed entirely of ancient fragments. The curious flat reliefs of animals and geometrical ornamentation are Byzantine. The following are antiques. The frieze above the principal entrance consists of an ancient Greek calendar of festivals, with crosses added afterwards by the Christians. At the corners are embedded Corinthian capitals. Over the S. door is a fragment of a Doric architrave, with bulls' heads and rosettes on the metopes, and crossed torches and vases in front of the triglyphs. Above the apse, on each side, are ancient reliefs with sacrificial scenes; on the apse itself is an archaic relief immured upside down. On the N. side are a mutilated representation of a palestres (wrestler) and a tomb-relief.

Beside the church on the right is preserved a block of grey marble (7½ ft. long, 1 ft. high, 2 ft. broad), with an inscription on one end in late Greek characters ('This is the stone from Cana of Galilee, where Jesus Christ our Lord turned the water into wine'). This stone, which was discovered in the ruins of a mediæval chapel at Elateia (p. 200), is perhaps the actual stone seat seen by Antoninus of Piacenza at Cana.

In the Rue d'Hermès, halfway to the Piræus railway-station, is the church of KAPNIKARÆA (Pl. D, 5), a complicated Byzantine structure of the 9th (?) century. It stands in the middle of the street, which just beyond intersects the Rue d'Éole.

The RUE D'ÉOLE (Æolos Street, ὁδὸς Αἰόλου; Pl. D, 3, 4, 5, 6) is the second street of the old town, and usually presents a scene of great bustle and animation, especially in the neighourhood of its intersection with the Rue d'Hermès. It is largely frequented by Greeks in their national dress. Ascending it towards the S., in the direction of the Acropolis, we pass on the right a square with a modern fountain (Place Panteleémon or Demoprateríon, Pl. D, 5) and reach the old BAZAAR (Pl. D, 5). Here stand or sit the tailors, cobblers, carpenters, and smiths, in open booths on both sides of the way, protected from the sun by a canvas roof. The red boots (τζαρούχια) and 'fustanelle', once generally worn, are sold here at moderate prices.

The booths of the bazaar adjoin the N. side of the **Library of Hadrian** (Pl. D, 5), a huge ancient rectangular building 400 ft. by 270 ft., the back of which is in the Rue d'Éole. An iron gate (key at the provision-shop opposite) leads into the court, which was formerly surrounded by colonnades; the columns still standing and the building in the centre date from restorations. In the large room on the E. side arrangements for bookshelves, like those in the library at Pergamon, may be noticed on the walls; the room at the N. end of the same side may have been a lectnre-hall, and there are fair grounds for identifying the whole building with the magnificent library of Hadrian described by Pausanias. On the W. side (reached from without) the N. half of the main façade, usually known as the *Stoa of Hadrian*, has been preserved. The marble wall is adorned with seven engaged monolithic columns of Karystos marble, 28 ft. high and 3 ft. thick, with florid Corinthian capitals of Pentelic marble. Each column stands upon a base of its own and is surmounted by a corresponding projection of the entablature. The eighth, fluted column, which projects, and the wall with antæ adjoining it, formed part of a propylæon, or portico, of four columns, which led to the principal gate. Under the Franks the Polemarch, and during the Turkish dominion the Voivode of Athens fixed their dwellings here. The remains of the Stoa were much more considerable in the middle of the 18th cent. at the time of the visit of James Stuart (p. cxxv) than they are now. — *Stoa of Attalos*, see p. 66.

At the S. end of the Rue d'Éole stands a well-preserved octagonal structure of marble, popularly called the **Tower of the Winds** (Pl. D, 6), but more correctly the *Horologion of Andronikos Kyrrhestes* (keeper 20-30 l.). It was built in the last century before the Christian era by Andronikos of Kyrrhos, a town in Macedonia, and accommodated a water-clock, a sun-dial, and a weather-vane.

The building is 26 ft. in diameter and 42 ft. in height, including the basement. On the N.E. and N.W. faces were porticos, each supported by two Corinthian columns, the capitals of which, of very simple form, lie on the ground close by. The eight sides of the structure are turned towards the different points of the compass, and are adorned with inartistic reliefs representing the various winds, the names of which are indicated by inscriptions. On the N., facing the Rue d'Eole, is *Boreas*, a cross-looking old man in a heavy cloak; N.E., *Kaekías*, an old man shaking hailstones out of a shield; E., *Apeliotes*, a young man with ears of corn and fruit; S.E., *Euros*, an old man enveloped in a mantle against rain; S., *Notos*, the rain-bringer, a young man with a large water-vessel; S.W., *Lips*, represented with part of a ship in his hand, perhaps because this wind was favourable for vessels entering the Piræus; W., *Zephyr*, a handsome youth, with spring-flowers dropping from the folds of his garment; N.W., *Skiron*, with a vase. Below the reliefs are lines of sun-dials. The roof is in the form of a low octagonal pyramid and consists of slabs of marble held together by a round keystone; it was originally surmounted by a bronze Triton, who pointed with his staff to the quarter whence the wind blew. The semicircular structure on the S. side contained a cistern, supplied by a covered aqueduct, part of which is still standing. The water-clock, of which traces are visible on the ground in the interior, was fed from this cistern, but an exact idea of its working is now unattainable.

The two ancient arches to the S. of the Tower of the Winds, and the remains of a third to the E., belong to the buildings with which this space was covered in the time of the Roman emperors (see below). At the base of the last-mentioned arch runs the covered channel for supplying the water-clock.

The lanes ascending to the S. of the Tower of the Winds debouch on a footpath skirting the N. slope of the Acropolis; the entrance to the latter is reached in 10 min. by following the path towards the right (comp. p. 39). Recent excavations have brought to light a quantity of architectural and sculptured fragments from the old citadel. The foundations have been laid bare also of a building which it is suggested was the *Anakeion*, the shrine of the Dioskuri.

The street striking E. from the Tower of the Winds leads to a depression enclosed by a wall beside which is supposed to have been a gymnasium from the numerous portrait-heads (Kosmetæ; p. 86) and inscriptions found here. Inscriptions naming Diogenes as the founder of the establishment have led to its being taken for the *Diogéneion*, an institution of this kind founded in the 3rd cent. B.C. (comp. p. 30).

To the W. of the Tower of the Winds a large paved space surrounded with colonnades and apartments was partly laid bare by the Archæological Society in 1891. This has been recognized as a *Roman Market Place*, a bazaar set aside for particular industries. The so-called **Market Gate** (πύλη τῆς ἀγορᾶς; Pl. C, 6) formed its W. entrance. Four slender Doric columns, 26 ft. high and 4 ft. in diameter, still support a massive architrave, with triglyphs and

metopes, and great part of a pediment. The inscription on the architrave records that the Athenians erected and dedicated the structure to Athena Archegetis with the donations of Julius Cæsar and Augustus (Σεβαστός). It was surmounted by a statue of Lucius Cæsar, who was adopted by Augustus in 12 B.C. and died in the second year of our era; the building, therefore, was erected between these two dates. The central passage, designed for carriages, is $11\frac{1}{4}$ ft. wide; those for foot-passengers at the sides are only $4\frac{3}{4}$ ft. wide. Behind the columns, which formed a kind of propylæon, lay the wall containing the gateway proper; one of the antæ of this is still visible opposite the column at the S. corner, with which it is connected by the architrave. In a line with the central column on the N., in its original position, stands a tall tablet with its lower edge securely fastened in the ground, with an inscription of the time of Hadrian, relating to the market-price of oil, salt, etc.

About 250 paces to the W. of this gateway lies the Stoa of Attalos, which has been entirely exhumed within recent years. We follow the Poekiles street (ὁδὸς Ποικίλης) to the Stoon street (ὁδὸς Στοῶν), and descend the latter street to the right. The second lane on the right then leads, round several corners, to the entrance to the excavations (the red door on the right; keeper 20 l.).

The **Stoa of Attalos** (Pl. C, 5, 6; formerly called the *Gymnasium of Ptolemy*) was built, as the inscription on the architrave, pieced together in front of the colonnade, records, by King Attalos, son of King Attalos and Queen Apollonis, *i.e.* by Attalos II., King of Pergamon (B.C. 159-138). It was a large, two-storied market-hall used for warehousing goods, and formed part of the E. boundary of the Kerameikos Market (comp. p. 69). The groundfloor was occupied by a series of 21 covered rooms, 15-16 ft. in depth and varying in breadth, in front of which ran a long colonnade. At each end of the hall was a wall with an exedra and a door. The door-frames, the wall itself up to a height of $3\frac{1}{4}$ ft. from the ground, and the sill running right along, were of Pentelic marble. The stalls were probably set up in this hall while the rooms at the back were used as warehouses and for the safe custody of the goods at night. The best general survey of the arrangements is obtained in the S. part of the ruin; here are seen three restored doors, leading into the above-mentioned warerooms. From the scanty remains found during the excavations it has been concluded that the colonnade was supported by an outer row of 45 Doric columns and an inner row of 22 Ionic columns. The distance between these and the wall was about 20 ft., so that the roof was probably of wood. Behind the S. wall to the left we notice a staircase ascending to the upper story. The entire Stoa was 367-371 ft. long and 64 ft. deep. At a subsequent period it was concealed by the so-called *Wall of Valerian*, a fortified wall formerly ascribed to the Emp. Valerian (253-260 A.D.)

ut probably not earlier than the 15th century. Part of this wall, specially the S. end, is still preserved.

We now cross the railway, where the massive N. wall arrests he eye, and, descending to the Rue d'Adrien, follow the street for 00 paces to the left, when we again turn to the left into the ὁδὸς Επονύμων, and after 60 paces reach (on the left) three Atlantes, r male figures fulfilling the same office as the Caryatides (p. 57). The popular name of the ruin, *Stoa of the Giants* (Pl. *G*; C, 5), s derived from these figures, which are well executed and certainly late from an earlier period than the rude substructure, patched ogether with stones of every sort and shape.

A little farther to the W. rises the *Kolonos Agoraeos*, or *Hill of he Market* (comp. p. 69). Here stands the ****Theseion** (Θησεῖον, *Theseum;* Pl. B, 5), which is the best preserved edifice not only of ncient Athens but of the whole of the ancient Greek world. The uins of the Parthenon indicate a building of much greater magnificence, the Erechtheion and the Temple of Nike may be more elegant nd more elaborately ornamented, but the impression produced by he Theseion is fully as imposing. This is owing to the massive olidity of its construction, the vigorous vitality of its sculptures, the olden-yellow hue of its weather-stained Pentelic marble (p. 114), nd lastly its almost perfect preservation after braving the storms f two thousand years. The name of Theseion as applied to this uilding was unanimously accepted, until Ross disputed the ge of the tradition that assigned the temple to Theseus, and sug- ested *Ares* as a not unworthy successor of the dispossessed hero. ince his day the fane has in turn been assigned to *Hercules* alone, o *Hercules and Theseus* together, and (with more probability) to *Iephaestos and Athena.* Opinions also vary greatly as to the style nd age of the sculptures with which the building is adorned; some uthorities assign them to the period immediately before the sculptures of the Parthenon, while others are just as positive that they are f later date and were executed under the influence of the latter. n any case the temple must have been completed by 421 B.C., for n inscription of that year has been discovered, providing for the rection of the two sacred images. During the middle ages the emple was converted into a church and dedicated to St. George.

The temple, which is a peripteral hexastyle in antis, stands pon a marble stylobate, raised two steps from the ground and ow in part very dilapidated. The building is $103^1/_2$ ft. long and 5 ft. wide. At the sides (from E. to W.) are thirteen, and at the ends ix Doric columns, the corner-columns being reckoned twice. The olumns are 19 ft. in height, including a capital $1^1/_4$ ft. high, and ary in diameter from 3 ft. 4 in. at the base to 2 ft. 7 in. at the op; they are thus somewhat more slender than those of the Parthen- n. The swelling or entasis is very slight; the depth of the flutes, 0 in number, decreases towards the top. The intercolumniation

is $5^1/_4$ ft., at the corners $4^1/_6$ ft. As in the Parthenon the columns lean slightly inwards to counteract the outward thrust of the roof. Many of the drums have been dislodged by earthquakes. Above the architrave, which is undivided, runs a Doric frieze of triglyphs and metopes, encircling the whole building. The metopes, however, are adorned with sculpture only on the E. front and the immediately adjoining fields on each flank. Above the frieze the building is finished off with the usual cornice and pediment. The roof has been restored.

The cella is $39^1/_2$ ft. in length and 20 ft. in breadth, and at each end of it is a vestibule formed by the prolongation of the side-walls and by two columns, $17^1/_2$ ft. high and $3^1/_4$ ft. thick. These columns were probably connected with each other and with the antæ by iron grilles or railings. The E. vestibule, or *Pronaos*, is marked out as the principal front by its superior depth ($16^1/_2$ ft.), by the richness of the external sculptures, and by the greater space between it and the outer row of columns (13 ft., as compared with $10^1/_2$ ft. at the W. end). On the conversion of the Theseion into a Christian church the two columns and the back-wall of the Pronaos were removed to make room for the apse; a modern wall, pierced by a doorway (built up), now occupies the site of the former. The original coffered ceiling, fragments of which may be seen in different parts of the building, is still intact at the E. end. Each division of the ceiling between two transverse beams consists of two sections with four, and two sections with six lacunars or sunk compartments *(Kalymmatia)*, so that each of the eight divisions of the E. end contains twenty such lacunars. With the exception of a doorway broken in the back-wall by the Christians, the W. vestibule retains its original aspect. The Interior contains nothing of interest.

The groups of statues that originally filled the pediments are entirely lost; only the marks of their fastenings now remain.† The reliefs on the Metopes of the E. front represent the labours of Hercules, though some are now almost indistinguishable; the reliefs on the adjoining four metopes of the side-walls celebrate the achievements of Theseus. The other 50 metopes were never adorned with reliefs, and, though it is possible that they were painted, not a vestige of colouring has been discovered on them.

The wall of the cella, like that of the Parthenon, is adorned at the top with a Zōphóros, or frieze, which, however, in this case, was limited to the two ends and the E. portion of the flanks. This frieze is of Parian marble, while the temple itself is of Pentelic. The E. frieze, indicated as the principal by its greater extent, is unfortunately much injured; it represents a battle (between the Athenians and Pelasgians?), which is witnessed by the gods represented above

† *B. Sauer*, Das sogenannte Theseion und sein plastischer Schmuck (Leipzig, 1899; 30 *M*).

the antæ, Zeus, Hera, and Athena on the left, and Demeter, Poseidon, and Ares on the right. The youthful hero in the centre, who repulses the hostile leader in the act of hurling two large stones, is perhaps Erichthonios. The scene to the left, above the S. peristyle, represents the fettering of a prisoner. — The W. frieze, comprising 20 figures, represents the battles of the combined Lapithæ and Athenians with the Centaurs. The warrior with the large circular shield in the two middle scenes, who has overcome the Centaur opposed to him, is probably Theseus; on his left is Perithoos, advancing to the aid of Kæneus, who is on the point of being overwhelmed by two Centaurs with a gigantic rock.

Many Englishmen were buried within this temple in the Turkish period.

To the E. and N. of the Theseion lay the quarter of ancient Athens known as *Kerameikos* (p. 16), in which the market-traffic began to concentrate at the beginning of the 6th cent. (comp. p. 38). The **Kerameikos Market** (ἡ ἀγορὰ ἡ ἐν Κεραμεικῷ) was, like the Forum at Rome, the centre of municipal life. It was surrounded by great and important buildings like the Kings' Stoa (the official seat of the Archon Basileus), the Metroon or temple of the Mother of the Gods, and the Bouleuterion or senate-house. Statues of Pindar, Demosthenes, and other great poets and orators also stood here. The site of the *Kings' Stoa* (*Stoa Basileios;* Pl. B, 5) has been identified by Dörpfeld in the foundation-walls of a temple-like building of the 6th cent. recently excavated near the house No. 14 Poseidon Street. About 45 paces to the S. the remains of the N. end of another *Stoa* (Pl. B, 5, 6) may be seen. Both these edifices were situated on the W. limit of the market. The S. limit of the market was perhaps formed by the early Greek building of which a corner has been partly uncovered near the church of St. Elias (Pl. B, 6). On the S. side stood also the Orchestra, where the earliest dramatic performances were held and where the statues of Harmodios and Aristogeiton (p. 20) were erected.

How far the market extended on the N. has not yet been ascertained. It was bounded on the E. by the *Stoa of Attalos* (p. 66). — In classic times as well as at a later period this national market was surrounded on all sides by the *Commercial Market*, which resembled a bazaar with its narrow lanes.

The *Areopagus*, see p. 36; the *Hill of the Nymphs*, see p. 73.

To the N.W. of the Theseion a bridge leads across the Piræus railway (p. 97) to the *Theseion Stalion* (Pl. B, 5). Farther to the N. we reach the Rue du Pirée.

At the S.W. end of the wide Rue du Pirée (p. 78), which begins at the Place de la Concorde (Pl. D, 2), stands the chapel of the *Hagia Triada* or *Trias* (Pl. A, 4), gaudily painted in red and yellow. Near this chapel part of a burial-ground was excavated in 1862 and in 1870 the W. gate of ancient Athens. We enter the field of excavation by the gate (small fee on leaving) beyond the approach to

the Hagia Triada and find ourselves in an ancient side-street lined with tombs. This we follow as far as the walls (comp. Pl. A, 4), which we skirt on the left. At their N.E. end is the outer Dipylon Gate.

The **Dipylon** (Pl. B, 4) formed the principal entrance of classic Athens. The roads leading viâ Eleusis to Megara (Peloponnesus) and to Platæa and Thebes (Bœotia) diverged here, and it was the starting-point of the broad *Dromos*, with its long porticoes, which led past the foot of the Theseion Hill to the Kerameikos Market (p. 69) on the S.E. It derives its name ('double gate') from the fact that, unlike all the other gates of Athens and the Piræus, it possesses two archways, separated by a central pier. It probably dates from the end of the 4th cent. B.C. and was erected on the site of the old Thriasian gate (*i.e.* the gate leading to Thria). It seems, however, to have been altered at a later date. Its unusually strong fortifications were required by its position at the lowest point of the town-wall. The left part of the structure has wholly disappeared, but a few blocks, attached to their base, of the right (S.) wall are still visible. On the right the S. gate-tower rises to a considerable height. In the middle are traces of the central pier between the two passage-ways. Against this leans a large base of Eleusinian and white marble. This outer gateway is connected by two walls, 40 ft. in length, with a second gateway of precisely the same plan. The space between formed a court or outer ward, commanded by the towers at both ends, and was the most dangerous part of the fortifications for an attacking army. Philip V. of Macedonia succeeded in forcing his way into this court in B.C. 200, and had great difficulty in withdrawing from the hornets' nest in which he found himself.

The width of each doorway was 11⅓ ft., which left enough room, though not much more, for two ancient Greek chariots to pass each other. The grooves for the gates, 2 inches deep, are still visible on the E. side of the gateway. Adjoining the S.E. gate-tower, as in other ancient Greek structures of the kind, was a well-house, the door of which, enclosed by columns, opened into the inner side of the gateway. It contained a large (and now much damaged) water-basin, fed by a conduit (on the left), and a space in front for those who came to draw water. The worn surface of the paving of Hymettian marble, now concealed by vegetation, testifies to the great number of these.

To the W. of the Dipylon are the remains of a massive line of wall. The town-wall, here only 6½ ft. thick, adjoining the gate-tower consisted in its lower portion of blocks of substantial blue limestone resting upon the hastily constructed foundations of the wall of Themistokles (479-478; p. 20); the upper portion (which has disappeared) was built of sun-dried bricks. In front of this wall was added, probably at the time the Dipylon was built, an outer line of fortifications about 14 ft. wide, composed, as the foundations show, of two walls with an interspace filled with earth. Beside the former

of these walls, about 95 paces from the Dipylon, stands a stone about 3 ft. in height, inscribed Ὅρος Κεραμεικοῦ, probably marking the limit between the district of Kerameikos and a deme adjoining it on the W. About 50 paces farther on are the remains of another gateway, probably the *Funeral Gate*. This was probably altered when the Dipylon was built and like it consisted of two gate-buildings, inclosing a court, though it had only a single passage. The outer gateway is wide enough to permit a narrow stream to flow through it alongside the road; the upward course of this stream may be traced as far as the arch where it disappears under the ground. This is the *Eridanos*, which rose in the Lykabettos and flowed into the Ilissos. It was covered over in Roman times when the Dromos (p. 70) was widened. — Between the Eridanos and the Dipylon, within the town-wall, are the substructures of a three-aisled building, probably used as a storehouse for accoutrements and 'properties' (πομπεῖον) used in processions.

We now proceed to the W., in the direction of the Hagia Trias Chapel (p. 69), to the ***Burial Ground outside the Dipylon,** the principal cemetery of ancient Athens. Travellers who have visited Rome and Pompeii have already become familiar with the ancient custom of burying the dead immediately outside the town-gates, by the side of the highroads. This street of tombs outside the Dipylon is the only one extant in Greece. The smaller objects found here have been removed to the National Museum, but all the larger monuments that could bear exposure have been left in their original positions. Interspersed with the more artistic monuments may be found here and there the remains of commoner tombs which both in antiquity and in more recent times were constructed in the form of a rectangle. Sun-dried bricks, stones, and, in the Roman period, kiln-baked bricks were the materials used for these, while the upper part was made damp-proof by covering it with some more solid substance. The appearance of the sides was frequently improved by a layer of stucco. In ancient days, as now, the ground was very uneven; several of the tombs immediately adjoining the road were raised on terrace-walls 5-8 ft. high.

Before reaching the Hagia Trias Chapel we see, to the right of the road, two steles or upright tombstones on Doric substructures. These are the monuments, erected at the public cost, of the Corcyræan ambassadors *Thersandros* and *Simylos* (probably of the year 375 B.C.) and of *Pythagoras*, Proxenos (or consul) of Athens in his native town of Selymbria (5th cent.). If we ascend to the left beyond a depression in the ground, at the bottom of which flows the Eridanos turned from its original bed, we come to a temple-shaped tomb (naïskos) with the figures of *Demetria and Pamphile*, dating from the middle of the 4th century. Close to the chapel of the Hagia Trias is a large marble block resembling a sarcophagus, with an inscription to the effect that it is the *Tomb of Hipparete*, daughter

of Alkibiades the Younger (middle of the 4th cent.). To the left, upon and beyond the wall of the side-street mentioned on p. 70, are rows of tombs arranged in order of phylæ and families and extending down to the Roman period. At the corner is the monument of the *Household of Lysanias*, with an **Equestrian Relief of Dexileos*, a young Athenian who distinguished himself by his valour in the Corinthian War in B.C. 394-393; the relief represents him on horseback in the act of striking down his foe; the weapons and bridle were added in bronze.

Farther along the main road is the *Family Grave of Agathon* (4th cent.), then that of *Korallion*, his wife, the relief representing a family group. Adjacent is a tall gravestone with a handsome ornament, or acroterion, at the top. The next monument is in the form of a small temple, the interior of which was adorned with paintings, now almost completely erased. A little farther on a large bull occupies the top of a tombstone. Before it is another temple-like monument with traces of painting; then a large Molossian hound, and a *Sepulchral Relief* representing a funeral repast and the bark of Charon (or a family group on the seashore; a slab on the left is missing).

Opposite the Molossian hound is the **Tomb of Hegeso*, perhaps the most beautiful of all, representing a lady at her toilette, attended by a female slave (4th cent.). The second stele to the right of this depicts a *Loutrophoros*, or pitcher in which water for the marriage-bath was fetched, which was placed over the graves of unmarried persons. Twenty paces short of the custodian's house and ten paces to the left of the road a small *Sanctuary of Artemis* has been brought to light, with the Omphalos enclosed by a quadrangular wall. Twenty paces farther to the S. stands the graceful *Hydrophoros*, or female water-bearer (5-4th cent.).

To the *Botanic Garden* and the *Olive Wood*, see p. 96.

A great part of the area of the ancient city is now unoccupied. To the W. and S.W. of the Areopagus and the Acropolis rises a rocky ridge, stretching from the N.W. to the S.E. and divided by two depressions into three summits, the *Hill of the Observatory*, the *Pnyx*, and the *Hill of Philópappos*. The whole of this mass bears innumerable vestiges of ancient settlements. Cuttings in the rock, terraces, steps, cisterns, channels, remains of walls, and pieces of stucco testify conclusively to the former presence here of human habitations, among which also the lines of the ancient streets, squares, and the sites of shrines can in many places be made out. At the zenith of Athens this was one of the most populous and healthiest residential quarters, including the suburbs of Koile (p. 74) and Melite. Intersecting them ran the city-wall of the 5th cent.; this was adjoined on the heights near the Observatory and the Monument of Philópappos by the walls extending to the Piræus.

To the W. of the Theseion (p. 67) and Areopagus (p. 36) lies a wide road planted with trees, which forms a prolongation to the Theseion Railway Station of the boulevard skirting the Acropolis. The eminence connected with the Observatory Hill, and named the *Hagia Marina* (Pl. B, 6) from the small church situated on it extends almost to the street and is ascended by means of a flight of steps. It is thickly strewn with relics of ancient dwellings, as above described. The smooth surface at the S.E. angle is due to an extraordinary superstition. Women whose families Providence had not seen fit to increase used to slide down the rock in the firm belief that that would cause their wishes to be realised. About 30 paces below and to the S. of the chapel, near the S. margin of the cliff, the words Ὅρος Διός (reading from right to left) are cut in the rock, indicating the boundary of a precinct sacred to Zeus.

The hill of which the Hagia Marina is a spur is crowned by the **Observatory** (ἀστεροσκοπεῖον; Pl. A, 6; 340 ft.), erected by Baron Sina, a rich Greek merchant of Vienna, in 1842, and down to 1884 under the admirable management of *Dr. Julius Schmidt* (present director *Dr. Aiginētēs*). A new building with a larger telescope and seismographic apparatus was erected opposite, to the S., towards the Pnyx, in 1905. An inscription on the rock, in the garden to the W. of the Observatory (Ἱερὸν Νυμφ. . . δεμο . .), has given this eminence the name of the *Hill of the Nymphs*. It probably refers to a shrine of the Nymphs in connection with the deme. The foundation of a temple of *Artemis Aristoboúlē* in this neighbourhood was anciently ascribed to Themistokles, whose house was close by, in allusion to his prudent advice in the Persian War. The long ravine (now filled in) to the W. of the Observatory is undoubtedly the ancient *Barathron* (*i.e.* gorge), into which the bodies of malefactors were cast after execution. It is partly artificial and is perhaps the oldest quarry used by the Athenians.

From the Observatory we now proceed towards the S.E. to the top of the **Hill of the Pnyx** (Pl. B, 7; 360 ft.), on the N.E. slope of which is situated one of the earliest structures in Athens, distinctly visible from the Areopagus, the Acropolis, and other elevated points in the neighbourhood. This consists of a huge artificial terrace or platform, 394 ft. long and 213 ft. wide, the upper margin of which is cut out of the rock, while the lower is supported by a massive wall of carefully jointed polygonal blocks, in the form of a slightly flattened semicircle. Some of the stones are remarkable for their great size and weight; one near the middle, above a square opening for the escape of rain-water, is 13 ft. long and $6^1/_2$ ft. high. The perpendicular wall of rock at the back of the terrace, 13 ft. in height, is not perfectly straight but describes an obtuse angle, in front of which is a huge cube of rock hewn out of the solid mass, resting on three steps and mounted by a small flight of steps on each side. The platform has been supposed

to be the PNYX, where, before the tiers of stone benches were erected in the Theatre of Dionysos (p. 33), the Athenians held their political assemblies. The *Bēma*, or orators' stage, is supposed to have been at the base of the cube of rock, where sockets are visible that may have been made for its supports. The Prytanes sat on the steps above the cube of rock. The space occupied by the listening throng of citizens sloped gradually up to the supporting wall, which at that time was much higher. To the left of the cube of rock is a semicircular recess, surrounded by a number of small niches; below these were found numerous votive tablets, most of them dedicated to the 'supreme Zeus', and nearly all now in the British Museum. — In the E. angle of the platform stands a large block of the living rock, which for some reason was not removed. though preparations to do so had evidently been begun. In 433 B.C. Meton, the famous astronomer, erected a sun-dial, the earliest in Athens, probably on the supporting wall of the Pnyx.

About 30 paces from the top of the upper wall, which we reach either from the cube of rock or by the steps a little to the W. of it, is another similar altar, in a very dilapidated condition. This was formerly supposed to be the bēma 'facing the sea', used from the time of Themistokles onwards. — Traces of the old city-wall may be observed on the crest of the hill. This point commands one of the most favourable views of the Acropolis.

Farther to the S. we reach the small church of *Hagios Demetrios Loumpardiāris* (Pl. B, 7), which lies in the depression between the Pnyx and the Hill of Philópappos. It probably marks the site of one of the ancient town-gates, outside which lay the suburb of *Koilē*. In the same hollow, about 100 paces to the W., is a rock-tomb (on the left), the interior of which is divided into two chambers by a partition. The traditions of the Athenian ciceroni describe it as the *Tomb of Kimon*, but this is evidently a mistake; at a later period it became, as the now almost illegible inscription records, the burial-place of a certain *Zosimianus*.

On the Hill of Philópappos are various traces of the old town-wall, stretching in the direction of the monument. The hill was formerly called the *Mouseion* (Μουσεῖον), a name popularly derived from a tradition that the poet *Musaeos* was buried here, but more probably to be carried back to the existence of a very early fane of the Muses.

The **Monument of Philópappos** (Pl. B, 8), which now lends its name to the hill, was built in 114-116 A.D. in memory of the grandson of Antiochos IV. Epiphanes (p. 27), the last king of Kommagene in Asia Minor, who was dethroned by Vespasian. *C. Julius Antiochus Philópappos* was enrolled as an Athenian citizen in the deme of Besa, and commended himself to his fellow-citizens by his liberality. The monument, which is built of Pentelic marble and is about 40 ft. in height and about 33 ft. in width, has a slightly

concave form, with the concavity turned towards the Acropolis. The substructure is formed of five layers of Piræic stone. The upper portion, of Pentelic marble, is adorned with a frieze in vigorous high-relief, of which about two-thirds are preserved, and above this are three niches separated by Corinthian pilasters. The sitting figure in the central niche is Philopappos himself, to whose position as a citizen of the deme of Besa and as Roman consul (ca. 100 A.D.) the inscriptions on the pilasters bear reference. The statue to the left is that of the grandfather of Philopappos, while the now vacant niche on the other side contained a figure of King Seleukos Nikator, founder of the dynasty of Kommagene. The relief is supposed to represent the ceremonial progress of Philopappos in his consular capacity. The quadrangular space at the back was the burial-place.

The *View of Athens from the hill of Philopappos is one of the finest in the neighbourhood, especially at sunset. In the centre rises the *Acropolis*, which is admirably surveyed hence in its full length; at its base the *Odeion of Herodes* and the *Theatre of Dionysos*, to the right of which are the *Arch of Hadrian* and the *Olympieion*, backed by the heights of the *Stadion* and *Mt. Hymettos*. To the left of the Acropolis are the *Theseion* and the *Hill of the Nymphs*, and beyond them the Athenian plain, bounded by *Ægaleos* and *Parnes*. Over the Acropolis the *Lykabettos*, and in the background a part of *Mt. Pentelikon* (Brilessos) are visible. To the S. lies the *Saronic Gulf*, with its islands and coasts.

On the N.W. projection of the Hill of Philópappos, near the boulevard, are several conspicuous doorways cut in the perpendicularly hewn wall of rock and now closed with railings. This is described by a mediæval tradition as the so-called *Prison of Socrates* (Pl. B, 6, 7) and consists of three chambers hewn in the solid rock. The chamber on the left, 12 ft. long and $7^1/_2$ ft. wide, has a flat ceiling. The chamber on the right, of the same size, has a sloping ceiling. From the corner at the back a round aperture leads into a rotunda (θόλος), 11 ft. in diameter, with elliptical vaulting. The opening was closed by two slabs, one of which is extant. The whole locality is very similar to the treasure-house of Atreus at Mycenæ.

d. The Modern Quarters of the Town.

Tramways to the Place de la Concorde and past the National Museum to *Patisia*, see p. 12.

From the Place de la Constitution (p. 25) two wide parallel streets, planted with trees, the Boulevard de l'Université and the Rue du Stade, lead N.W. to the Place de la Concorde. In the Rue du Stade (Pl. F-D, 5-3), immediately on the right, are the *Royal Stables*, then on the left an equestrian statue (1905) of *Kolokotronis* (d. 1843), one of the principal leaders in the War of Liberation, and the **House of Parliament** (Βουλή). The detached building farther on is the *Ministry of Finance*, at the back of which, in a shady garden, are the church of *Hagii Theodori*, rebuilt in 1049, the *Ministry of Marine*, the *British Embassy*, and, a few paces to the

S.E., opposite St. George's Church, the premises of the *Parnassós Club* (p. 15). Then follow, also on the left, the *Ministry of the Interior*, and, beyond the Rue Pesmatzoglou, on the right, the spacious premises of the *Arsakion* (Pl. E, 3; p. 77).

The Boulevard de l'Université (λεωφόρος πανεπιστημίου) contains numerous handsome private houses built of marble from Mt. Hymettos or Mt. Pentelikon. The first of these on the right, with a loggia and the inscription 'Ιλίου Μέλαθρον ('Palace of Ilion'; Pl. *S*, F, 5), belonged to *Dr. Heinrich Schliemann* (1822-90), the well-known explorer of the site of Troy, and is now occupied by his widow. — Farther on, to the right, at the corner of the Rue d'Homère, stands the house of the *Archaeological Society* (p. 14), opposite which are the *Roman Catholic Church* (Pl. F, 4), a Romanesque building with a wide flight of steps and a spacious vestibule, and an *Ophthalmic Hospital* (ὀφθαλμιατρεῖον). In the Rue d'Homère at the back are the *Archiepiscopal Residence* and, facing the Academy of Science, the Roman Catholic *Leo Gymnasium* (Pl. F, 4).

The next handsome building on the right side of the street is the ***Academy of Science** ('Ακαδήμεια; Pl. F, 4), built at the expense of the late Baron Sina of Vienna and destined for the accommodation of a body of Greek and foreign savants, constituted on the model of the Institut de France and the Berlin Academy. The building, executed from the designs of *Hansen* of Vienna under the supervision of *E. Ziller*, consists entirely of Pentelic marble and is constructed in the classic Grecian style, with Ionic colonnades and sculptured pediments. It is profusely adorned with painting and gilding, enabling us to form some idea of the effect of these embellishments, of which scanty traces now alone remain in the architectural monuments of antiquity. The group in the pediment of the central structure, representing the birth of Athena, was executed in marble by the Greek sculptor *Drosos*. The groups in the gables to the right and left are in terracotta. The two lofty and somewhat misplaced Ionic columns in front are surmounted by statues of Athena and Apollo, also by *Drosos*. The sitting figures of *Plato* (left) and *Socrates* (right), opposite the entrance, are by the same artist.

Interior (open free on week-days). The principal hall contains a series of paintings by *Griepenkerl* of Vienna, relating to the myth of Prometheus: No. 1 (at the end, to the left), Themis foretelling to her son Prometheus his own fate and that of the world; 2. Prometheus lighting his torch in presence of Athena; 3. Prometheus breathing life into men in presence of Athena, in spite of the warning of Epimetheus; 4. (end-wall) Zeus and the Titans; 5. Prometheus bringing fire to mortals; 6. Prometheus Bonnd, with the mourning Oceanidæ; 7. Prometheus freed by Hercules; 8. (above the entrance) Prometheus introduced to Olympus. The marble statue of *Baron Sina* is by Drosos. — By a short flight of steps descending to the right from the vestibule, and then by a corridor, we reach the **Numismatic Museum** (adm., see p. 15; curator, *J. Svorónos*), containing a valuable collection of coins, chiefly from countries influenced by Grecian civilization. The special collections from the Ionian Islands, and of the coins of Alexander and the Diadochi, of the Ptolemies, and of the Byzantines are noteworthy.

Adjacent is the **University** (πανεπιστήμιον; Pl. F, 4), built in 1837 by the elder *Hansen* (of Copenhagen), and also adorned with polychrome painting and an Ionic portico. To the right and left of the façade are marble statues of the *Patriarch Gregory*, who was murdered by janissaries, and *Rhigas*, the poet of the War of Liberation. More in front are a sitting figure of *Koraïs*, the philologist, and a statue of *Gladstone*. The university, which is organized on the German system, embraces the four faculties of theology, jurisprudence, medicine, and philosophy. It is attended by about 2500 students (φοιτηταί), who are instructed by 106 professors, ordinary and extraordinary (ταχτικοὶ καὶ ἔκταχτοι καθηγηταί), and by a few private lecturers (ὑφηγηταί). The Aula is elaborately decorated; at the end are portraits of deceased professors. Connected with the university are a *Pharmaceutic School; Chemical*, *Physical*, and *Anatomical Institutes;* an *Observatory* (p. 73); a *Library* (see below); a *Museum of Natural History*, interesting for its comprehensive collection of Greek specimens; and a *Palaeontological Cabinet*. Most of these collections are in the University building.

Adjoining the University on the left is a handsome new **Library Building** of Pentelic marble, erected through the munificence of P. Vallianos of Kephallenia, whose statue stands in front. Both the *National Library* and the *University Library* connected with it were transferred hither in 1903, the joint collections amounting to 250,000 vols. and 2300 MSS. (adm., see p. 15). — To the N.E., on the slope of the Lykabettos, is the French *École d'Athènes* (Pl. G, 3; p. 15), founded in 1846.

Farther on in the Boulevard de l'Université, to the left, is the *Arsakion* (Pl. E, 3), an admirably organized school for girls, founded in 1835 by M. Arsakēs and recently much enlarged. — In the next side-street on the right (ὁδὸς Πιναχωτῶν), at the corner of the Rue de Phidias, is the *German Archaeological Institute* (Pl. E, 3; p. 15), founded in 1874.

The Rue du Stade and the Boulevard de l'Université, after crossing the *Rue d'Éole* (p. 64) and its N. prolongation, the *Rue de Patisia*, end at the Place de la Concorde (πλατεῖα τῆς ὁμονοίας; Pl. D, 2), a square pleasantly adorned with trees, much frequented in the evening. Many of the Greek hotels and large cafés are situated in and around it. It is the centre of the tramway-system (see p. 12); at its S. end, where the Rue d'Athéna begins, is the principal station (Omonia Station) of the Piræus railway, and not far to the N., in the Rue du Trois-Septembre, is the station of the railway to Kephisia and Laurion (see RR. 3e and 3i).

The Rue d'Athéna (ὁδὸς Ἀθηνᾶς; Pl. D, 3, 4, 5) leads from the S. side of the Place de la Concorde towards the S. It contains (on the right) the *Demarchía*, or municipal offices and, on the left, the municipal *Theatre* (p. 13), built by Ziller, on the E. side of which stretches a square (Pl. D, 3) containing the National Bank

and (to the S.) the **General Post Office** (p. 13). Farther on in the Rue d'Athéna is another square, bounded on the W. by the *Varvakion* (Pl. D, 4), a gymnasium founded by M. Varvákēs, and on the E. by the large market-hall *(Agora)*.

The Rue du Pirée (Pl. D-A, 3, 4), leading from the Place de la Concorde to the S.W., commands a fine view of the sea, best by evening-light. It contains a musical academy called the *Odeion* (Pl. C, 3; see p. 13). — To the W. runs the *Rue Constantin*, with the imposing new church of *Hagios Konstantinos* (Pl. C, 2) and, opposite, the *Royal National Theatre* (p. 13), which is new also. At the end (to the right) diverges the street leading to the Peloponnesus railway-station (p. 9).

The Rue de Patisia (ὁδὸς Πατισίων; Pl. D, E, 2, 1), running to the N., is a favourite promenade on summer-evenings after sundown. On the right, near the outskirts of the town, rise the *Polytechnic Institute* and the *National Museum*.

The **Polytechnic Institute** (Πολυτεχνεῖον; Pl. E, 1) was built in 1858 of Pentelic marble by *Lysander Kaftanzoglou*, at the expense of some wealthy Greeks, for the accommodation of the Polytechnic School founded in 1837. It consists of a central building with two stories of the Doric and Ionic orders, flanked by two projecting wings in the Doric style. On the first floor is the Museum of the Historical and Ethnological Society (ἱστορικὴ καὶ ἐθνολογικὴ ἑταιρεία; adm., see p. 15). This contains memorials of the Greek War of Independence, portraits of important personages, native costumes, etc. The Pinakotheka, on the same story, was founded in 1901 (curator G. Iakovidēs, the painter).

A side-street separates the Polytechnic Institute from the *National Archaeological Museum* (see below).

About 1/4 M. beyond the National Museum, to the right of the Rue de Patisia, and just where the large new Boulevard Alexandra diverges for Ampelokēpi (p. 113), are extensive *Cavalry Barracks*. On the drill-ground adjacent (πλατεῖα τοῦ Ἄρεως), in front of a small church, now stands the monument erected in 1843 in memory of the soldiers of the 'Sacred Band' who fell at Dragatsanion in 1821. This was a volunteer body of students, led by Soutzos and Drakopoulos. The monument formerly stood near the University. — *Patisia* (p. 111) lies 3/4 M. farther on.

e. The National Archæological Museum.

Tramway from the Place de la Concorde, see p. 12.

The ***National Archaeological Museum* (Ἐθνικὸν ἀρχαιολογικὸν μουσεῖον; Pl. E, 1), built in 1866-89 by *Lange*, contains the national collections of antiquities (except those preserved on the Acropolis and in the local museums at Olympia, Delphi, etc.) and the collections of the Archæological Society. Admission, see p. 15.

The Ephor or General Director of Antiquities is *M. P. Kavvadias* (see p. 14). The keeper of the Sculptures is *M. P. Kastriotēs*, of the Vases, the Bronzes, and the Mycenæan collection *M. V. Staïs*, and of the Egyptian collection *M. K. Kourouniotēs*. — Illustrated Catalogue of the National and Acropolis Museums, in French, by *V. Staïs*, on sale in the museum: Part I. Sculptures and bronzes (Athens. 1907; 5 fr.); Part II. The rest of the collections (in the press). The following may also be mentioned: *Svoronos*, Das Athener National-Museum (with phototype illustrations and Greek or German text), Vol. I (Athens, 1908), 100 fr.; *Collignon-Couve*, Catalogue des Vases Peints du Musée National d'Athènes (Paris, 1902), 25 fr.

The central rooms contain the Mycenæan and Egyptian antiquities, those of the N. wing the sculptures in marble, those of the E. annexe the bronzes, and those of the S. wing the vases. — From the Vestibule (No. I on the Plan) we enter —

II. *Saloon of the Mycenæan Antiquities, decorated, like the third room, with paintings from designs of the architect *G. Kaverau*. The nucleus of this collection consists of the objects found in Mycenæ by *Dr. Schliemann* in 1876 and by the *Greek Archaeological Society* in 1889-1900. To these have been added other objects of the same period found elsewhere. They include weapons, ornaments, vessels of gold, silver, and clay (a selection only of these), and other objects, some dating as far back as the 16th cent. B.C. (comp. p. lxvii). The glass-cases, whether desk-cases or cabinets, are numbered consecutively.

The desk-cases in the middle of the room contain objects found in the Royal Tombs in the Citadel of Mycenæ (comp. p. 335). Of the tombs Nos. I, III, and V each contained three corpses, No. II one, and No. IV five. Their wealth of gold ornament betokens relations with the East. The five reliefs on limestone slabs (Nos. 51-55), in the centre of the side-wall, were found above these tombs; the four fragments of mural paintings and the two bits of frieze in red limestone originally adorned the royal palace at Mycenæ.

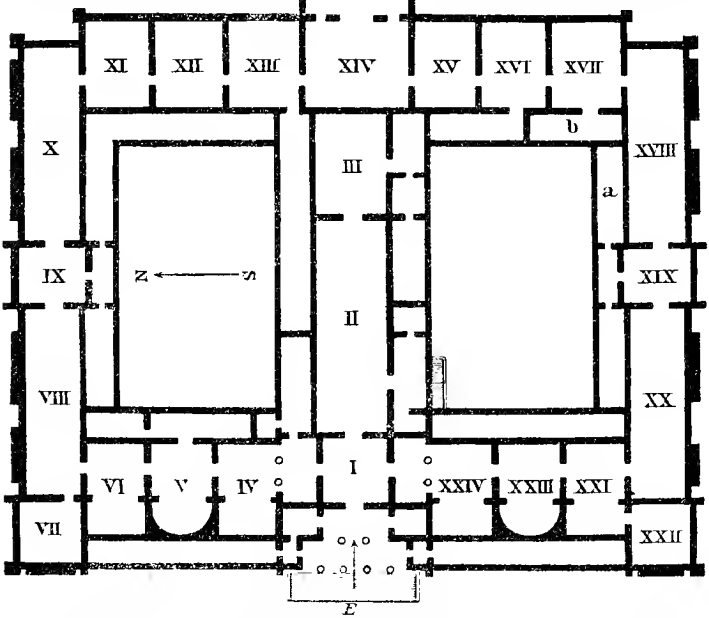
In the central glass-case, No. 50, is a Tomb (No. VI) from Mycenæ, arranged exactly as it was discovered in 1878. The contents consist of two skeletons, one of which is tolerably well preserved, surrounded by plates and bands of gold, weapons in cast metal, and terracotta vessels. — Above is a three-handled alabaster vase found in Tomb IV.

Cases 1-15, near the entrance. Tomb III, in which rich treasure was found: large gold diadems; round, oblong, and cruciform ornaments for adorning dresses or, more probably, the sarcophagi; in Case 14, gold vessels, weights, and ornaments, obsidian pins, and precious stones. — Cases 16-17. Tomb I, gold ornaments. — Case 18. Tomb II, weapons in bronze, beaker and diadem in gold. — Cases 19-33. Tomb IV, which, like Tomb III, was most richly furnished. Among the gold objects found in this tomb were diadems, engraved rings, girdles, three thin golden masks, of rude workmanship, used to cover the faces of the dead bodies, and a breast-plate employed for a similar purpose. In Case 21 are a silver goblet inlaid with gold and a silver and lead stag; in Case 22 the golden mask of a lion and a sword-hilt inlaid with gold; in Case 25 a bull's head in silver with golden horns and eyes. — The next cases contain gold goblets and bronze weapons, some of them ornamented and inlaid with gold; Case 27 contains a double-handled beaker with doves, like that of Nestor described by Homer; in Case 30 is a silver vessel on which is depicted a combat outside the walls; and in Cases 31-33 vessels in bronze and silver, boars' tusks worn on helmets, whet-stones in Egyptian porcelain, and tablets of rock-crystal. — Cases 34-41. Tomb V, two gold masks, gold

breast-plates, goblets, ornaments, bronze weapons and utensils, some with ornaments. Of special interest, in Case 41, are the square plates of gold with prowling lions; an ostrich-egg with reliefs in ivory; and objects in wood. — In the following Cases (42-49) are a variety of objects found outside the tombs, at Mycenæ, the most interesting being the small gold figures of a bull (2947), a woman (2946), and a lion (2949), and a sword-hilt (4908) in porcelain with gold ornamentation, all in Case 45, and the cut gems in Case 48.

At the back of the room, on columns to the right and left, are two single-handled golden *Goblets (71a and 72b), from Vaphio (comp. Cases 71, 72 p. 81), adorned with spirited designs of grazing cattle and a bull-hunt. In the detached glass case in the middle (No. 4) are chased and inlaid *Daggers, No. 747 representing a lion-hunt, 748 a lion pursuing gazelles, 744 three running lions, 761 a panther chasing two ducks.

In Cabinets 56-65, on the left of the exit-door, and the unnumbered cabinets beyond the middle of the left wall, are objects found in the citadel of Mycenæ and in the lower town. To these belong also the large vase (1426) to the left of the exit-door and the painted stele (3256)



on the opposite wall, both depicting warlike scenes, and the almost life-size limestone head (of a sphinx?) above the stele. In Case 59 the ivory carvings should be noticed; in Case 64 the rectangular plates of rock-crystal (2708) one of which has a covering of silver-foil (mirror?). In addition to these are numerous gold ornaments and rings, many of the latter engraved with religious subjects.

The other cases by the walls contain objects of the Mycenæan period from other places in Greece. Compared with those of Mycenæ the graves

were but simply equipped; they belong to a later period. The numbers begin on the right of the exit-door. — Cases 67-70. Objects found at TIRYNS (p. 339): No. 1595 (Case 68), Portion of a frequently copied fresco, representing a juggler upon a bull; in Case 70, Well-carved piece of a dado in alabaster (p. 341), the sunken portions of which were filled with blue vitreous psste (the 'kyanos' of Homer). — Cases 71-72. Objects found at VAPHIO (p. 376), including engraved gems, bronze weapons, and a necklace of blue glass beads; the golden goblets (71a and 72b) mentioned on p. 80 also belong here. — Cases 73-76. Objects found in the beehive tomb of MENIDI (p. 171), with ivory carvings and ornaments in gold and in light and dark vitreous paste. — Cases 77-80. Objects from SPATA (p. 121), mostly ivory carvings (2045-46. Lion tearing a bull) and ornaments in glass paste. — Cases 81-82. Objects found at TROY: terracotta vessels, weaving-loom weights and other articles in stone. — Cases 83-84. Objects from THORIKO (p. 122). — Cases 85-86, from SALAMIS (p. 104). — On the other side of the entrance-door: Cases 87-89, from NAUPLIA (p. 337). — Case 90, from DIMINI (p. 203) and KAPAKLY (p. 203); among the many gold objects is a plate with a representation of the façade of a Mycenæan house. — Of the two central cases on the left wall that on the left contains terracotta vessels from MARKOPOULO (p. 121), that on the right marble vases, including an Egyptian specimen.

In two side-rooms to the right of this saloon are vessels from PHYLAKOPI (Melos; p. 251); some of the vases painted in dull colours are older than, some contemporary with the Mycenæan vases found in the same place, which are coloured with glazed paint. The wonderfully life-like designs of plants and animals should be noticed. Here are also prehistoric objects from SYRA and THESSALY.

III. SALOON OF THE EGYPTIAN ANTIQUITIES. This collection consists chiefly of bronzes representing Egyptian deities and animals and of other small objects, such as scarabæi, amulets, etc.

In the centre are a bronze statuette covered with inlaid hieroglyphics and ornamentation in silver, and a mummy in brightly coloured wrappings. By the left (N.) wall, Wooden figure of a kneeling woman kneading bread. — Case opposite the entrance-door, Ornaments of the Hellenistic period; small works of art in porcelain and precious stones. Case behind the mummy, Scarabæi, objects in wood and bone, glass vases. — In the recess in the E. wall, Statue of one of the Ptolemies in Egyptian costume. — Cases by the S. wall, Terracottas of the Hellenistic period, including some caricatures; embroidered stuffs of the Hellenistic and Christian periods. Above the cases, Hellenistic portraits from the Fayûm. Marble busts of the Hellenistic and Roman periods.

In the three adjoining rooms to the S. is displayed the collection presented to the museum in 1904 by M. A. Rostovitz, a Greek of Cairo; it includes sarcophagi with mummies, wooden chests from tombs, a large ship, several small wooden statuettes, etc.

We return to the vestibule (p. 79) and enter the N. wing.

IV. ROOM OF ARCHAIC ART (αἴθουσα ἀρχαϊκῶν ἔργων). In the anteroom: to the left, 6. Female figure enthroned, from Arcadia; above, 4 (from Bœotia) and 5 (from Eleusis), Statuettes in the form of the early wooden images (xoana); 41. *Base with Reliefs* from Lamvrika (p. 127), probably originally supporting a figure in the style of the sphinxes (77, 78) exhibited close by, with a representation of the deceased on horseback on the front, and on the sides a man (his father; right) and two mourning women (left); above, 36. Tasteful relief with two seated women, from Attica; 57. Female seated statue from Arcadia (resembling that found at Crete; p. lxxvii); *1. Primitive *Image of Artemis*, from Delos, dedicated to the goddess by Nikandrē of Naxos, according to the inscription

on the left side of the figure; 56. Somewhat clumsy double-relief from Tanagra, representing the brothers *Dermys and Kitylos.* — To the right: 7, 7a. Fragments of a female statue, extricated from the city-wall near the Dipylon (p. 70); above, 55. Portion of a so-called funeral banquet, from Tegea; 58. Architectural fragment with a ram's head, from Eleusis; above, Cast of a relief found in Laconia; 22. Female torso, from Delos, in the style of the draped statues on the Acropolis (p. 61); 12. Torso, from Bœotia.

In the main portion of the room: in front of the pillars at the entrance, to the left, 20. *Apollo*, from the Ptoon in Bœotia; to the right, 21. *Nike*, from Delos; to the right of this, by the pillar, 21a. Base with the names of Mikkiades and Archermos, formerly thought to be the base of this Nike; above, 54. Small altar, on one side of which is Hermes with the ram and on the other a female figure. On the E. wall, farther on, 2687. *Sepulchral Stele*, much damaged, from the wall of Themistokles, with reliefs of a youthful warrior and, below, of a flying Gorgon; 1904. Ephebos from Keratea (p. 121); on a shelf on the wall, 1935-1940. *Marble Heads* from excavations near the Temple of Ægina (p. 130); above, 31. Fragment of a painted *Stele* representing a horseman on a red ground; then, 9. *Apollo* from Orchomenos and, near the corner, 1959. Archaic Attic stele with a relief of a warrior (or a runner) fallen on his knee, from the wall of Themistokles. — By the pillar to the left of the entrance, 30. *Stele of Lyseas* (painted only), with copy adjoining; farther to the left, *29. Celebrated archaic *Stele of Aristion*, by Aristokles, the finely executed and richly painted portrait of a warrior, found at Velanideza)p. 121); comp. p. lxxxv. Between these two, in the corner, 86. *Stele of Antiphanes* (the faded painting is shown better in the copy above). Farther on, 40. Upper portion of a *Stele* from Abdera; 38. Upper portion of a *Sepulchral Stele*, from the Themistokleian Wall, good ancient Attic work representing a young man with the discus. — In the centre, 2720. Colossal archaic figure of a youth *(Apollo)* from Sunion (the legs and parts of the face restored). — Statues of a similar type are placed by the W. wall: No. 10 from the Ptoon, No. 8 from Thera, and, between them, No. 1906 from Kalyvia (p. 122). The last, a remarkable specimen of ancient Attic art in excellent preservation, stood on a grave and probably, therefore, represents the apotheosized deceased rather than Apollo. — N. Wall: 1558. Archaic *Apollo*, from Melos, distinguished for its size and good preservation (feet alone restored); 39. *Sepulchral Stele from Orchomenos* (Bœotia), with a relief representing a bearded man leaning on a staff and encouraging his dog to snap at a grasshopper. The inscription names Alxenor of Naxos as the sculptor. At the entrance to Room V: to the left, 12. Figure of *Apollo*, belonging to an early stage of development, from the Ptoon; on the wall above, 82. Double relief of Athena; to the right, Sphinxes (28,76), Heads of Dionysos, and (93; under glass) a Discus with faded painting. — In the middle, oppo-

site the Apollo from Sunion, 45. Statue of *Apollo*, of a more advanced period; this figure was long supposed to have originally stood on the adjacent *Omphalos* (46), which is girt with fillets and, like the statue, was found in the Theatre of Dionysos.

V. Room of the Athena (αἴθουσα Ἀθηνᾶς). In the middle, *129. Reduced marble imitation, 3 ft. 4½ in. high, of *Phidias's Chryselephantine Statue of Athena Parthenos* (p. xcvi), found near the Varvakion (p. 78) in 1880. The goddess is clothed with the long sleeveless chiton, above which the diplois, confined by a girdle round the waist, falls to the middle of the thigh; her left hand rests lightly on her shield (the reliefs on which are not represented); her outstretched right arm rests upon a pillar and holds a Nike, 6 in. high; a broad ægis, with the head of Medusa, covers her breast; on her head she wears a light, close-fitting, round helmet, decorated with three plumes supported in the middle by a sphinx and on each side by a horse; the spear is missing; in the inside of the shield is coiled the sacred snake. The statue except in a few particulars has been well-preserved. The spectator should remember in examining this work that it is a reduced copy of a colossal figure, the proportions of which were meant to be seen from below.

To the left of the entrance, *126. *Eleusinian Relief*, a votive tablet of the 5th cent. B.C., 7 ft. high and 5 ft. wide, found in the Propylæa of Eleusis in 1859; the composition represents Demeter, with long curls, holding a sceptre in her left hand and presenting some grains of corn (?) to a lad in front of her, on whose head Persephone places a garland (comp. p. xcix). The boy may represent Triptolemos, who first taught men the art of husbandry.

By the pillar farther on, 177. Female ideal head, found at the Odeion of Herodes Atticus, perhaps a copy of a chryselephantine work; the eyes were inlaid and the hair gilded. W. Wall: Several heads, including *178. *Head of a Boar*, 179, 180. *Heads of Youths*, from Tegea (p. 362), supposed to be works by Skopas (p. cvi) from the pediment of the temple of Athena Alea; *181. So-called *Head of Eubuleus* (or Triptolemos) from Eleusis, of great artistic value (comp. p. cvi; in the niche above to the left is a restored plaster copy of the bust by Zumbusch, in the niche to the right, a cast of the head of the Hermes of Praxiteles, at Olympia); above, on either side, 1839, 2650. Later copies of the same head from Athens and Eleusis; 182. *Head of Aphrodite*, from the S. slope of the Acropolis, of great beauty. 159-161. Three slender figures of *Nike*, from Epidauros, in the attitude of the Nike of Pæonios. — N. Wall: 128. So-called *Lenormant Statuette* of *Athena*, 1½ ft. high, found at Athens in 1859 by Lenormant, a copy of the chryselephantine Athena in the Parthenon, in some details (base, shield, etc.) more faithful than the Varvakion statue (see above). 1783. *Two-sided Votive Relief*, executed late in the 5th cent. and betraying the influence of the Parthenon frieze; on one side Echelos is carrying off Basile

while Hermes urges on the horses, on the other are three nymphs, the river-god Kephisos, and two other figures. 176. Delicately executed statuette of a goddess (Aphrodite or Artemis?), from the Piræus. In front of the right portion of the N. wall, 175. *Youthful Ploutos*, from a copy of a celebrated group by Kephisodotos representing Irene with Ploutos (of foreign marble). — By the E. Wall are sculptures from the *Temple of Æsculapius at Epidauros* (p. 326): 164-171. Fragments of a sima with lions' heads from the so-called Tholos of Polykleitos; pediment-sculptures from the models of Timotheus (p. cvii), including 136. Mounted Amazon, 137. Wounded Amazon, 155. Nike with a bird in her right hand, 156, 157. Probably Nereids (acroteria); 173, 174. Reliefs of *Æsculapius* enthroned, perhaps copies of the gold and ivory statue by Thrasymedes.

VI. Room of the Hermes (αἴθουσα Ἑρμοῦ). W. Wall: *218. *Hermes of Andros*, one of the finest pieces in the collection; this and the Hermes in Room VIII (No. 240) were probably sepulchral figures, bearing the features of the deceased. To the left, *221, 222. *Frieze of Lamia*, a freely-executed procession of Tritons, Nereids, and Cupids; 203-214. Fragments of reliefs from the *Base of the Statue of Nemesis* at Rhamnus by Agorakritos. To the right of the Hermes, *215-217. *Marble Base from Mantinea* (p. 350). The slab representing in relief the competition between Apollo and the flute-playing Marsyas, with the Scythian between them ready to flay the defeated competitor, was placed in front on the right; the left-hand front slab, on which were three Muses, is missing. The two side-slabs represented the other six Muses; that with the single sitting figure of a Muse at the end was placed on the right side. This base, like the group it supported (Apollo with Leto and Artemis), was probably executed in Praxiteles's time. Farther on, in front of the pilasters on the left wall, is a round Base (1731) with representations of the Twelve Gods; 1733. Quadrilateral *Base*, which appears from an inscription on one side to have borne a work of the sculptor *Bryaxis*, dedicated by victorious Phylarchs or cavalry-generals. The reliefs on the other sides, all bearing similar representations of horsemen with tripods, are probably also by Bryaxis (comp. p. cvii).

Special notice should be taken of the sculptures from the Temple of Despoina at *Lykosoura* (p. 396, where the larger fragments still remain), from the chisel of Damophon, a sculptor of Messene who lived in the Hellenistic period (p. cxvii). To the left of the entrance, 1736. Head, recalling the Zeus Otricoli, probably from Pausanias's description the Titan Anytos; on each side of the entrance to the Poseidon Room is a female head, the larger, with a veil-like drapery, representing Despoina, the other perhaps Artemis; near the latter, on a grey base, 1737. Fragment of drapery (of Despoina), adorned with grotesque ornamentation (in the lower row are animals clothed and playing on instruments). — In front

of the window-wall also, *1463. Triangular *Tripod Base*, with a figure of Dionysos holding the kantharos, a Nike, and another female figure, which Benndorf is inclined to ascribe to Praxiteles himself. Against the same wall, 1561-1583. Sculptures from the *Heraeon at Argos* (p. 345); the beautiful life-sized female head (1561) should be noticed.

To the right of the entrance, above a group of two women (No. 220), are some small reproductions (200-202) of portions of the pediment of the Parthenon, from Eleusis. — On the walls above are casts of the frieze, from Phigalia.

We now proceed (comp. the Plan, p. 80) past a *Double Hermes of Apollo and Dionysos* (No. 1693; comp. p. 29; in the corner of Room VIII), found in the Stadion in 1869, and enter (to the left) the —

VII. Room of Themis (αἴθουσα Θέμιδος). In front of the N. wall: *231. *Colossal Statue of Themis*, from the smaller Temple of Nemesis at Rhamnus (p. 119). An inscription on the base ascribes this work to Chærestratos, son of Chæredēmos of Rhamnus (ca. 300 B.C.). On each side is a marble seat which originally stood before this temple. The following works also come from Rhamnus: in the corner opposite the entrance, 232. *Statue of Aristonöe*, priestess of Nemesis, erected by her son Hierokles; in front of the N. door, 199. Statuette of a Youth (5th cent.), on a lofty dark stele with inscription; 313. Half-hermes of a figure *(Hermes?)* in a kind of chlamys, on a round base with inscription. — On the S. wall are two graceful reliefs of *Dancing Girls*, from the Theatre of Dionysos. — Among the busts are a *Head of Demosthenes* (327), with severe and deeply-lined features (from the palace garden at Athens). — In this room are also two marble statues recovered from the bottom of the sea in the strait of Kythera (p. 356): in front of the E. (entrance) wall, *Statue of a Wrestler* who has fallen to his knees and regards his adversary, an excellent copy of a Hellenistic original; in the N.E. angle of the room, *Figure of a Youth*, covered from head to foot with shells.

The remaining works in marble found at Kythera, including a colossal replica of the Farnese Hercules, are accommodated for the time being in the S. vestibule of the museum (closed).

VIII. Room of Poseidon (αἴθουσα Ποσειδῶνος). Works of the Hellenistic and Roman periods. On a lofty marble pedestal by the entrance: *235. Colossal figure of *Poseidon*, from Melos. To the left of it is the double hermes from the Stadion, mentioned above, to the right, 1745. *Tyche*, from Alexandria, highly polished. — On a pedestal in the centre, 261. *Maenad* sleeping on a wild beast's skin, of the type of the Hermaphrodite. — To the right of the Tyche, on the N. side-wall, 239. *Satyr from Lamia;* 240. *Hermes of Atalante* (the Kerykeion, or herald's wand, of bronze, formerly in the left hand, is missing); 241. *Hermes*, and 242 (farther on), *Statue of a Woman*, both from Ægion and probably idealized

statues of deceased persons; 244. *Statue of a Youth from Eretria*, another idealized work (the head resembles that of the Hermes of Praxiteles); 234. Colossal head of *Athena*, a replica of the type of the Athena of Velletri. This, with No. 233. Colossal torso *(Nike?)* by the S. side-wall, was found near the Theseion Railway Station and is ascribed by several authorities to the Monument of Euboulides mentioned by Pausanias. 243. *Hermes with the Ram*, from Trœzen; 350. *Lucius Verus;* 262. *Aphrodite from Epidauros*, in a transparent robe, the belt originally supported a sword. — To the left and right of the door into Room IX: 1828. *Athlete*, a colossal figure from Delos; *247. *Gallic Warrior* defeated in combat, from Delos (p. 242), one of the best works in the museum, recalling the Pergamenian school and perhaps the work of Nikeratos. — By the S. long wall: 248. *Youthful Victor*, from the Olympieion; 1826. Copy of the *Diadumenos* of Polykleitos, 1827. *Female Statue*, both from Delos; 263. Statue of *Æsculapius* from Epidaurus; 255. Statuette of *Dionysos* from Eleusis; 252. Statuette of *Pan* from Sparta; 246. *Warrior* or *Hermes*, from Athens; 251. Statuette of *Pan* from the Piræus; 257. *Silenus* carrying the infant Dionysos, who holds a mask, on his left shoulder (from the Theatre of Dionysos); 380. Unfinished *Seated Statue of a Woman*, from Rheneia near Delos (p. 244); 256. Statuette of *Dionysos* from Sikyon; 258. Statue of *Æsculapius*, a good work from the Piræus; 254. *Statue of a Youth* from Eleusis, recalling the figures of Polykleitos. — On the brackets on the side-walls are numerous heads, mostly portraits.

IX. Room of the Kosmetæ (αἴθουσα κοσμητῶν). To the left of the entrance, 249. Bust of the *Emperor Hadrian*, found near the Olympieion; to the right, 420. *Head with long ringlets* and Semitic features (recalling heads of Christ), in highly polished foreign marble (found in the Theatre of Dionysos). — By the entrance to the next room: 417, 418. Busts of *Antinous*, from Patras. — In front of the N. wall: 384-416. Hermæ with inscriptions; beside and above these, Heads of Hermæ, mostly of *Kosmetae*, or officials of the Ephebic Gymnasia at Athens, forming a most interesting collection of portraits, mainly from the first centuries of our era. Above the top row of heads, 382. Plaque with six theatrical masks, the votive offering of a victorious choragos; still higher, 383. Grotesque face (apotropæon). — The fine *Mosaic* in the middle of the floor was found at the Piræus; the numerous statuettes are mostly from the Asklepieion at Epidauros.

X. Large Room of the Sepulchral Reliefs (μεγάλη αἴθουσα ἐπιτυμβίων ἀναγλύφων). In this room and RR. XI and XII is a unique collection of *Sepulchral Reliefs, dating chiefly from the golden period of Grecian art, some of which are extremely fine.

Goethe, in one of the letters in his *Italienische Reise* (dated Verona, Sept. 16th), while describing some similar tomb-reliefs of antiquity, notices the absence of all attempt to express grief by conventional gestures, and praises the charming naiveté with which the figures are represented

as engaged in the ordinary relations of life. It is, however, undeniable that scenes of sorrow and parting are often powerfully depicted in some of the best of these ancient reliefs, and it is not improbable that something of the same sort may be indicated even in the more soberly treated scenes of family life. Such reliefs, executed in part by mechanics and exposed for sale, often show us more emphatically than the works of great artists how universal among the Athenians was that love of proportion and beauty, which inspired even the ordinary stone-masons. The bulk of the extant works of this class date from the 4th cent. before the Christian era and the subsequent period *(Kekulé)*. — The tombstones generally bear the name of the deceased, less often his age and the word χαῖρε (farewell).

The following may be specially mentioned. In R. X: on the right, 715-718, and on the E. wall, 736-738. Large tomb-reliefs, particularly No. 738. Tomb of *Aristonautes;* the completely detached figure of a warrior about to hurl himself into the fray is certainly the work of a great sculptor. 808-816. Large amphoræ (loutrophori, p. 72); 774, 775. Sirens. At the end of the room are several primitively simple *Archaic Steles*, from Thessaly, Acarnania, and Bœotia, some bearing inscriptions. (The words Ἀγαθοκλῆ χαῖρε on No. 742, from Thespiæ, are a later addition.) On the walls are copies of paintings found in a tomb of later date. — In R. XI: 832-834, 835. Large marble lekythi; 817, 818. Reliefs from Thespiæ. — In R. XII: 869-871, 884.

XIII. Room of the Sepulchral Vases (αἴθουσα ἐπιτυμβίων ἀγγείων). Massive marble vases of the Greek period, mostly in the shape of tall slender lekythi and amphoræ. 1069. Large marble sepulchral amphora, etc. — XIV. Room of the Sarcophagi (αἴθουσα σαρκοφάγων). Sarcophagi and other sepulchral embellishments of the Greek and Roman periods.

We now enter the new annexe on the left, containing the three Rooms of the Bronzes.

I. Bronze Room. In the centre is the most important work recovered in 1900-1 from the sea in the strait of Kythera (p. 356): 13,396. *Statue of a Youth* stretching out his right hand, a good work of the 4th cent. (perhaps a replica of the Paris of Euphranor?). This figure, which is more than life-size, was pieced together again from many fragments.

To the right of the entrance, *Archaic Bronzes from the Acropolis*, mostly found in the accumulation of rubbish dating from the Persian wars (p. 54). Glass Cases 187, 188. Figures of animals, used as votive offerings or ornaments; Cases 189-191. Small figures of men and gods, beginning with the most primitive types; Cases 192-194. Fragments, utensils, small figures, statuettes (in the last case, 6590. Fine head of a youth); on columns round the centre of the room are three well-executed works of the latest period of the archaic style: *6447. Votive statuette of Athena Promachos, 6448. Statuette of Athena, formed of two sheets of bronze soldered together, and (like No. 6449 in Case 194) attached to a tripod, 6445. Archaic statuette of a youth; to the right of the large bronze statue, *6446.

Bearded head, with eyes inserted, intended to have borne a helmet. — To the left, *Bronzes from Olympia.* Glass Cases 202, 201. Small figures of animals, of primitive workmanship, used as votive offerings; Case 200. Small primitive human figures; below, Weapons, some with votive inscriptions; Case 199. Small archaic figures and statuettes (6440. Head of Zeus); below, No. 6443. Archer kneeling, a relief with the background cut away, 6441. Piece of armour with very delicate engraving; Case 198. Late archaic figures of animals and reliefs (below, vases and tripods); Cases 197, 196. Domestic utensils, toilet articles, small fragments of sculpture; in Case 203 (in front of the column to the left of the entrance), No. 6444. Bronze tablet with archaic relief, the lower portion depicting Artemis as ruler of animals, the upper Hercules shooting at a Centaur; above, 7919. Geometric bronze tripod, from a tomb near Athens; in Case 204 (in front of the column to the right of the entrance), No. 13,164. Fine bronze candelabrum from a tomb in Ætolia. — Glass Case 195 (left side of the N. wall), Figures of bulls and goats in bronze and lead and other votive offerings from the sanctuary of the Cabiri near Thebes. On the adjacent columns, *6439. Realistic head of an athlete, of the Hellenistic period, from Olympia; 7474. Statue of a youth, recalling the style of Polykleitos.

II. Bronze Room. In the glass cases are *Small Figures, Statuettes, and Utensils*, in bronze, from various districts. To the left, Cases 216, 215. Small figures of men and gods, mostly dating from the primitive and archaic periods; Cases 214, 213. Figures and statuettes of the 5th and following centuries; Cases 212, 211. Vessels, lamps, utensils; Cases 210, 209. Figures of animals; Case 208. Diadems from Bœotian tombs, including the objects discovered in the Grotto of Zeus on Mt. Ida (p. 426). Case 207. Beautiful mirrors with handles formed of figures, mostly of the beginning of the 5th cent.; Case 206. Helmets; Case 205. Small figures in lead; Desk-Cases 227, 228. Beautiful mirrors and mirror-cases, Cases 229-232. Strigils, bracelets, rings, buckles, domestic and ecclesiastical utensils; Cases 233-236. Surgical instruments; Case 217. Small tablets with reliefs; Cases 220-222. Utensils and tablets with inscriptions, including (in Case 221) small rectangular bronze tablets (Nos. 8122-8142) with names, which were the passes given to the heliasts (p. 18) while in office, bronze voting-tickets (8052-8059, 7493-7499), the concave side signifying guilty, the convex side not guilty, and a bronze slab (12,228) inscribed with a treaty of alliance between the Ætolians and the Acarnanians, of the 3rd cent., found at Thermos; Cases 223, 224. Mirrors, weights, medallions, etc. — On the left, at the entrance to R. III, *11,761. *Statue of Poseidon*, of the beginning of the 5th cent., found in the sea near Kreusis (p. 169) and pieced together again.

III. Bronze Room (Rotunda). Here are the other bronze sculptures from the strait of Kythera (comp. I. Bronze Room). In Cases

237-252 are fragments of statues, an astronomical instrument, and other remains of the wrecked ship. To the right of the entrance, 13,399. *Figure of a Youth* in the standing posture of the older Argive school (p. lxxxvii), on its original base; 13,397. Similar *Statuette;* 13,398. *Statuette of a Youth* in the walking posture usual in the figures of Polykleitos; 13,400. *Head* of a Hellenistic portrait-statue. — Plaster cast of the Charioteer at Delphi (p. 151).

We return to R. XIV and proceed to the left. — XV. Room of the Roman Sepulchral Reliefs (αἴθουσα ῥωμαϊκῶν ἐπιτυμβίων ἀναγλύφων).

XVI. Room of the Votive Reliefs (αἴθουσα ἀναθηματικῶν ἀναγλύφων). On the E. and N. walls are rows of the most interesting and best preserved votive reliefs from the *Asklepieion* on the S. slope of the Acropolis (p. 34). On a round base before the centre of the E. wall stands a specially important fragment (No. 1377), representing Æsculapius and his family in the temple, to the left, while on the right a band of small worshippers approach the altar with a ram. Most of the other reliefs represent this same scene, though never precisely in the same way. The most prominent figure, after the god, is Hygieia, though Demeter (seated) and Persephone (with a torch) also occur, for the festival of Æsculapius was connected with the Eleusinian mysteries. The stele No. 2565 (beside No. 1377) also belongs to the reliefs of Æsculapius; on the body of the stele the serpent in coiled, while above is the sole of a sandal with a delicately executed low relief of a bearded man. On the other walls are votive reliefs from other parts of Attica and the rest of Greece, including several so-called banquets of the dead. — In the centre of the room: Large capital of a column; sarcophagus with a man holding a roll of manuscript; sarcophagus with a recumbent man and woman, covering of a funeral monument from Etruria.

XVII. Karapanos Room. This contains the collection of antiquities presented to the state in 1902 by M. Karapanos, a member of the Greek Chamber of Deputies. The bronze ornaments in the middle are from a Roman *State Chariot.* Against the N. wall, to the right, and under the window (glass-cases 11-13, 18, 19) are *Terracottas from Corfù,* consisting almost entirely of small archaic figures of Artemis. In Cases 1-6, 16, and 17, by the S. wall, and in the middle of the room are *Objects found at Dodona,* of which the most interesting are the small bronze votive figures in Case 3. Antiquities from different places are shown on the W. wall, including (in Case 7, No. 550) a *Statuette of Aphrodite,* of a severe type, from Dodona. — In the side-room (b) are larger sculptures and inscriptions belonging to the Karapanos collection.

XVIII. First Vase Room (α' αἴθουσα ἀγγείων). Vases from the earliest time down to the 'black figure' period inclusive.

In this room are examples of the following successive stages in the development of Greek ceramic art: a. *Earliest Baked Ware,* of

coarse-grained grey or yellow clay and unpainted, found in the lowest layers at Troy and dating from the 3rd millenium B.C. — h. *Vases from the Ægean Islands*, a little later in date, showing the first attempts at painting. — c. *Vases of the so-called Mycenaean Epoch*, *i.e.* the 2nd millenium B.C., for the most part possibly imported from Crete (comp. p. 421). Glaze-painting has been invented. — d. *Geometric Style:* decoration of vases with linear patterns, a method of embellishment that had of course always been used, but during the 1st millenium B.C. asserted itself in opposition to the Mycenæan style. The so-called Dipylon Vases (down to the 7th cent. B.C.) are typical examples of the style; though even these show a design with large figures, though the forms of both men and animals are primitive and over-slender. — e. Owing to the influence of Asia Minor an *Oriental Type* arose side by side with the geometric, exemplified in the 7th cent. amphoræ from Melos and the vases from Eretria and Attica, Corinth and Bœotia. The ornamentation is copied from Oriental textile fabrics, from the animal and vegetable kingdoms, and from the world of fable; mythological scenes gradually usurp the principal field. The Attic Vourva Vases illustrate the transition to the next stage. — f. *Black-figured Vases* (6th cent.). These are characterized by their red colour and the brilliant black glaze of the painted patterns. The figures are painted in black upon the red ground and their outlines afterwards emphasized by incised lines. The flesh-parts of women are white and various other details are picked out with white or red paint, while in many cases, especially on lekythi, the entire ground of the vase, up to the edges of the design, is painted white. Attica was the chief centre for the manufacture and export of black-figured vases; in no other place did they ever attain such perfection.

Case 1, adjoining the door into Room XIX. Primitive vessels from *Troy* in various shapes; 667. Small specimen of the well-known 'face urns'; early terracotta ware from the *Greek Islands*. — Case 2. Vases, chiefly in the Mycenæan style, from *Attica* and other districts. — Case 3. Vases from *Cyprus*, with incised and painted ornamentation. — The small unpainted vases between Cases 3 and 4, the large vases by themselves (Nos. 803 and 805 between Cases 21 and 15, Nos. 804, 806, and 990 between Cases 12 and 8), and the small vases in Case 4 and 5 are specimens of the *Geometric Style* from *Attica*. Some of them have representations of warriors, funeral processions, and mourners. They were chiefly found in the burial-ground outside the Dipylon (p. 71); hence their name of *Dipylon Vases*. The large unpainted provision-jar (pithos) in front of Case 21, with plain bands in relief, comes from Knossos (Crete; p. 422). — Case 4 also contains four ivory statuettes (776-9) and two lions in Egyptian porcelain (780-1) with hieroglyphics, found at the Dipylon along with some vases in the geometric style. Adjoining and in Cases 6 and 7 are geometric vases from places outside Attica. — Case 12. *Oriental Type.* In and upon this case, and also in and upon Case 15 (see p. 91), are some ancient amphoræ of this type from *Eretria*, as well as more recent black-figured vases from the same source. — Case 8, in front of the door to Room XVII. Large vases from *Melos*, *Thebes*, and *Thera*. Among the last: 11,709. Vase adorned with a lion; 11,708. Amphora with a design resembling the Gate of the Lions at Mycenæ, both dating from the period when the geometric style was being hard pressed by the oriental. In

the same case is a geometric vase from *Corinth* with the interesting representation of a rowing-boat. — Case 9. *Corinthian Vases*, generally with one or two bands of animals, a few with human figures. — Case 10. *Boeotian Vases* of various shapes, with sphinxes, sirens, and other fabulous creatures. Numerous *Corinthian Vases*, found in Bœotia. — To the oriental type belong also the large *Amphorae from Melos*, Nos. 911-913 and 354, between Cases 8 and 12, with horses and mythological designs (911. Apollo and two Muses in a chariot, with Artemis in front of him; 354. Hercules and Iole), and also, perhaps, the large unpainted vase (No. 355; between Cases 15 and 21) from *Thebes* with reliefs of animals and a figure of Artemis with servants and animals depicted in a heraldic style; further the *Attic Vases* (1002 and 353) beside the Cretan pithos (1002. Hercules and Nessos and the Gorgons) and the vases from the tumulus at Vourva (p. 116) between Cases 9 and 10 (No. 991) and in Case 11 (993-1000). The whole of this variety takes its name *(Vourva Vases)* from the last-named place.

Black-figured Vases. Case 13. Objects found in the grave of the warriors who fell at Marathon (p. 116). — Adjacent, under glass, Nos. 449, 450. Black-figured vases with representations of the *Próthesis*, or exposure of the dead ('lying in state'). — Case 14. Attic lekythi, shallow vases, and plates: 507. Arming of Achilles by Thetis. — Case 15, in the middle of the room (also in Case 12, p. 90). *Eretrian Vessels* of the older oriental and also black-figured types. — Case 16. Black-figured vases from *Tanagra;* adjacent, 1452, 1170. Two tall vases with representations of a Prothesis, one in the earlier, the other in the perfected red-figured style. — Case 17. *Boeotian Vases*, some with burlesque representations of masked personages, belonging to the variety found in the sanctuary of the Cabiri at Thebes (p. 179, Cases 61-63). — Case 18. Black-figured lekythi from *Eretria:* 1132. Hercules and Atlas; 1133. Ulysses and Circe; 1130. Ulysses and the Sirens. — Between Cases 18, 19, and 20: 1453, 249. Two long-necked amphoræ with large handles and the representation of a bridal procession, so-called *Loutrophori*, in which water for the nuptial bath was brought (see p. 72). — Cases 19-23 contain black-figured vases of the same kind from various quarters. In Case 21 are *Panathenaic Prize Amphorae:* Nos. 451, 452, 447, with an armed Athena on the front, and on the back pugilistic encounters, wrestling matches, and chariot races; then, 12,587. Large kratera with Hercules overcoming the Triton, recalling vividly both in style and subject the poros pediment on the Acropolis.

XIX. Second Vase Room. *Red-figured Vases.* The last decades of the 6th cent. witnessed a new development in vase-painting. The entire vessel was now covered with a black glaze, the figures alone, on their red ground, remaining free, instead of being painted black as formerly. This novel technique, which also flourished especially in Attica, opened the way to a more correct and delicate draughtsmanship and gave greater prominence to the painter's art. The various styles predominating during this period may be classified as follows: the 'severe' style, which prevailed until shortly after the Persian wars; the 'beautiful' style, paramount during the epoch of greatest artistic development (5th cent.); and the 'delicate' style, dating from the close of the Peloponnesian war. Attic vase-painting gradually died out in the 4th cent. B.C.

Among the vases most remarkable for their designs we may mention: Case 25. No. 1261. Large vase with a sacrificial scene (prayer and libation). — Case 26. 1218, 1219. Drunken Dionysos with satyrs and Mænads; 1263. Eros leading a youth to a lyre-playing girl; series of small vases with representations of children; below, 2202. Fragments of an unfinished kratera. — Case 27. Large vessels of various shapes and periods; 1185. Woman pouring out wine for a departing warrior; 1183. Man playing the lyre and adorned by Nike with the victor's fillet; 1259. Woman filling

the kantharos of Dionysos from a wine-skin (poorly executed); 11,037. *Skyphos*, with Triptolemos in his serpent-chariot, between Demeter and Kore (Persephone). — Case 28. Vases of various shapes and periods. Nos. 1688, 1689. Archaistic representations of Athena in full armour and in a martial attitude before an altar; adjacent, 1708. *Pyx* (casket), with Poseidon pursuing a woman; below, 1718. Large vase of a late period, in bright colours and gold, with representations of Aphrodite and Cupids. — Case 29. Late red-figured vases. — Case 30. *1333. Battle-scene, in excellent preservation. — Case 31. No. 1385. Bell-shaped kratera, with Apollo, between Artemis and Leto (Latona), playing the lyre on the omphalos of Delphi; 1362. Dionysos on a panther, between dancing Mænads. — In the corners, under glass, four vases on lofty bases and with two double-handles: 1454. Adorning of a bride (beautifully drawn); 1172. Bridal procession; two vases with toilette-scenes.

The three adjoining rooms on the right contain *Byzantine Antiquities*, in the front room, *Cyprian Antiquities*, in the central room, and the so-called *Acropolis Potsherds* (fragmentary vases; p. lxxxix), in the room behind.

XX. Third Vase Room. The first eight cases also contain *Red-figured Vases*, mostly of a later date. Their chief treasures are, however, the beautiful *Lekythi*, slender and rather small pitchers with coloured designs on a white ground; these were filled with perfumes and were used chiefly at interments. They came into favour after the Persian wars, and with their graceful figures, executed, fully or merely in outline, in tender hues, give an idea of the flourishing condition of the art of painting as a whole at that time (comp. pp. xci, cviii). The *Black Vases*, partly with *White Ornamentation*, and the *Vases decorated in Relief* belong to the 4th and 3rd cent. B.C.

Cases 32-33. Rude Bœotian krateræ, with red figures. — Cases 34 and 36. Late red-figured krateræ and amphoræ in a hasty style. — Cases 37-40. Red-figured lekythi, chiefly with scenes from daily life; also vessels used for the toilette and small jugs, such as No. 1304 (Case 39), with a representation of a servant carrying a child to its mother. — Case 40. No. 1630. *Pyx*, with Cupids (excelleut workmauship). — Cases 41-50. Large collection of *Lekythi with Polychrome Ornamentation* on a white or cream-coloured ground, consisting of funeral and sacrificial scenes, and often executed with masterly delicacy of touch and design. Among the best are Nos. 1936, 1937 (Case 45), and 1815 (Case 47). No. 1955. Expression of grief by raising the haud; 12,783, 1928. Geuii of Death and Sleep interring the deceased; 1926. Hermes as conductor of the dead (Psychopompos) leading the soul to Hades; 1814, 1946. Charon about to row the departed souls over the Styx. — Cases 51-55. *Vases of a Later Period*, some of them with reliefs and many remarkable for their elegant shape and lustrous glaze. In Case 51 are interesting vases in human form or iu the shape of human (negro) and animal heads: 2076. Graceful female figure with wings; 2060. Aphrodite emerging from the shell; 2064. Fiue black ram's head; a number of well-executed human feet. Cases 52, 53. Vessels from Megara, with a brilliant black glaze and reliefs, painted to resemble metal. Case 55. Small black-glazed vessels, chiefly with white ornamentation. — Case 56. Variously-shaped vases for the toilet; below, small vessels in imitation of wine-skins. — Case 57. Large kantharoi (below, 2193-2199. Kótuloi or vessels used in the worship of Demeter at Eleusis). — Case 58. Toilet vases in marble and alabaster. — Desk Case 59. Brick inscribed with a prayer (perhaps of the 4th cent.), from Megara. — Case 60. Ostrakon with the name of Themistokles.

The following Cases (61-63) contain shallow vessels and fragments of vases, including several found in the Sanctuary of the Cabiri (p. 179), at Thebes. Case 63 also contains strings of glass beads and (No. 10,543) astragali or knuckle-boues. — We now turn to the cases in the middle of the room. In Cases 65-68, near the entrance, considerable interest

attaches to the curious semi-cylindrical vessels, the upper ends of which are painted in imitation of scales, while the sides and closed ends are adorned with reliefs or designs. Their use is shown in the scene on No. 2179, where the woman has placed the cylinder on her knee as a support for her sewing. One of the finest is *No. 1629, showing Aphrodite with her companions and the contest between Peleus and Thetis. The others usually represent scenes from the women's apartments. Above the mirrors are double terracotta disks, used for winding yarn, with representations of Peleus and Thetis (No. 2192) and Europa on the bull (No. 2350). The same case contains paintings on terracotta plaques (pinakes), the largest and best-preserved of which was found at Eleusis and depicts the Eleusinian deities. — Case 35, containing large red-figured krateræ and amphoræ of careless execution, ranks with the cases of similar vessels by the wall, mentioned on p. 92. — Cases 77-84 contain a collection of glass vessels, most of them with long necks and some of them with irridescent colours. In the adjoining case (93) are the objects found in the *Tomb of the Fallen at Chaeronaea* (p. 194); on No. 9801 we notice the injuries on the bones and the cuts on the skull. — Cases 85-92. *Ornamented Terracotta Lamps*, including a mass of these lamps sticking together, found in a potter's oven outside the Dipylon. — Case 54 contains large krateræ and amphoræ of black glazed terracotta with reliefs and ornamentation in white, similar to those of smaller size in the opposite Case 55, by the wall. — Case 76, below the window. Wooden coffin of the 4th cent. B.C. found inside a stone sarcophagus at the Piræus, which accounts for its exceptionally good preservation. — The collection ends with Cases 69-72, containing two tombs from the Kerameikos (p. 69).

The adjoining rooms in front (XXI-XXIV) contain the Terracottas, also arranged chronologically, among which are several exquisite examples of Tanagra figurines (see p. 174), and the Ornaments (XXIV).

XXI. First Terracotta Room (α' αἴθουσα πηλίνων). Case 94, to the right of the entrance. Antique terracottas from *Tanagra*. Case 95. Antique specimens from *Tegea*. — Cases 96-100. *Terracottas of the best period (5th and 4th cent.) from *Tanagra* and other parts of Greece. — The flat cases by the window contain objects in lead: Case 158. Very small archaic figures from the Amyklæon (p. 375); Case 157. Small lead tablets inscribed with curses; Case 156. Lead weights. Case 155. Fine silver urn from the Pilaf-Tepe, near Volo, with a mask of Hercules in relief (3rd cent. B.C.). — In the desk-case in the middle of the room are terracotta moulds, including one of plaster, found in the Kerameikos and probably a death-mask. — We turn back to the left into the corner-room.

XXII. The cases to the left of the entrance contain *Etruscan Antiquities* (Bucchero vases and urns, cinerary urns in terracotta and stone, metal utensils) obtained by exchange from the museum at Florence. In the cases on the S. wall and by the W. wall are the painted terracotta metopes from the older *Temple of Apollo at Thermos* (p. 222), recalling by their execution the earlier vase painting of the oriental style. The most noteworthy are Perseus in his winged sandals bearing the head of the Medusa in a wallet on his back (Case 105, to the left), three goddesses enthroned (Case 106), and a hunter (Case 107). Above the cases are two rows of life-size terracotta masks, all antefixæ from the same temple. Beside the W. wall are a painted *Terracotta Sarcophagus* from Clazomenæ and the *Sepulchral Stele* of a warrior from Lemnos with an Etruscan inscription. In the central desk-cases are articles in metal, bone, and terracotta from the *Heraeon* at Argos. We pass through Room XXI into —

XXIII. Second Terracotta Room. Terracottas from *Asia Minor;* dainty figures in charming attitudes, recalling modern bric-à-brac.

XXIV. Third Terracotta Room. The glass cases round the walls contain terracottas of the best period (5th and 4th cent.) from various Greek sources. Those in Case 141 are from *Eretria*, in Case 142 from *Attica* and *Ægina*, in Case 132 from *Corinth*. — In the central desk-cases are Gold

Ornaments, some of them very artistic, and most of them discovered in tombs by the Archæological Society (p. 14). Cases 149, 150. Necklaces and diadems, mostly with reliefs, from *Eretria*. Case 160. Garland, ring with a cameo (muse), silver slabs with reliefs of Nike, all from *Gavaloú* (p. 222; 2nd cent. B.C.). Case 143. Silver vases from the same tomb. Case 144. Instruments and ornaments of bone, parts of a flute. Cases 145, 146. Silver vases. Case 147. Gold rings, some delicately engraved. Case 148. Cameos, with island stones (*i.e.* cameos of the Mycenæan period) in the centre. Cases 151, 152. Gold earrings of every epoch of Greek and Roman art.

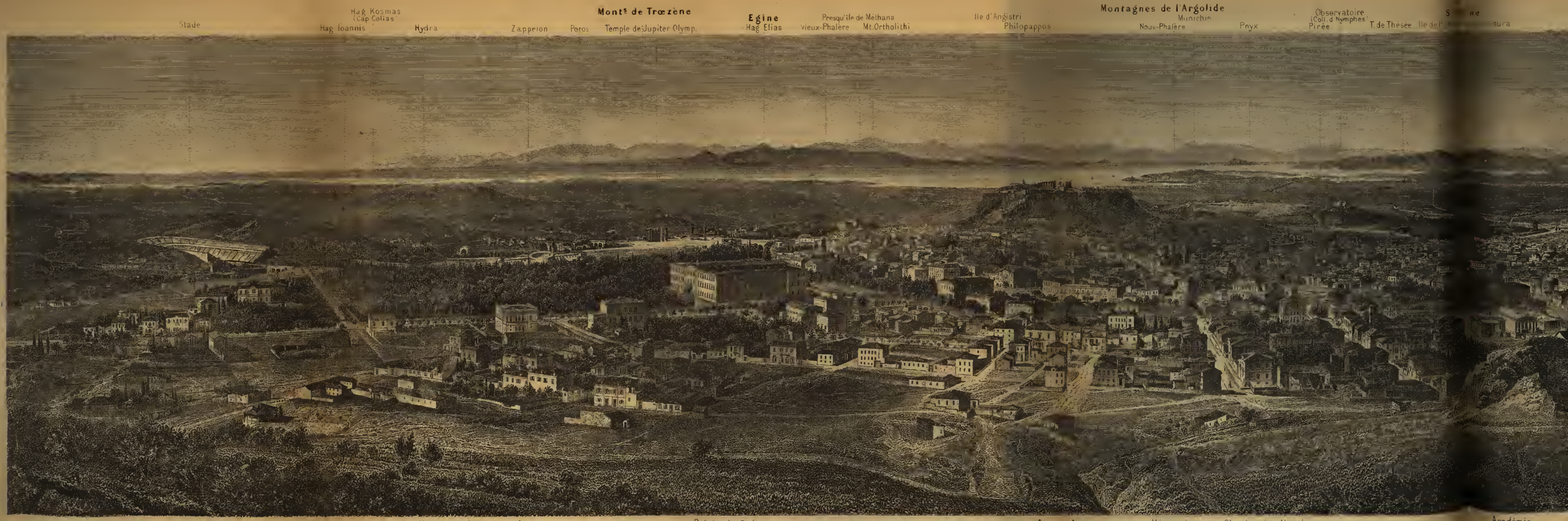
The Epigraphical Museum (arranged by *Dr. Lolling;* keeper *B. Leonardos*), which is united with the National Museum, is deposited in the lower rooms of the building. The entrance is beside the custodian's hut opposite the middle of the S. side (adm. daily 9-12, except Sun. and holidays). This valuable collection of inscriptions fills four large halls and a large court.

f. Walks near Athens.

The *Palace Garden*, with its shady walks, has been already mentioned at p. 25. The views enjoyed from the tops of the hills of the *Nymphs*, the *Pnyx*, and *Philópappos* are so striking that most visitors to Athens will seek an opportunity of repeating the walk described at pp. 73-75.

The route may be varied by diverging to the S.W. at the Observatory and walking to the railway and the bed of the Ilissos; to the S. of the latter is a broad road, which leads round the base of the Hill of Philópappos in the direction of the Olympieion, whence we may return to the Place de la Constitution by the Phaleron tramway (p. 12; comp. Pl. D, 8). This circuit takes from 1 to 1½ hr.; the first part of it commands a constant view of the plain of Phaleron and the sea, and in the latter part, after rounding the corner of the Philópappos Hill, we have before us the striking view of the Acropolis from the S., while to the right are the columns of the Olympieion, with the Lykabettos in the background.

The Lykabettos, the finely-shaped hill to the N.E. of the town, which forms so characteristic a feature in most of the views of Athens, itself commands a splendid panorama. This is the S. spur of the Tourko-Vouni (p. 113) and is of the same geological formation as the other hills round Athens, *viz.* a substratum of greenish-gray crystalline slate and sandstone, over which is marl striated with limestone, while the topmost layer is of blue-gray limestone. The ascent may be made either from the S. or from the N.W. side; the former is the most usual way from the hotels in the Place de la Constitution (comp. Pl. F, G, 5, 4). We follow the Rue de Képhisia, on the N. of the Palace, to the corner of the Palace Garden, then turn to the left, and after a few paces cross the Place Kolonaki (Pl. G, H, 5) obliquely to the right and proceed straight on. In 6 min. after leaving the Place de la Constitution we reach the reservoir of the *Town Aqueduct* (Δεξαμενή, Pl. H, 4; 445 ft.), where there is a small café commanding a fine view. This aqueduct was begun by the Emp. Hadrian (p. 23) and completed by T. Antoninus Pius about the middle of the second century of our era. In 1855



PANORAMA D' AT

pris du Mont Lycabette.

AMAD' ATHÈNES,

pris du Mont Lycabette.

Gest v C. Bertrand

and 1861-69 it was repaired and once more brought into use. From the aqueduct a new footpath ascends gently through young plantations. Beyond the first zigzags a path diverges to the left towards the view-point mentioned below. In $^1/_2$ hr. we reach the top of the ***Lykahettós** (910 ft.; Pl. H, 3). At the top are the *Chapel of St. George* and some rooms. The view, which is seen to greatest advantage by morning or evening light, embraces the town of Athens, with the Acropolis and the Attic plain around it, the Piræus, the Bay of Phaleron, and the whole of the Saronic Gulf, with the islands of Ægina and Salamis and the distant mountains of Argolis. To the right of Salamis rise the mountains of Corinth and Megara; in front, cutting short the plain and hiding a great part of the Bay of Eleusis, is the ancient Ægaleos (p. 105), crossed by the Daphni Pass, and farther to the N. is Mt. Parnes. Between Mt. Parnes and Pentelikon, which rises to the N.E., stretches the upper Attic plain. To the E. stands Mt. Hymettos.

The road on the N.W. side, a continuation of the Rue Sina (Pl. F, 4), leads past a grotesque rock, named the *Froschmaul* (*Frog's Mouth*; Pl. F, G, 3) by the Germans in Athens. In the defile below this rock rises a spring. Immediately afterwards we strike the path gradually leading up the W. slope, past the *Convent of Hagios Isidoros*, to a saddle on the N. ridge of the Lykabettos, whence the top of the height is gained. — Below the convent is a door (which should be closed again) on the right admitting to the path which joins the ascent on the S. side of the mountain, and affords, perhaps, still more beautiful views of the city and its environs than the summit itself. The accompanying Panorama is taken from this path, a little to the E. of the chapel-keeper's blue and red hut (with the unimportant new buildings in the foreground left out).

The **Kolōnós**, the storied, olive-surrounded home of Sophocles and the scene of his 'Œdipus Coloneus', lies about $1^1/_2$ M. to the N.W. of the Place de la Concorde (p. 77). We may take the Rue du Pirée and then turn to the right by the Kolokythou road (Pl. B, 3), along which runs the tramway to Kolokythou (p. 96). — About $^1/_2$ M. beyond the bridge outside the town lies on the right the *Chapel of Hagios Konstantinos*. About 300 yds. farther on we quit the road and proceed to the right towards the flat hill of Kolonos, distinguished by two conspicuous white tombstones. This is the ancient *Kolonos Hippios*. The neglected stones mark the graves of the accomplished antiquaries, *Otfried Müller* (d. 1840) and *Charles Lenormant* (d. 1859). A little to the N. is another hill, which seems to have been sacred to Demeter. The view of Athens and its Acropolis from the Kolonos is of wonderful beauty.

To the S. or S.W. of the Kolonos lay the Academy, a large piece of ground dedicated to Athena, which was surrounded with walls by Hipparchos, son of Peisistratos, and was at first used for gymnastic exercises. Kimon laid it out with walks and embellished it with

trees and fountains, and 'the olive-groves of Academe' became a favourite resort of Plato and other public teachers. Through the great philosopher the name has become celebrated and has been universally chosen as the designation of the modern abodes of science and art. Twelve olive-trees (μορίαι) of hoary antiquity, said to have been propagated from shoots of the sacred tree of Athena (p. 55), stood under the especial protection of the goddess. Beneath their shade were altars of *Zeus Kataebatēs* (the descender on the lightning) or *Mórios*, of *Athena* herself, and of *Hercules*. The surrounding district is described by Sophocles in his celebrated strophes:

'Friend, in our land of victor-steeds thou art come
To this Heaven-fostered haunt, Earth's fairest home,
Gleaming Colonos, where the nightingale
In cool green covert warbleth ever clear,
True to the deep-flushed ivy and the dear
Divine, impenetrable shade,
From wildered boughs and myriad fruitage made,
Sunless at noon, stormless in every gale.
Wood-roving Bacchus there, with mazy round,
And his nymph nurses range the unoffended ground'.

(Lewis Campbell's Translation.)

The Academy was once connected with the Dipylon (p. 70) by a road flanked with monuments to Perikles and other eminent statesmen and warriors. The grave of Plato also was formerly shown in the neighbourhood of his favourite haunt.

At the hamlet of *Kolokythou*, where the tramway (p. 12) terminates, there are several restaurants with gardens prettily situated on the Kephisos.

Another pleasant excursion of 1-1½ hr. may be made from the *Chapel of the Hagia Trias* (p. 69; Pl. A, 4) along the 'Sacred Way' to Eleusis and through the olive-grove in the plain of the Kephisos. On the left, about ½ M. from the town, lies the **Botanical Garden** (βοτανικὸς κῆπος), with its lofty poplars (entrance by the second door). About 1 M. farther on we reach a small *Kafenîon* on the right, near a bridge over an arm of the Kephisos. After stopping here to enjoy a glass of raki and the view of the Acropolis, we turn to the right, without crossing the bridge, and skirt the Kephisos to the first broad road, which leads us back to the town. The narrower paths should be avoided, as likely to lead astray. The glimpses of the Acropolis seen through the aged and gnarled stems of the olive-trees impart a great charm to this walk. One specially old tree is known as 'Plato's Olive Tree'.

Phyle
Panaghia ton Kleiston
Tatoi
Thèbes-Chalcis
Kalamos
Marathon
Megara, Corinthe
Thèbes
Koulouri
Spata
Trachones
Laurion
Savani Kalyvia
Katzouleri
Chasia
Megalo Katerini
Magoula
Kalyvia
Eleusis (Levsina)
Baie d'Eleusis
Epano-Liosia
Menidi (Acharnae)
Kato-Liosia
Kamatero
Sacharitza
Pyrgos
Kokkourvaones
Arakli (Drakhion)
Kephisia
Maroussi
Kastraki
Mt Pentelique
Vrachami
Chalandri
Patisia
Levi
Sepolia
Kypseli
Ambelokipi
Kolokythou
ATHÈNES
Acropole
Mon e Philopappos
Stade
Pankrati
Kaisariani (Couvent)
Koutalades
Kopanas
Liopesi
Papagheorgis
Kampas
Papanghelaki
Charvati
Klefton
Vigla
Kokkinaras
Vajdi
Aspra Marmara
Dionysos
Mont Dionysos
Mont Hymette
Mts de Skaramanga et Daphni
Poikilon Oros
Daphni
Temple d'Aphrodite
Kyrades
Nera (Leros)
Molodu
Arapu
Navstathmos Arsenal
Perama
Tourko Vouni
Trône de Xerxès
Karavas
Keratopyrgos
Salamine
Ambelaki
Kynosoura
Lipsokoutali (Psyttalie)
Talandonisi (Atalante)
Pelisses
Skrophas
Vathia Pounta
Baie de Phalère
LE PIRÉE
Vieux Phalère
Vracham
Kara
Tigani
Zeze
Pikrodaphni
Tombeaux antiques
Chalidou
Kondylebardhe
Golfe d'Egine
Ile de Salamine
Gravé et imprimé par Wagner & Debes, Leipzig
Miles
1:150.000
Mètres

3. Excursions in Attica.

'*Quocunque ingredimur, in aliquam historiam pedem ponimus.*'
Cicero.

The peninsula of Ἀττική or *Attica* (properly Ἀκτική, from ἀκτή, a rocky beach) has an area of ca. 850 sq. M., with 225,000 inhabitants. It is bounded on the N.W. by the ranges of *Kithaeron* (now *Elatiás*) and *Parnes* (now *Ozeá*), which attain a height of 4625 ft., and consists of a flat, undulating district, broken up by the mountain groups of *Pentelikon* (3640 ft.) and *Hymettos* (3370 ft.). In the middle of it lies the plain of Athens (τὸ πεδίον), which stretches, with a breadth of 2½–3 M., from Mt. Parnes to the sea, a distance of 13½ M. The dry calcareous soil is adapted for little vegetation except the olive and the fig, though the vine is now assiduously cultivated. The supply of water is scanty. The water of the *Kephisos* is exhausted by irrigation before it reaches the sea, and in summer the bed of the *Ilissos* is as a rule almost dry. Large herds of sheep and goats are seen grazing in every direction. The barren nature of Attic soil is noticed by Thucydides, who considers it the reason why the country was spared foreign immigration and remained in the hands of the Ionians. The inhabitants of modern Attica, which is grouped in one nomos or province with Megaris, Salamis, and Ægina, are almost all of Albanian descent.

Most of the following excursions may each be accomplished in one day. Many of the most interesting points may now be reached by *Railway*. Parties of 3-4 may hire a *Carriage* for 20-30 dr. or more according to the time and distance, while single travellers may obtain a *Saddle Horse* for about 10 dr. a day. The inconvenient habit the Greek coachmen have of stopping at nearly every wayside tavern has probably been already experienced by the traveller on his way from the Piræus to Athens. Travellers who are unacquainted with the language and customs of the country should not attempt the excursions occupying several days, or, indeed, any of the longer excursions, without a *Courier* (p. xiv). — Provisions should in most cases be brought from Athens, and refreshments of this kind are included in the 'pension' charges of the hotels.

a. Phaleron and the Piræus.

The *Piraeus, Athens, and Corinth Railway* is not intended for local traffic. Those who make the excursion to the Piræus from Athens do so most conveniently by the electric *Piraeus Railway*, the trains running every ¼ hr. (from Nov. to May inclusive every ½ hr. between 7.30 p.m. and midnight). Railway-stations, see p. 9. The journey takes 18 minutes. Fares to Phaleron, 1st cl. 55 l., 3rd cl. 40 l., return-tickets (valid for one day) 95, 70 l.; to the Piræus, 70, 55, 1 dr. 35, 95 l.; from Phaleron to the Piræus, 30, 20 l.; to Phaleron including bath-ticket, 1 dr. 10, 80 l. Tickets purchased in the cars cost 20 l. more. The ticket-clerks speak French.

Steam Tramway from Athens to Phaleron, see p. 12.

The Railway from Athens to the Piræus starts at the *Omónia Station* (Pl. D, 3), passes under the Rue d'Athéna by a tunnel 710 yds. in length (3 min.), touches the *Monastiraki Station* (Pl. C, 5) in the

Rue d'Hermès, and then runs through cuttings to the *Theseion Station* (Pl. B, 5). Farther on also the view is limited by the low level of the railway; the best view is obtained to the right, where the olive-grove and N. part of the plain of Athens is overlooked, while on the left we have glimpses of the Lykabettos, the Acropolis, and the Observatory. The only intermediate station is *New Phaleron* (see below).

The Steam Tramway to Phalèron stops at three stations in the town: the Place de la Constitution, the Zappeion, and the Military Hospital, both in the Boulevard d'Amélie. The Rue de Phalère, leading to Old Phaleron (see below), diverges to the left at the hospital; the Rue Denys Aréopagite (Pl. D, E, 7, 8), leading to the Acropolis, to the right. Shortly afterwards the tramway leaves the Rue de Phalère on the left. To the right are seen the vestiges of a town-wall, an antique column, and the Acropolis, which is soon hidden from view by the Hill of Philopappos. On the slope of the latter are seen numerous caves, traces of rock-cuttings, and houses of ancient and modern times. About 1/4 M. beyond the bridge over the Ilissos is *Kallithéa* (stat.) where in 1900 a burial-ground containing the ancient tombs of eminent Athenian citizens was discovered. — At the station of *Tsitsiphies*, on the coast, the line forks, the E. branch leading to Old Phaleron, the W. branch to New Phaleron. Passengers to Old Phaleron generally have to change into the local train from New Phaleron (fares between New and Old Phaleron 15 l., or if paid in the train 25 l.).

Old Phaleron (Παλαιὸν Φάληρον; restaurant), on the E. side of the Bay of Phaleron, is frequented, like New Phaleron, for sea-bathing, but is quieter and more comfortable. The bathing-arrangements and prices are the same. At the terminus is a zoological garden (50 l.). New Phaleron can be reached on foot, along the coast, in about 3/4 hour.

New Phaleron (Νέον Φάληρον; *Aktaion Palace Hotel*, to the E. of the esplanade, new, with every comfort, 125 R. from 3 1/2, B. 1 1/2, déj. 4, wine extra, D. 5, wine extra, pens. 14-20 dr.; *Grand-Hôtel*, on the esplanade), a small place with villa-residences, is a station on the Piræus Railway, besides being connected with both the Piræus (see p. 99) and Athens by steam-tramway. It is a favourite evening-resort of the Athenians in summer, especially during the bathing-season (June-August). On the broad esplanade, which is lighted at night by electricity, are situated the bathing-establishments (bath 40 l., incl. towels), the hotels (with good cafés and restaurants), a summer-theatre (p. 13), and a band-stand. — About 1/4 M. to the N. of the railway-station, in front of the cemetery, is the *Monument of Karaïskakis*, the brave and shrewd leader of the Klephts, who was mortally wounded here in a sortie on May 6th, 1827, the day before the grand attack on the camp of Kioutagi he had planned for the relief of Athens (comp. p. 25).

LE PIRÉE
1: 25.000
Mètres
Engl. Mile
Citernes antiques
Port d'Halæ
Port du Pirée
Kantharos
Emporium antique
Baie de Kromidarou
Éétionia
Tumulus
Quarantaine
Autels ant.
Gare de Larissa
Larisa
Gare du Péloponnèse
Gare d'Athènes
Tombeau de Thémistocle
Cap Alkimos
Douane
Borne
St. Nicolas
Place Karaïskakis
Démarchie
Agora
Poste
Église cathol.
Hag. Triada
Théâtre ant.
Citadelle ant. de Munychie
Hag. Elias
Hippodrome ant.
Port de Zéa
Port de Munychie
Temple ant.
Fort ant.
Ile de Stalida
Villas Ziller
Place Alexandra
Hôpital
Source Tzirloneri
Jardin Royal
Orphelinat
Tombeaux de marins angl.
Monum. de Miaulis
Phare
Ruines non déblayées
Télégraphe optique
Carrière
AKTÉ
Fortifications antiques
St. Basile
Baie de Phalère
Bains de Phalère
Athènes
Long mur du S.
Cimetière
Geograph. Anst. v. Wagner & Debes, Leipzig
Nach Kaupert

The train and tramway from New Phaleron to the Piræus skirt the base of the projecting hill, where the southernmost of the Long Walls joined the fortifications of the Piræus (comp. p. 102). The monument on the hill to the left commemorates the French and English soldiers who died at the Piræus in 1854.

Piræus. — The STATIONS of the Piræus Railway (for Athens and for the Peloponnesian Railway) are on the N. side of the town, near the harbour; that of the Larissa Railway is on the N.W., near the Eetioneia (p. 100). Passengers proceeding at once by steamer had better engage one of the boatmen offering themselves at the station, who will show the way to the steamboat office (see below and p. xviii).

Hotels. HÔTEL CONTINENTAL, with electric light, R. from 2 dr., well spoken of, HÔTEL ST. PÉTERSBOURG, in the Greek style, both in the Place Karaïskakis, on the N. bank of the harbonr. — **Restaurant** in the Hôt. Continental. — **Cafés** in and near the gardens to the S. of the Dēmarchía.

Tramways. From the Athens station to the custom-house (τελωνεῖον); viâ the Place Koraïs to the *Port de Zéa;* from the Place Karaïskakis to *New Phaleron* (15 l.). — **Steam Tramway.** From the Rue de Socrate to *New Phaleron*, 15 l. (see p. 98).

Steamboat Offices (comp. p. 12). *Messageries Maritimes*, Vamvakari, Rue de Miaulis 30 b; *Navigazione Generale Italiana*, A. Vellas; *Austrian Lloyd*, S. Calucci, Quai de Tshelebi, the W. continuation of the Place de Karaïskakis; *North German Lloyd*, Roth & Co., Rue de Tsamadús 21; *Roumanian Steamship Co.*, Rue de Notaras 60. — The offices of the Greek companies (*Panhellenios*, *Dock of Syra Co.*, and *John MacDowall & Barbour*) are all in or near the Quai de Tshelebi. — Rowing boat to or from a foreign steamer, 1 dr., with luggage 2 dr. (comp. p. 7); to a Greek coasting-steamer about half these amounts.

Bank. The *Banque d'Athènes* has a branch in the Place de Thémistocle.

British Consul, *Errol MacDonell.* — **American Consular Agent,** *Bernard Melissinos*, Rue de Philon 42.

Carriages, in the market-place (*Agorá*) near the harbour. To *Athens* (6 M., see p. 8) 5-6 dr.; to *Keratópyrgos* (p. 103) and back, 5-6 dr.; to the ferry for *Salamis* (p. 104) and back, 8-12 dr.

The *Piraeus*, Greek Πειραιεύς (pronounced *Piraeéfs*), Italian *Pireo*, French *Le Pirée*, the flourishing seaport of Athens, with 74,580 inhab., is in its present aspect entirely of modern growth. When Athens was chosen as the seat of government in 1834 the very name of its ancient port had been forgotten. A group of fishermen's huts on its site was called *Porto Leone*, from the figure of a lion which was carried off by the Venetians in 1687 and now stands in front of the arsenal at Venice. Since 1835 spacious quays, wide and regular streets, more than 100 factories, a theatre, and an exchange have been constructed. Its commerce has already outstripped that of Patras (p. 283) and is steadily increasing. The harbour is accessible for the largest vessels and numerous steamers may be seen lying there along with the smaller vessels that trade with the insular and other seaports of Greece.

In comparison with Ægina, Corinth, and the coast-towns of Asia Minor, Athens entered the lists of commerce at a late period. Even the legislation of Solon is based to a great extent upon the assnmption that the Athenians are a people of husbandmen and cattle-breeders. Their naval instincts may perhaps be dated from the captnre of Salamis (p. 104). Down to the Persian wars, however, the open roads of Phaleron afforded ample accommodation for the few vessels owned by the Athenians. To Themistokles belongs the credit of fonnding the naval preëminence

of Athens, by persuading his fellow-citizens to devote the proceeds of the silver-mines of Laurion (p. 123) to the formation of a fleet. He also discerned the advantages of the gulf of Piræus, which was at that time separated (beyond, πέρα) from the mainland by a strip of swampy ground (*Halae*), and began to lay out a capacious harbour. After the end of the wars with Persia the fortifications of the new naval and commercial harbours were completed in haste, and Themistokles is even said to have contemplated the transference of the whole of Athens to the Piræus. Under Perikles the building of the seaport was completed on a uniform plan by the celebrated *Hippodamos* of Miletos, who afterwards laid out the towns of Rhodes and Thurii. The Piræus, like Rhodes, and partly also on account of its situation, soon acquired the reputation of being one of the finest cities of the time, and the Athenians compared its ship-houses with the Propylæa and the Parthenon. The construction of the 'Long Walls' (p. 20) brought the Piræns into still closer union with Athens and made the town and its port as it were one city with two centres. The Piræus, owing to the influx of the *Metoeki*, or subject citizens, attracted by the opportunities for industry and trade, became the chief seat of the democracy, while Athens was the abode of the conservative element represented by the original free citizens. Thus when Sparta subdued Athens in B.C. 404 after a prolonged contest, one of the conditions imposed by the aristocratic victors was the destruction of the Long Walls and the fortifications and ship-houses of the Piræus. And when *Thrasyboulos* effected the overthrow of the Thirty Tyrants in the following year, his first step was to make himself master of the Piræus, relying on the cordial support of its democratic inhabitants. The fortifications of the harbour were restored with the aid of Persian contributions after the naval victory of Knidos gained by *Konon* over Pisandros in B.C. 393, and Athens and its seaport both entered on a second period of prosperity. Konon completed at the Piræus a sanctuary of Euplœa, or the Knidian Aphrodite, while *Kephisodotos* carved a statue of Athena Soteira, or the saviour, which was erected by the altar of Zeus Soter. The ship-houses also were rebuilt. The finest addition to the buildings of the Piræus was the Arsenal of *Philo* (p. 101), constructed during the rule of Lykourgos (p. 22), to the N.E. of the military harbour. From B.C. 322 to 229 the citadel of Munychia, forming the E. part of the fortifications, was occupied by the Macedonians. In B.C. 86 the Piræus was destroyed by Sulla, and it lost its importance for the next 1900 years.

The town of Piræus, with its broad and straight streets, offers no attraction to the visitor, except the small museum of antiquities in the *Gymnasium*, in the Place Koraïs (entr. from the Rue Karaïskos, adm. 50 l.).

The collection includes several good tombstones and reliefs, a few statues of emperors and senators of the Roman period, heads of Trajan and Homer, boundary-stones, lions from tombs at Phaleron, and vases.

An interesting walk, occupying about $2^1/_2$ hrs., may be taken round the HARBOUR. On leaving the station we turn to the right and proceed along the N. basin of the harbour, now very shallow (perhaps the '*Blind Harbour*', κωφὸς λιμήν, of the ancients), to the peninsula of *Eétioneia*. In 8 min., beyond a churchyard (Ἡλύσια), we reach an ancient wall, 10-12 ft. thick, with several towers, which ascends from the harbour towards the top of the hill, where there is a gateway between two massive round towers. In the neighbourhood stood, according to an inscription, the temple of Aphrodite Euplœa, founded by Themistokles. Farther on (comp. the Plan) are other vestiges of the old fortifications, all probably dating from Konon's period (see above).

About ¾ M. along the coast to the W. of the Eétioneia we come to the remains of an ancient circular substructure which has been recently identified as the *Tomb of Themistokles*, a monument that was formerly thought to have lain at the W. extremity of Akte (see below).

We may cross by boat to the S. bank of the *Large Harbour*, the ancient *Kantharos*. Two moles (still in use), 142 yds. in length and 55 yds. apart, formed the entrance to the harbour; the two moles outside the harbour are modern. The W. part of the Piræan peninsula, shaped somewhat like a leaf (see Plan) and rising to a considerable height in the middle, bore, as is now believed, the name of **Akte.**

The N.W. portion of Akté is occupied by a royal park (admission seldom granted), containing a plain country-house and, on the two W. points, the sepulchral monument of *Miaulis* (d. 1855), a naval hero in the War of Liberation, and an ancient cutting in the rock (near the lighthouse) thought by many to he the so-called *Tomb of Themistokles* (comp. above).

The course of the ancient wall, which defended the peninsula against attack from the open sea and was strengthened at intervals by square towers, may still be traced by taking an hour's walk (specially attractive in the evening) along the new carriage-road. We first skirt the wall of the royal park (see above), beyond which we follow the ancient wall running above the beach. The rocks in the interior of the peninsula show numerous traces of ancient dwellings and quarries. At the highest point (187 ft.) is the signal used for telegraphing to Athens the arrival of the steamboats. To the S.E., near the spring of *Tsirloneri*, is a café, the seats in front of which afford a charming view. The ancient name of *Phreattys*, which has been given to the small bay here, perhaps belongs rather to the point of land opposite, to the E. of the harbour of Zea.

To the N.E. is the bay or harbour of *Zea*, the entrance of which was fortified in antiquity. Traces of the substructures of the slip-ways or ship-houses (νεώσοικοι) for the reception of the ancient triremes are visible all round the bay and at the beginning of the Rue du Serangeion.

In the 5th cent. these slips must have almost surrounded the entire bay, as, according to existing naval chronicles, no less than 196 armed vessels lay here (in the bay of Munychia there were 82 and in that of Kantharos 94). The slips, each accommodating one trireme (130-165 ft. by 21 ft.), were separated from one another by pillars, upon which rested a roof. Foundations of the pillars are found under water at a depth of 4-5 ft., a circumstance which, taken in conjunction with other indications on the beach, seems to imply a rise of 5 ft. in the sea-level since antiquity.

The celebrated *Skeuotheka of Philo* (p. 100), a naval arsenal completed about 330 B.C., stood near the N.E. side. Near the S.W. corner of the bay are traces of the rows of seats and foundations of the stage of the so-called *New Theatre*, dating from the Hellenistic period. The orchestra formed a complete circle, and the marble sill of the proskenion is exceptionally far back.

The broad road skirts the edge of the bay, then runs round the base of the hill of Munychia and reaches the *Harbour of Munychia*, where there are remains of antiquity similar to those in the bay of Zea. It finally leads back to the town, passing near the monument

to French and English soldiers mentioned at p. 99 (to the New Phaleron station, 7 min., see pp. 99, 98).

On the promontory to the E. of the bay of Zea, in the Place Alexandra (good kafenion), is a small group of villas (συνοικία Τσίλλερ). Just beyond this, to the left, below the road and opposite a small inn bearing the sign 'Σηραγγεῖον', are baths built into the face of the rock, which have been quite arbitrarily identified as the ancient *Serangeion Baths*. These include a large chamber with three apses, open towards the S. and connected with the beach by a rock-passage 40 ft. long, and another circular room with eighteen recesses for the bathers' clothes. The mosaic pavements represent a quadriga and Scylla. — Remains of the *Precinct of Æsculapius* have been exhumed beside the Tsocha Theatre, in the Rue du Serangeion, above the so-called Serangeion.

The ascent of the **Hill of Munychia** (280 ft.), the 'solitary' Acropolis of King Mounychos, is rather trying from the side next the sea, but there is an easy path on the N.W. slope. It was here that Hippias, then Thrasyboulos, and afterwards the Macedonians entrenched themselves. The extensive view embraces the Bay of Phaleron, Mt. Hymettos, the Attic plain, the Acropolis of Athens, the Lykabettos, and Mt. Parnes; to the S. are the islands of Hydra, Ægina, Salamis, and the tiny Psyttaleia, and also the town of Piræus. On the W. slope is a square space at the end of the Ares Street where traces of rows of seats have been found and taken to indicate the site of the *Old Theatre*. — The valley to the N., outside the ancient town-walls, is supposed by Prof. Curtius, though without sufficient ground, to be the site of the ancient *Hippodrome* for chariot and horse races. Following the line of the valley in a N. direction, near the Anglo-French monument (p. 99), runs the *Southern Long Wall* (p. 20), which joined the town-wall on the W. side of the valley. The *Northern Long Wall*, the direction of which corresponded to that of the main road from Athens (p. 8), ended at the more E. of the two gateways whose remains have been uncovered at the N. end of the Rue de Socrate. This gateway stood at the end of one of the city-streets.

b. Salamis.

A visit from the Piræus to the scene of the Battle of Salamis, including a short inspection of the island, takes about 6-8 hrs. We may either walk to the (2 hrs.) ferry (about 5½ M.; 1¼ hr. by carriage, see p. 99) and cross there; or, if the wind be favourable, take a sailing-boat direct from the Piræus to Ambelaki (ca. 6 dr., whole day ca. 10 dr.). — Tourists may sometimes, by special permission of the captain, avail themselves of the small steamer which plies daily from the Piræus, starting about 7 a.m., to the Arsenal (p. 104). — Those whose time is limited may content themselves with a survey of the bay from *Keratópyrgos* (carriage there and back 2 hrs., see p. 99).

On quitting the railway-station at the *Piraeus*, we proceed almost to the churchyard mentioned on p. 100. Hence we follow the road to the right, which brings us in 40 min. to the *Chapel of St. George* at *Keratsini*. In 8 min. more we pass a small eminence on the left, crowned with the ruins of what is supposed to have been an ancient sanctuary of Hercules. The ridge to the right is *Mt. Ægaleos* (p. 105).

The hill in front, which was probably hallowed ground in antiquity, has long borne the name of the *Throne of Xerxes*, from its identification with the 'rocky brow' on which Xerxes sat in his silver-footed chair to watch the progress of the battle. As ancient writers, however, emphasize his propinquity to his ships, it is more probable that he took up his position on the rocky promontory of *Keratópyrgos*, which projects into the bay farther on. A powder-magazine has been erected here.

Whether the Keratopyrgos is or is not the point from which Xerxes witnessed the destruction of his armament, it certainly commands an admirable survey of the strait, where, on the 20th day of Boedromiōn (Sept. 22nd) or a few days later, in the year B. C. 480, the Greeks, with a fleet of 300 ships, destroyed an equal number (certainly not more, though the Greek account places it at 1000) of Persian triremes and so secured their future independence. To the S. lies the islet of *Psyttaleia*, which formed the central point of the Persian array. The W. squadron of the Persian fleet pushed forward to the Salaminian promontory of *Kynosoura*, while the E. squadron advanced along the Attic coast, which was occupied by the Persian army. About 600 picked men were stationed by night on Psyttaleia to cut off the Greeks who should be wrecked and driven on shore. The Greek fleet cast anchor on the night before the battle in the *Bay of Ambelaki*. Aristides, who had been at once recalled from banishment, and also several Tenean deserters brought the news that Xerxes intended to follow the cunning advice of Themistokles and to try to destroy the whole of the Greek fleet at a single blow. The Peloponnesians, who had hitherto been wavering, were thus forced to give up the idea of retiring and cast in their lot with the others. The last hours of the night were spent in arranging the line of battle. The Athenian vessels formed the right wing of the Grecian fleet and were opposed to the Phœnicians and Cyprians; in the centre were the ships of Ægina and Eubœa opposite the Cilicians and Pamphilians; to the left was the Peloponnesian sqnadron, facing the right or Ionian wiug of the Persian armament.

'But when at length the snowy-steeded day
Burst o'er the main, all beautiful to see,
First from the Greeks a tuneful shout nprose,
Well-omened, and, with replication loud,
Leapt the blithe echo from the rocky shore.
Fear seized the Persian host, no longer tricked
By vain opinion; not like wavering flight
Billowed the solemn pæan of the Greeks,
But like the shout of men to battle urging
With lusty cheer. Then the fierce trumpet's voice
Blazed o'er the main; and on the salt sea flood
Forthwith the oars, with measured plash, descended.
And all their lines, with dexterous speed displayed,
Stood with opposing front. The right wing first,
Then the whole fleet bore down, and straight uprose
A mighty shout. Sons of the Greeks, advance!
Your country free, your children free, your wives!
The altars of your native Gods deliver,
And your ancestral tombs. — All's now at stake!
A like salute from our whole line back-rolled
In Persian speech. Nor more delay, but straight
Trireme on trireme, brazen beak on beak
Dashed furious. A Greek ship led on the attack
And from the prow of a Phœnician struck
The figure-head; and now the grapple closed
Of each ship with his adverse desperate.
At first the main line of the Persian fleet
Stood the harsh shock; but soon their multitude

Became their ruin; in the narrow frith
They might not use their strength, and, jammed together,
Their ships with brazen beaks did bite each other,
And shattered their own oars. Meanwhile the Greeks
Stroke after stroke dealt dexterous all around,
Till our ships showed their keels, and the blue sea
Was seen no more, with multitude of ships
And corpses covered. All the shores were strewn,
And the rough rocks, with dead; till, in the end,
Each ship in the barbaric host, that yet
Had oars, in most disordered flight rowed off.
As men that fish for tunnies, so the Greeks,
With broken booms and fragments of the wreck,
Struck our snared men and hacked them, that the sea
With wail and moaning was possessed aronnd,
Till black-eyed night shot darkness o'er the fray.'

As under these circumstances the Persian fleet had no time to take on board the troops landed on Psyttaleia, Aristides hastily collected a band of armed citizens, who with the women had watched the combat from the shore, landed on the island, and, under the very eyes of the loudly lamenting Xerxes, destroyed:

'The bloom of all the Persian youth, in spirit
The bravest, and in birth the noblest princes'.

The above passage, from the 'Persians' of Æschylus (translated by Prof. J. S. Blackie), is the account of the battle placed in the mouth of the messenger sent to inform Queen Atossa, in the royal palace at Susa, of its disastrous result. Æschylus himself fought in the battle and eight years later (in March, 472 B.C.) his tragedy was performed in the Theatre of Dionysos at Athens. We may therefore place implicit confidence in the accuracy of his account.

From Keratópyrgos the road leads along the shore for $2^1/_4$ M. more, commanding an excellent view of the bay and the island, and ends at the ferry *(Pérama)* to Salamis. The passage (50 l.; bargain necessary) usually takes about $^1/_2$ hr., but varies according to the state of the wind. On the way it passes near the island of *St. George*, probably one of the ancient *Pharmakousae;* it is now used as a quarantine-station. — In the bay to the N. beyond the island lies the *Chief Station of the Greek Fleet*, with the *Naval Arsenal.*

Not far from the Arsenal a necropolis has been discovered containing more than 100 tombs, disposed in seven rows, and belonging to the end of the Mycenæan period (p. 80).

The island of **Salamis**, 36 sq. M. in area, with 6630 inhab. (almost exclusively Albanians), owes its name ('Shalam', 'Salem', peace or rest) to Phœnician settlers. In the Iliad it appears as the home of the elder Ajax, the son of Telamon, afterwards worshipped here as a national hero. The possession of the island was long disputed by Megara and Athens, but was at last permanently secured for the latter power by Solon and Peisistratos (B.C. 598). Much of the surface is rugged and barren, but considerable quantities of wine and grain are produced. The ancient capital lay on the side facing Ægina; from the 6th cent. on it was situated at the landing-place ('skala') of the present *Ambelâki* (1200 inhab.), at the N.W. angle of the bay of that name, and traces of it are still visible under the water. The hill with the windmill, on the S. slope of which the ancient town lay, may be ascended for the sake of the view.

Those who wish a more extensive survey of the island should follow the broad road crossing a range of low hills to (3 M.) *Koulouri* (3700 inhab.; no Xenodochíon), the present capital. The town, now officially named *Salamis*, lies on the N. bank of a bay of its own name, which runs deeply into the W. side of the island and from many points of view appears completely land-locked. There are no remains of ancient buildings here. On Sundays and festivals pretty, gaily-coloured costumes may be seen.

A pleasant path leads to the W. and then to the N.W. from Koulouri, through the valley between the hill of *St. Elias* and the three conspicuous ruined windmills, to the ($3^3/_4$ M.) convent of **Phaneroménē**, the scene of a much frequented Panégyris (Sept. 4th), and thence to the ($^1/_4$ hr.) *Pérama*, or ferry, of Megara. About 450 paces to the S. of the ferry are some remains of antiquity, belonging to a small fort. The passage takes $^1/_4$ hr. (20-30 l.), and the walk from the ferry to *Megara* (p. 135) about $1^1/_2$ hr.

c. Eleusis.

Railway, 17 M. in about $1^1/_4$ hr. (fares 3 dr. 20, 2 dr. 65 l.; return-fares 5 dr. 40, 4 dr. 15 l.). — This trip is better made by Carriage (17-20 dr.), in about $2^1/_2$ hrs., or by bicycle. — A stay of 2-3 hrs. at Eleusis is ample. The *Railway Restaurant* is tolerable.

Railway to Eleusis, see p. 135. Trains start at the Peloponnesian station in Athens (Pl. B, 1).

Road from Athens to Eleusis, ca. $13^1/_2$ M. The 'Sacred Way' to Eleusis begins at the *Dipylon* and the *Chapel of the Hagia Trias* (Pl. A, 4; p. 69) and as far as the *Kephisos* ($1^1/_4$ M.) has been described at p. 96. Beyond an olive-grove, to the right, is a kafenion beside a powder-factory; to the left we obtain a view of the Piræus. The ancient road, with which the modern one corresponds pretty closely, was lined almost all the way to Eleusis with tombstones, traces of which are visible at several points.

The road now ascends the ravine intersecting the range of *Mt. Ægaleos* from E. to W.; the N. half was the ancient *Poikilon*, the S. half the *Korydallos*, now called the hills of *Skaramangá*. To the left is a lunatic asylum. Beyond the hill on the right, with the chapel of *St. Elias*, the road descends. Farther on, to the right, is a poultry-farm and on both sides are some cafés, where the horses are watered. To the left is the ($4^1/_2$ M. from the Dipylon) **Convent of Daphní**, built in 1082-1105, which has fallen into decay since the War of Liberation. The entrance is on the E. side of the enclosing wall, opposite a well. The court contains some Byzantine sculptures and also a few fragments of Ionic columns and other marble relics of the temple of Apollo, which anciently occupied this site. A number of sculptures, found in the course of excavations made in 1890-94 at the convent and on the Sacred Way, are preserved in a small chamber. The church, a domed structure with a lofty belfry, restored externally in 1893, is generally open. The Byzantine mosaics (dating from about 1100), on a gold ground, are interesting, particularly the 'Christos Pantokrator' in the dome and the large

figures of angels. In the narthex (restored in 1894) are scenes from the life of the Virgin, of some artistic importance, partially restored. Under a vault stand two old sarcophagi, one of which bears a coat-of-arms with fleurs-de-lis, indicating that the convent was used as a burial-place for the Frankish dukes of the family of De la Roche (p. 24). The flight of steps in front of the W. door ascends to a terrace commanding a view of part of the bay of Eleusis.

Farther on the rocks, first to the left, then to the right, show numerous traces of the 'Sacred Way'. At the narrowest point of the pass, where the best preserved part of the Sacred Way is laid bare, are the remains of ancient and of mediæval fortifications, while in the rocks to the right are several niches for votive statuettes and inscriptions. The latter prove that a *Temple of Aphrodite* once stood here; and to this probably belong the remains of walls unearthed in front of the rock. Fine view of the bay of Eleusis, closed by the mountains of Salamis. Shortly before the road reaches the sea, beside a tavern, another road diverges to the left to the (3/4 hr.) disused convent of *Skarmangá*, whence a narrow path leads by the sea along the rugged slope of Mt. Ægaleos in 1 1/2 hr. to the ferry to Salamis (p. 104). On the right are marks left on the rock in constructing the ancient road. Beyond the two salt lakes called the *Rheitoi*, in which of yore the priests of Eleusis alone had a right to fish, lies the *Thriasian Plain*, so named from the old deme of *Thria*. Eleusis, situated beside a long and narrow ridge, now comes conspicuously into sight; in front of us are the chapel of the Panagía and its belfry, while higher up to the right is the Tower of the Franks. Beyond the village, to the left, rise the mountains called *Kerata*, or 'Horns' (p. 135), from their shape, while to the right, 1 1/4 M. distant, beyond the vineyards and the railway, lies the village of Kalyvia (p. 135). To the left, near a well much frequented by the Eleusinians, are the remains of a bridge, probably dating from the time of Hadrian. At the entrance to the village of Eleusis is the chapel of St. Zacharias (p. 109). — For the continuation of the road to Thebes see pp. 169, 170.

Eleusis or *Levsina*, now a poor and fever-haunted village, with about 1350 inhabitants, chiefly Albanians, is one of the oldest places in Attica, and appears as a separate 'town' even after the consolidating process of Theseus described at p. 17. It was the home of Æschylus, the earliest of the three great Greek tragedians, who was born here about the year B.C. 525. The widespread celebrity of its name is derived from the worship of Demeter, the 'Eleusinian Mysteries' of which, believed to symbolise the highest and holiest feelings of mankind, continued to be solemnly celebrated down to the end of the 4th century of the present era.

The old legend relates that *Demeter* in the course of her despairing search for her daughter *Persephone* (Proserpine) or *Kore*, who had been carried off by *Hades* (Pluto), arrived at Eleusis in the guise of an old woman and was hospitably received into the household of *King Keleos*. This

ELEUSIS
THE
TEMPLE OF THE MYSTERIES
AND THE
PROPYLÆA
1:2000
0 10 20 30 40 50 60
Metres
0 50 100 150 200
Feet
Triumphal Arch
Temple of Artemis Propylæa
to the Stadium
Greater Propylæa
Triumphal Arch
Lesser Propylæa
Plutonion
Panagia Chapel
Acropolis
GREAT TEMPLE OF THE MYSTERIES
Rock-Terrace (from which the upper story of the temple was entered)
Rock Steps
Tiers of Rock-Seats
Rock-Steps
Portico of Philon
Ancient Aqueduct
Residence of the Ephoros
Later Girdle-Wall of the Sacred Precinct
Early Girdle-Wall
Bases for Votive Offerings
Early Girdle-Wall of the Sacred Precinct
Gate
Later
N
S
Buildings anterior to the Persian Wars
Greek Buildings after the Persian Wars
Buildings of the Roman Period
Geogl Estabt Wagner & Debes, Leipzig

kindness the goddess repaid by giving some seed-corn to *Triptolemos*, the son of Keleos, and by teaching him the art of husbandry. The memory of this inestimable gift was celebrated twice a year at the Greater and Lesser ELEUSINIA. The festivals fell in the months of *Anthesterion* (Feb.-March) and *Boedromion* (September) and were thus synchronous with the annual revival and decay of nature. The same connection was indicated in the part of the story which records that Persephone was finally allowed to spend two-thirds of the year with her mother, while for the remaining third she dwelt in the underground abode of her husband Hades, like the seed-corn in the ground. With the cult of Demeter and Persephone was closely connected that of *Dionysos* or *Iakchos*, who was also worshipped as teaching men the advantages of social union. None but the *Mysti*, or initiated, were permitted to take part in the Eleusinia. The most conspicuous feature of the festival was the solemn torch-light procession that left Athens on the evening of the fifth day of the greater Eleusinia, and passed along the 'Sacred Way' to Eleusis. The details of the Mysteries are now lost beyond recall, but 'all our serious authorities agree that the doctrine taught in the Mysteries was a faith which revealed to them hopeful things about the world to come, and which not so much as a condition, but as a consequence of this clearer light, this higher faith, made them better citizens and better men' *(Mahaffy)*. Cicero was one of the initiated and has recorded that the Mysteries taught 'not only to live happily, but to die with a fairer hope'.

Those who approach from the *Railway Station* (p. 135) reach in about 5 min., to the right of the entrance to the modern village, the ruins of the GREATER PROPYLÆA, or gateway to the sacred precincts, facing towards the N.E. Immediately to the left is a fountain, the καλλίχορον φρέαρ of the Homeric Hymns, round which the Eleusinian women danced to music. — In front of the Propylæa stretched an outer court, flanked on either side, 30 paces off, by triumphal arches; near the left arch an ancient reservoir has been preserved. Within this court, 30 paces to the N.E. of the Propylæa, are the substructures of a temple, restored in Roman times, said to be that of *Artemis Propylaea*. — The Greater Propylæa, built of Pentelic marble, were probably erected by Hadrian on the model of the Propylæa on the Athenian Acropolis. This site was originally occupied by a massive gate, forming part of the fortified wall of the Peisistratidæ, which was afterwards rebuilt in Roman times. Six marble steps, which have been broken away at the N.W. corner, ascend to the stylobate which supported the Ionic columns forming the actual gateway. The bases of two rows of these are still *in situ*. Two large medallions of Roman emperors, one of which now lies in front of the steps, once occupied the pediments. We now pass through the outer Propylæa, turn slightly to the left, pass some substructures, and reach the *Lesser* or *Inner Propylaea*, the front of which was turned towards the N. This structure consists of two parallel walls, 33 ft. apart, in the middle of which the passage is narrowed by transverse walls to a width of 13 ft. Opposite the antæ in the gateway stood columns, the florid capitals of which now lie on the ground. The emblems and inscriptions on the scattered fragments of the architrave prove that the gate was restored in the first century before our era by Appius Claudius Pulcher. — Inside the gateway, to the left, are seen some substructures built of

blue limestone connected with the fortified walls, which at this point were surmounted in Roman times by a colonnade. In the rocks to the right (S.W.) of the Propylæa is a grotto, in front of which are the foundations of a building, a small rock-staircase, etc. The objects discovered here seem to show that this was a sanctuary of Pluto.

Passing a large cutting in the rock, with a flight of steps, we next follow the ancient processional road to the plateau on which stood the great TEMPLE OF THE MYSTERIES (Μυστικὸς Σηκός). The *Portico of Philon* (see below), in front of the S.E. side, is 183 ft. long and 37½ ft. deep; the front was formed by 12 Doric columns, with two others behind those at the corners. From this portico two doors led to the *Telestérion*, or interior of the temple, which was partly built into the solid rock of the Acropolis of Eleusis. Two entrances lay on the N.E. side, facing the Propylæa, and two others on the S.W. side. A broad flight of steps on the N.E. leads to the edge of the Acropolis, whence we obtain the best general view of the arrangements. The interior of the temple was 178 ft. long and 170 ft. wide, and contained 42 columns, disposed in six rows, which supported an upper story. Round the walls ran eight high steps, partly hewn out of the living rock. In the E. angle of the great temple have been found the remains of another temple of the ante-Persian epoch (shown on the Plan), probably dating from the period of Peisistratos. This edifice was similar in plan but of much smaller size and contained only 25 columns (in five rows); it also had a portico on the S.E. side. Below this ancient temple traces have been discovered also of a smaller structure identical in shape and of a wall lying to the S. of it; these are both built of polygonal blocks of Eleusinian stone and are ascribed to the Mycenæan epoch. During the Persian wars this temple shared the fate of the other Attic sanctuaries and was destroyed, but steps were soon taken to rebuild it, with additions on the N.W. side. A new nave was added also on the S.W. and a terrace on the S.E. by Perikles, but his intention to enclose both wings by a colonnade was never carried out, though the architect *Philon*, in B.C. 311, executed a portion of it (on the S.E. side). The Romans united the two naves to form the quadrangular temple of which we now see the ruins. Until 395 A.D. the pristine splendour of the temple remained intact; it is supposed to have been destroyed by the Goths under Alaric. The excavations were made by the Archæological Society (p. 14).

To the S.E. of the portico is a fragment (ca. 100 yds. long) of the wall of Perikles. The left (N.) corner-tower is adjoined on the N.W. by some subterranean store-rooms, of which the pillars are still standing. The party-walls between these pillars were constructed of sun-dried bricks. A century later the sacred precinct was extended beyond the right (S.) corner-tower, where the old wall turned to the W.: the wall was continued farther to the S., to a new

corner-tower, and then to the W. again. In front of this new wall are several chambers. Three of these, against the S.W. later wall, near the S. tower, form one structure. That in the centre, with its semicircular termination, shows the usual ground-plan of the Bouleuteria, or municipal council-halls; in the Roman period this was covered hy a large colonnade, hut it was suhsequently rebuilt on a scale douhle that of the original hall.

Ahove the large temple is the site of the ancient Eleusinian citadel, which plays so prominent a part in the story of the Thirty Tyrants (B.C. 403). At its N.E. edge are a *Chapel of the Panagía* and a helfry. — To the S. (beyond our Plan) is the *Museum*, which contains sculptures found at Eleusis.

Entrance Room. Votive reliefs. The most interesting, opposite the entrance, represents the whole of the Eleusinian divinities (1st cent. B.C.). — Room on the Right. Vases and terracottas. — First Room on the Left. Capital in the form of a griffin from the Propylæa (p. 107); beautiful archaic head of a horse. — Second Room on the Left. Statue of Demeter (headless), probably of the 4th cent. B.C.; bust of a woman carrying a basket, from the Smaller Propylæa; archaic statue of a youth; archaistic statues of priestesses. — Last Room. Inscriptions.

On leaving the museum we turn to the right (W.) towards the Frankish tower (see below) and after ahout 100 paces descend, opposite the first chimney of the factory by the sea, to the restored entrance (formed hy stones arranged in the manner of corhels) of a passage leading to a circular tomb hewn in the rock. The bee-hive vaulting of this tomb, constructed of large blocks, recalls the vaulted Mycenæan tombs (p. 334). Above is an *Early Mycenaean Necropolis.* — Farther to the W. we reach the hollow between the Acropolis and the main hill, which is crowned by a Frankish tower. We here descend to the S. towards the sea and come to the western of the two sickle-shaped *Moles* constructed in antiquity to supply the want of a natural harbour. The E. mole ranged with the E. wall of the town, fragments of which are preserved below the village.

Lastly we may direct the pensioner (ἀπόμαχος) who acts as our guide (fee 1 dr.) to conduct us to the *Chapel of St. Zacharias* (p. 106), near which the so-called Eleusinian Relief (p. 83) was discovered. This led to fruitless searches for the *Temple of Triptolemos*, hut nothing was found here except the remains of a Byzantine chapel composed of ancient fragments.

d. Phyle.

This excursion occupies one day. Driving is practicable as far as (2¼ hrs.; on horseback 3¼ hrs.) *Chasiá* (carr. 25 dr.), but beyond that the steep ascent (2½ hrs.) is performed on the back of a horse or donkey (γαϊδούρι; ca. 5 dr.). From *Phyle* we may return by the convent of *Panagía tōn Kleistōn* to (2½ hrs.) Chasiá and thence to (2 hrs.) Athens. Good walkers may travel by the Peloponnesian Railway to (11 M.) *Ano Liósia* (1 hr.; fares 1 dr. 20, 95 l.) and proceed thence to (1¼ hr.) Chasiá on foot. Guide (ὁδηγός) not necessary for experts. As it often takes a long time

to make a bargain in Chasiá, many travellers bring the guide and horses (ca. 10 dr.) from Athens. During winter, however, when there is no field-work going on, this is not necessary. Provisions must be taken.

The foot of the hills on which Phyle lies may be reached by several routes. We may quit Athens either by the road to Patisia, turning afterwards to the left, or by one of the streets leading from the Place de la Concorde to the N.W. After about $1^1/_2$ M. the route crosses the Kephisos. To the right we see the château and farm of *Pyrgos Vasilíssēs* (p. 135); another good road to Phyle, often chosen by the coachmen, leads close by the house. Farther on we pass the villages of *Kamateró* (left) and *Ano Liósia* (right; 525 ft.). A footpath leads to the railway-station, where many pedestrians begin their walk (see p. 109). — To the right lies *Menídi* (p. 171). The whole neighbourhood was comprised in the ancient deme of *Acharnae*, the charcoal-burners of which play so important a part in one of the comedies of Aristophanes. Acharnæ supplied a contingent of 300 hoplites, or heavy-armed soldiers, to the Athenian army.

We soon see in the distance the hill, crowned by a chapel and two pine-trees, beyond which lies the ($1^1/_4$ hr.) village of **Chasiá** (1050 ft.; 750 inhab.). At the tavern in the first house to the left the traveller may, if necessary, make enquiry respecting a guide (ca. 4 dr.) and the like.

We leave the carriage here and proceed to the N. through the village. The route then follows the winding bed of the river to the left (W.). At 1 M. from the village the two paths to Phyle separate. The steeper route (level at first) keeps straight on (r.), then soon descends into the bed (generally dry) of the *Potami* torrent, beyond which we ascend steeply to the left through a sparse pine-wood, leaving on our right a path ascending by the stream to the monastery of Panagía tōn Kleistōn (p. 111). In about 1 hr. the path descends distinctly to the right (towards the convent), but we turn at a sharp angle to the left, skirt a gorge (on the left), and cross a brook, beyond which we have a view of Phyle straight in front. At this point the other path (see below) once more joins ours. In a short time we reach a narrow defile traversed by a mountain-torrent, with some remains of an ancient aqueduct, at the (25 min.) end of which a narrow path ascends to the left to the (20 min.) entrance to the fortress. — The other route to Phyle, after diverging to the left, descends the valley of the river, which 10 min. farther on is joined by the Potami and 12 min. beyond that by the deep *Phichti Gorge*. The path ascends along this gorge at an easy gradient, becoming steeper only as it approaches the first path.

Phyle (Φυλή; 2255 ft.) lies in the heart of the mountains on a spur connected with the chief group only by a narrow saddle on the N.E., above a point where several ravines and passes leading to Attica and Bœotia unite. The fortress threatens Attica and could only be held by a garrison that commanded also the mountain-district on the N. When the gallant *Thrasyboulos* was expelled from

Athens by the Thirty Tyrants, he established himself here with 70 comrades and gradually collected a devoted band of followers who set the attacks of the Thirty at defiance. His following ultimately became so numerous that he was able to capture the Piræus (p. 100) and thereafter to deliver Athens from the hated yoke of the tyrannical oligarchy (B.C. 403). The massive walls of carefully jointed masonry with several square and one circular tower, which are still admirably preserved, enclose a small oval plateau sloping upwards from E. to W., with precipitous sides. The principal entrance is on the N.E. side and there is also a small entrance at the S.E. angle.

The *View embraces the entire range of the Ægaleos, the Attic plain, with Athens itself, Hymettos, and the Saronic Gulf with Ægina and the coasts of the Peloponnesus. Higher mountains exclude the view in other directions. The abrupt precipice to the N.E., which with the adjoining ridge to the W. roughly resembles an ancient war-chariot, is probably the *Harma* of antiquity.

From Phyle to *Thebes*, 9-10 hrs., see p. 170. *Tanagra* (p. 173) lies 5½-6 hrs. to the N., beyond *Liatani* (p. 172).

In returning to Chasiá we may take the (¾ hr.) path that we left on our right as we came (p. 110), and so reach, in 25 min., the little monastery of Παναγία τῶν Κλειστῶν ('Our Lady of the Defile'), romantically situated at the base of the Harma. Rakí and coffee are here offered by the monks (½-1 dr. in the offertory-box). A pleasant walk by the usually dry bed of the stream leads hence to (35 min.) the beginning of the direct route to Phyle (p. 110).

e. Kephisia. Tatoi.

Railway to (8½ M.) *Kephisia* in about 1 hr. (fares 1 dr. 30 l., 1 dr.; there and back 2 dr., 1 dr. 50 l.). — From Kephisia to (ca. 7½ M.) *Tatóï* along the high-road by carr. (carr. there and back 10-15 dr.). — By taking the early train to Kephisia, a visit to Tatóï may be made the same day; it is, however, preferable to spend the night in Tatóï in order to enjoy the morning and evening in the woods.

The station (Pl. D, 2) for this line is at the left corner of the Rue de Béranger and the Rue du Trois-Septembre, to the N. of the Place de la Concorde. The line follows the same direction as the latter street to the outskirts of the town, turns to the W. past the church of Hagios Panteleëmon, and then runs N. parallel to the Peloponnesian Railway. — 2 M. *Kato-Patisia;* 2½ M. **Ano-Patisia.** Patisia, with altogether 2500 inhab., lies to the right, and with its gardens stretches for some distance. It is frequented by the Athenians on account of its garden-restaurants and is generally reached by the tramway (p. 12, No. 5), which runs right through the village to the terminus at Hagios Loukas at the N. end. The road goes on thence past Koukouváones and follows the right bank of the Kephisos up the valley, after which it ascends the slope of the Parnes to Tatoï (see p. 112).

4½ M. *Hērakleion (Iraklion, Arakli)*, the junction of the railway to Laurion (p. 120). The village, recognized by its slender

church-spire, lies about 1 M. to the N. of the station. It was originally (1837) settled by Bavarians.

The railway to Kephisia now passes through vineyards and olive plantations. — 7 M. *Amaroúseion (Marousi)*, a large village the name of which is a memento of the sanctuary of *Artemis Amarysia*, in the deme of *Athmonon*. There is an excellent spring in the Platía (comp. p. 11). To the right we have a view of the upper part of the Attic plain, with the village of Chalandri (p. 113). The convent of Mendeli (p. 114) lies 1¼ hr. to the E. — Halfway between Marousi and Kephisia, on the right, lies *Anavryta*, a château surrounded by a park, which belonged to M. Syngros, the well-known banker and public benefactor (d. 1899).

8½ M. **Kephisia** (*Megalē Bretannía*, kept by Tyanides, pens. 15 dr., with restaurant; *Mega Xenodochíon Melâ*, kept by Dimas, pens. 13-15 dr., with baths, both in the Platía), a village with 1360 inhab., is beautifully situated on a spur of Mt. Pentelikon. The surrounding district is noted for the luxuriance of its vegetation and the beauty of its waterfalls, and the place is now, as in ancient (especially Roman) times, a favourite summer-residence of Athenian citizens. Herodes Atticus (p. 35) had a large villa and property at Kephisia and here entertained Aulus Gellius, who afterwards celebrated the amenity of the district in his 'Noctes Atticæ'. — In the Platía, or principal square, which is shaded by a fine plane-tree and a silver poplar and reached from the railway-station in 5 min., is a small *Museum*, half exposed to the air, containing four sarcophagi, with reliefs (Helen and the Dioscuri, Eros, Leda, Nereids, etc.). At the N.E. end of the village, ¾ M. from the Platía, rises the principal source of the *Kephisos*, or *Kephalâri* (restaurant), whence water is conducted to Athens by an underground aqueduct, the air-shafts of which are seen at the side of the road.

10 M. *Strophylli*, the second station at Kephisia, lies to the N.W. of the village, near the shady square of the same name. The highroad to Tatóï leaves the village at this point.

The railway between Kephisia and (7½ M.) *Dionyso* (p. 118), built by the English 'Marmor Limited' Co., is chiefly used for conveying marble from Pentelikon. On Sat. in summer a passenger-train starts at 4 p.m., returning from Dionyso about 7.

The *Excursion to Tatóï (7½ M.) is best made by carriage from Kephisia (see p. 111; 1¼-1½ hr.). Tatóï lies on the road from Athens to Patisia and Skala Oropou (p. 171), which is joined 3 M. short of Tatóï by a good road from Kephisia; beyond this point the road runs over the wooded slopes of the *Parnes*.

Tatóï (Τατόϊον), the unpretentious summer-residence of the royal family, is noted for its beautiful park and gardens and shady oak-woods. Refreshments and beds are to be obtained at a fairly good *Xenodochíon* (R., L., & A. 3 dr.), reached by the avenue to

the right at the beginning of the village. From the point where the road makes a wide curve to the left the road straight on is a short-cut. To the left of this latter road lies the handsome *New Royal Palace*, and somewhat to the right is the *Old Palace*, now the residence of the crown-prince, near which is a round tower with small collections of antiquities and natural history (admission during the absence of the royal family on application to the steward). Farther to the N. on this road are the barracks of the Chorophylakes or rural police. Beautiful views are obtained of the Attic plain and the Pentelikon.

The ruins of an old fortress, now called *Kastro*, on a rounded summit ½ M. to the S. of the branch-road to the Xenodochion (p. 112), are supposed to mark the centre of the Attic deme of *Dekeleia*. The last period of the Peloponnesian War began in B.C. 413 with the seizure of this spot by the Spartans, acting on the advice of Alkibiades. Its commanding position enabled them to intercept the convoys of grain from Eubœa to Athens, and in B.C. 404 it formed the base of operations for the army that co-operated with the fleet of Lysander in completely investing Athens and starving it into surrender.

From Tatoi to Marathon, 4¼ hrs. (with guide). The route leads to the N.E. over the E. spurs of Parnes to the (1½ hr.) farm of *Liōsia*, then crosses the Larissa railway (p. 171), and follows a narrow path straight on through the valley watered by the Charadra brook (always on the right). The path becomes broader about 1 hr. before we reach *Marathon* (p. 119).

f. Pentelikon.

This highly attractive excursion is easily accomplished in 8-10 hrs., by driving in 1½-2 hrs. (carr. ca. 25 dr.) to the convent of *Mendéli* and ascending thence on foot or on horseback (horse, 15 dr., should be ordered at Athens the evening before) to the (2½ hrs.) top of the hill. Or we may take the railway to *Marousi* (p. 112), 1¼ hr's. walk from the convent, or to *Kephisia*, whence we ascend (guide desirable) on foot by the path beginning at the Kephisos spring (p. 112) to (1¾ hr.) a conspicuous marble-quarry, and thence by a narrow and sometimes indistinct path to (1¼ hr.) the top (the last part of the way is attractive also by moonlight, guide 5 dr.; horse from Kephisia to the summit, returning viâ the convent of Mendéli, 9 dr.). — Luncheon should be brought from Athens.

We leave Athens by the Kephisia road (comp. Pl. H-K, 5). Beyond the village of *Ampelokēpi*, the terminus of the tramway mentioned at p. 12, the road forks, the branch to the right leading to Marathon (p. 115), while ours keeps to the left (N.). To the left rise the rounded summits of the *Tourko Vouni* (1110 ft.). About 2 M. farther on the road to the convent of Mendéli diverges to the right from the Kephisia road. We cross the Laurion railway immediately before reaching *Chalandri* (p. 121), where a short halt is generally made. To the S. of the village is an old tomb, which has been converted into a chapel of the *Panagía Marmariótissa*. The road now ascends gradually, by-and-by affording a view of Kephisia and a modern marble-quarry on the left and of the Mesógia

(p. 121) on the right. We pass several houses built by the Duchess of Piacenza, to whom also the unfinished château ½ M. to the S. of the convent belonged. At some distance to the left of the road lies a pretty little mountain-lake, which, however, is concealed by intervening heights. The carriage now draws up in the pleasant green space, shaded by poplar and other trees, with its refreshing spring, in front of the convent of *Mendéli* or *Penteli* (1380 ft.), the richest monastic establishment in Attica. The abbot willingly permits travellers to make use of the guest-chamber and coffee may be had.

Providing ourselves at the monastery with a guide, we continue the excursion on foot. For about 1 M. our route is on the level, after which it begins to ascend, passing many of the *Ancient Quarries* (some still worked), which yielded the Pentelic marble, so admirably adapted both for buildings and sculptures. Traces of the inclined planes down which the blocks of marble were slidden to the foot of the hill, and also of the devices to retard their descent, are still visible, and the drums of a few columns are still lying ready for transportation. Pentelic marble is very fine in the grain and of a brilliant white colour, with a slight yellowish tinge, owing to the presence of iron, which becomes a rich golden hue under the influence of time. About halfway up the hill, near the largest of the old quarries, is an extensive stalactite grotto *(Spilia)*, at the innermost end of which is a spring of cold water. A Byzantine double eagle has been carved on the rock to the right of the entrance. The ascent hence to the top of **Pentelikon** (3640 ft.) is a climb of 1¼ hr. (¾ hr. towards the N.E. to the ridge and thence ½ hr. towards the N.W.). The range was originally called *Brilessos*, but the celebrity of the marble quarries in the deme of *Pentélē* brought the present name into vogue at a very early period. The summit, which in antiquity was crowned with a statue of Athena and now bears a trigonometrical signal, commands the most extensive *View of all the Attic hills. The woods, especially on the S. slope of the hill, have recently suffered greatly from fire.

To the E. lie the plain and bay of Marathon, though the Sorós (p. 116) is not visible, and beyond the bay, in the island of Eubœa, rises the pyramidal Delph (p. 231). To the E. is the S. end of Eubœa, to the right (S.E.) of which are the islands of Andros and Tenos. Still farther to the right are Keos (p. 236) and Makronisi (p. 124), the latter lying close to the S. extremity of Attica. To the S., faintly visible in the extreme distance, are the mountains in the island of Melos, 90-100 M. away. To the W. we overlook the whole of the Attic plain, with Athens, the Lykabettos, and Hymettos. Four mountain-ranges limit the view in this direction, one rising above the other: Parnes, Kithæron, the Bœotian Helikon, and lastly the snowy summit of Parnassos.

g. Kæsariani and Hymettos.

The monastery of *Kaesariani*, 4 M. to the S.E. of Athens, may be reached either by carriage or on foot. — The ascent of *Mt. Hymettos* from Kæsariani takes 1½ hr., but that of Pentelikon is preferable. The sheepdogs on the hills are sometimes apt to be troublesome (comp. p. xviii).

We leave the Kephisia road before the Rhizarion (Pl. I, 5; p. 26) and, turning to the right, cross the *Ilissos* and the bed of another stream, generally dry, sometimes erroneously identified as the ancient *Eridanos* (p. 71). The road follows the banks of this stream, which are steep in places. In about 1 hr. we reach a ruined farm *(metóchi)* formerly belonging to the convent, and in $^1/_2$ hr. more come somewhat unexpectedly upon the deserted monastery of **Kæsariani** (1150 ft.), dating from the 11th cent. and half hidden among trees. Behind the building is a spring, the water of which issues from a marble ram's head of ancient date. This is arbitrarily identified with the Κώλλου Πήρα of antiquity, which was regarded as a certain remedy for the barrenness of women. The hill near the convent, with the *Chapel of St. Mark*, commands a good view of the Attic plain and the sea. — About $1^1/_2$ M. to the N. of Kæsariani is the ruined convent of *Astéri*.

A toilsome path ascends from Kæsariani in $1^1/_2$ hr. to the top of the long and treeless ridge of **Hymettos** (3370 ft.). The view to the E., on which side the mountain falls more abruptly, includes the fertile Mesogia (p. 121) and the Cyclades (Andros, Tenos, Keos). To the N.E. are the lofty mountains of Eubœa. The honey of Hymettos is still as famous as of yore, but most of the fragrant honey now sold under this name (p. 11) comes from the Tourko Vouni and other parts of Attica. The marble of Mt. Hymettos, of a bluish-gray colour, was less highly prized in antiquity; one of the old quarries may still be seen in the Kakorrhevma Gorge (1800 ft.), $^1/_2$ hr. to the S. of the Kæsariani monastery.

h. Marathon.

This interesting but somewhat expensive excursion may be accomplished in one day, if an early start be made. Provisions should be taken from Athens. — CARRIAGE from Athens to the *Soros*, or mound in the plain of Marathon, in about $4^1/_2$ hrs.; fare 50-60 dr. (on account of the relays of horses which must be sent on beforehand). — SADDLE HORSE (15 dr.) from *Kephisia* (p. 112) to *Vrana*, 4-$4^1/_2$ hrs.; thence across the plain and past the *Sorós* to *Marathon*, $1^3/_4$ hr.; back to Kephisia viâ the *Cave of Pan*, $4^1/_2$ hrs., in all $10^1/_4$-$10^3/_4$ hrs., exclusive of the time spent at Marathon. — Riders may proceed from Marathon to *Tatoi* the same day (comp. p. 113).

ROAD FROM ATHENS TO MARATHÓN. — We leave Athens by the Kephisia road and turn to the right beyond *Ampelokēpi* (p. 113). To the left rise the heights of the *Tourko Vouni*, and to the right is the *Hymettos*, with the conspicuous white wall enclosing the ruined convent of *St. John the Hunter* (Ἅγιος Ἰωάννης Κυνηγός). As the road passes near the W. spurs of *Pentelikon*, we observe to the left the villages of Chalandri, Marousi, and Kephisia, embosomed in vineyards, cornfields, and olive-groves. The white marble quarries on the slope of Pentelikon are visible also. After passing a chapel and several wells, we reach, $1^1/_4$ hr. after leaving Athens, a group of houses and a ruined chapel, at the N. extremity of Mt. Hymettos,

where it approaches to within about 3 M. of Pentelikon. The name of this place, *Stavrós* or 'cross', is derived from its position at the point where the road to Marathon and Laurion crosses those to the N. and S. parts of the Attic plain. In front of the chapel is a lofty Byzantine column, with an inscription, dating from 1237-38. The railway-station of *Iéraka* (p. 121) lies near this point.

Our road crosses the railway and leads to the E., skirting the S. spurs of Pentelikon. In about $^1/_2$ hr. we reach the small village of *Charvâti*, and in $^1/_2$ hr. more, after passing through extensive olive-groves, we arrive at the estate of *Pikérmi*, where a short halt is generally made to change horses. Fossilized bones of the latest tertiary period have been found in the bed of the *Valanaris*, a mountain torrent here (usually dry). At the farm of *Vourva*, about $2^1/_2$ M. to the S. of Pikermi, an ancient necropolis, covered by a tumulus, was excavated in 1889 (comp. p. 91). — On the summit of the *Ettos* (645 ft.), a hill to the right somewhat resembling a feudal castle, traces of ancient fortifications have been discovered. A little beyond this hill the road turns to the N., passing at some distance from a deserted guard-house situated on the hill to the right, and then for about $2^1/_4$ M. follows the direction of the torrent, which reaches the sea at *Raphina*, a name recalling that of the deme *Araphēn*. The slopes and spurs of Pentelikon are covered with fine pine-forests and groves of arbutus, lentiscus, and other shrubs. The traveller will rarely meet any passers-by except shepherds or peasants collecting resin.

After crossing the ridge we obtain a magnificent **View* of the pineclad foreground, the azure sea, the island of Eubœa, and part of the plain of Marathon, with the projecting peninsula of *Kynosoura;* to the left are the slopes of the Pentelikon and the *Agrieliki*. The hamlet of *Yerotzakoúli*, visible for a few moments about $^3/_4$ M. to the left of the road, possesses a spring of drinking-water. Soon after, in about $4^1/_2$ hrs. from the start, the carriage draws up by a solitary farm-house, with a wine-press. About 250 yds. to the E., in the middle of the **Plain of Marathon,** is the isolated knoll called **Sorós*, 30-40 ft. in height and about 200 yds. in circumfereuce, partly overgrown with brushwood. This has been proved by the excavations undertaken in 1890 by the Ephory of Antiquities to be the mound raised over the graves of the Athenians, who fell in the battle of Marathon, on the 15th or 16th day of Metageitnion (10th Sept.), in the year B. C. 490, and so probably marks the spot where the struggle was hottest. The obsidian arrow-heads and other objects found during earlier excavations inclined some antiquarians to place the construction of the mound in prehistoric times. The Sorós commands the best view of the battle-field.

Looking towards the N.W. and W., we see two valleys ascending from the plain, to the right the valley of *Marathon* (p. 119) and to the left that of *Vrana* (p. 119). The latter, which even 160 yds. from its mouth is nearly 1100 yds. broad, seems to have been occupied by the Athenian army (of

Grammatiko
Thebes, Chalkis
Athens
Spata
Kalentzi
Apano Souli
Marathon
Dimitrios
Kato Souli
Drakonera
Malasielchi
Maltsi
Limna
Koumbara
Phanari
Pounta
Ninoi
Stavrokoraki
Seferi Bey Repki
Vredu
Loukas
Kotroni
Bougiati
Stamata
Aphorismos
Vrana
Dionysos
Agrieliki
Pentelikon
Vajati
Kokkinaras
Rapetosa
Xylokerisa
Xylokerasa
Vrexisa
Soros
Plain of Marathon
Canal of Suotzo
Gulf of Marathon
GULF OF PETALI
Kynosoura
K.Stomi
Salflake
Gorge of Rapetosa
Valley of Avlona
Valley of Limiko
Cave of Pan
Frankish Tower
1 : 150.000
Statute Miles.
Ruins; Convent; Ruined Convent; Church or Chapel; Ruined Church (Chapel); Quarry; Cave; Spring; Aqueduct; Water-mill; Waterfall; Marsh; Embankment.

10,000 men) under *Miltiades*, in order to attack the Persian flank in the narrow pass between the mountains and the sea, should they attempt to repeat the successful march of Peisistratos on Athens by the S. outlet from the plain (corresponding with the present road). The Persians had landed in the Bay of Marathon on the advice of Hippias, and their only chance lay in driving the Athenians from their strong position. The Persian general hesitated several days before making the attempt.

Herodotus, who was the first to commit an account of the battle to writing, about 40 years later, describes it as follows: — 'Then at length, when his own turn was come, the Athenian battle was set in array, and this was the order of it: Callimachus the Polemarch led the right wing; for it was at that time a rule with the Athenians to give the right wing to the Polemarch. After this followed the tribes, according as they were numbered, in an unbroken line; while last of all came the Platæans, forming the left wing. And ever since that day it has been a custom with the Athenians, in the sacrifices and assemblies held each fifth year at Athens, for the Athenian herald to implore the blessing of the gods on the Platæans conjointly with the Athenians. Now, as they marshalled the host upon the field of Marathon, in order that the Athenian front might be of equal length with the Median, the ranks of the centre were diminished, and it became the weakest part of the line, while the wings were both made strong with a depth of many ranks. So when the battle was set in array, and the victims showed themselves favourable, instantly the Athenians, so soon as they were let go, charged the barbarians at a run. Now the distance between the two armies was little short of eight furlongs. The Persians, therefore, when they saw the Greeks coming on at a speed, made ready to receive them, although it seemed to them that the Athenians were bereft of their senses, and bent upon their own destruction; for they saw a mere handful of men coming on at a run without either horsemen or archers. Such was the opinion of the barbarians; but the Athenians in close array fell upon them, and fought in a manner worthy of being recorded. They were the first of the Greeks, so far as I know, who introduced the custom of charging the enemy at a run, and they were likewise the first who dared to look upon the Median garb, and to face men clad in that fashion. Until this time the very name of the Medes had been a terror to the Greeks to hear. The two armies fought together on the plain of Marathon for a length of time; and in the mid battle, where the Persians themselves and the Sacæ had their place, the barbarians were victorious, and broke and pursued the Greeks into the inner country; but on the two wings the Athenians and the Platæans defeated the enemy. Having so done, they suffered the routed barbarians to fly at their ease, and joining the two wings in one, fell upon those who had broken their own centre, and fought and conquered them. These likewise fled, and now the Athenians hung upon the runaways and cut them down, chasing them all the way to the shore, on reaching which they laid hold of the ships and called aloud for fire. It was in the struggle here that Callimachus the Polemarch, after greatly distinguishing himself, lost his life; Stesilaus too, the son of Thrasilaus, one of the generals, was slain; and Cynœgirus, the son of Euphorion, having seized on a vessel of the enemy's by the ornament at the stern, had his hand cut off by the blow of an axe, and so perished; as likewise did many other Athenians of note and name. Nevertheless the Athenians secured in this way seven of the vessels; while with the remainder the barbarians pushed off' (Rawlinson's Translation).

Doubts have recently been raised by military experts as to the possibility of a body of heavily-armed men in close formation covering a mile at the double, and it is now thought that Miltiades waited for the Persians at the entrance of the Vrana valley, where he would have been protected from a cavalry attack on his flank by the heights on either side, and that it was only when the opposing forces were within arrow-shot that the order to charge was given.

The loss of the Barbarians is stated by Herodotus to have been 6400 men, most of whom were probably cut down while attempting to escape.

A painting by Polygnotos in the Stoa Pœkile at Athens represented the large swamp to the N. as the scene of great slaughter among the Persians. Of the Athenians 192 were slain, besides whom a number of Platæans and slaves also fell. The dead were laid in common graves according to race, and over all was raised a lofty mound (the Sorós). A similar mound, of which all trace has disappeared, covered the remains of the Platæans and those of the slaves who were deemed worthy of this honour.

Pausanias visited the battle-field and speaks of a *Funereal Monument to Miltiades*, who, however, did not die till a later date. A *Tropaeon*, or monument of victory, is mentioned also. One or other of these monuments was formerly supposed to be represented by the so-called *Pyrgos*, the remains of a square substructure of marble, about 1/2 M. to the N.W. of the Sorós, close by a solitary cypress and a wine-press; but the blocks of marble were brought hither from some other erection.

Bridle Path from Kephisia to Marathon. — *a.* Viâ *Stamáta.* We proceed towards the N., the road at first leading through olive-groves, vineyards, and cornfields. The cultivation, however, gradually disappears, and we finally reach a district overgrown by arbutus, lentiscus, and sparsely-sown pines. To the right rise the barren W. slopes of the *Pentelikon*, on which several modern marble quarries are now worked. The road winds round the N.W. base of the hill, one of the spurs of which is crowned by the modern fort of *Kastráki*. When the road forks, at the foot of the Kastráki hill (55 min.), we keep to the right, then at the next (16 min.) fork bear to the left at a cistern (the path to the right leads to Dionyso, see below).

After 35 min. more we reach a *Panagía Chapel* beneath some lofty trees near a draw-well, and a large *Magazi*, both belonging to the neighbouring village of *Stamáta* (1245 ft.). In the principal building in the village (belonging to *Eliópoulos*) is a small collection of sculptures, etc., exhumed at Dionyso by the American Archæological School. Our road passes to the left of Stamáta, over an undulating plateau, and at the end of a short hollow emerges on (1/2 hr.) a small plain, with a well, where the roads to Vraná (right; 1 3/4 hr.) and to Marathon (left; 2 1/4 hrs.) diverge from each other. Both roads cross the *Aphorismó*, or N. spur of Pentelikon. The road to Vraná commands a magnificent *View of the plain of Marathon, the sea, and the mountains of Eubœa. Near the ruined *Convent of St. George* opens the ravine of *Rapetósa*, separating the Aphorismó from the *Agrieliki*, the slopes of which harbour a large quantity of game (route from Dionyso, see below). The piles of stones are merely the clearings of the fields.

b. The route viâ *Dionyso* follows the Stamáta route as far as the Kastráki hill (see above). After 1 1/4 hr. we branch to the right by a cistern, and in 1 1/4 hr. more we reach *Dionyso*, passing a fountain half-way. This picturesquely-situated spot (1345 ft.) was the ancient deme of *Ikaria* and plays a prominent part in the Dionysiac myths. —

Riding on through the ravine of *Rapetósa* and past the Convent of St. George (p. 118) we reach Vrana in 2 hrs. more.

Vraná, 4-4½ hrs. from Kephisia, is a miserable village, probably occupying the site of the deme of *Probálinthos.* In the lateral valley of *Avlóna,* to the N., was perhaps the *Sanctuary of Hercules,* in or near which the Athenians were posted before the battle, in order to ascertain the plans of the Persians and, if necessary, oppose their southward march (comp. p. 116).

The road from Vraná to the (40 min.) *Sorós* (p. 116) runs in an E. direction as far as the Athens main road, then through fields to the mound. — The main road runs N. to Marathon (3 M.), passing on the way (2 M.) *Béi,* a hamlet a little beyond the shining dry bed of the *Charadra,* at the foot of the *Stavrokoráki* (1015 ft.), where lodgings may be obtained (with an introduction) at the house of M. Skouzès, the banker (p. 13).

Marathōn, or *Marathóna,* 4½ hrs. from Kephisia, a village with 750 inhab., once the abode of Herodes Atticus (p. 35), is the most important place in the plain to which it gives name, and makes an impression of comparative prosperity. Between the houses and the bed of the stream extend well-kept and well-watered gardens, which give the place an air of cheerfulness and thrift. Night-quarters (poor) may be obtained in the village inns or at one of the other houses.

We may make the return-journey from Marathon to Kephisia by way of the (40 min.) *Cave of Pan* (Σπήλαιον). A guide is necessary as the agogiatæ usually do not know the way. This grotto, from a fanciful resemblance of its stalactites to flocks of goats, has been identified with that mentioned by Pausanias (I. 32, 7), but it is otherwise uninteresting. It lies in a somewhat hidden position, to the left of the road to Kalentzi-Kapanadriti and to the right of that to Kephisia. We pass the mill of *Ninóï,* a Frankish tower, and a copious spring *(Kephalâri)* enclosed by ancient masonry. From the last we overlook the *Mandra tēs Graeas,* or fold of the old woman, a circle of stones, probably belonging to an old fortification. — Hence to Kephisia in 3¾ hours.

An Excursion to Rhamnus from Marathon and back takes 6-6½ hrs., besides a stay of 2-3 hrs. (Provisions and water should be brought from Marathon.) From the village of Marathon we ascend to the N.N.E. past the Panagia and traverse a hilly district to (1 hr.) *Epáno-Soúli.* Barely 1 hr. from here, the last 20 min. of the route along a mineral-railway (p. 120) which we twice cross (first at a gorge through which the route from Kato-Souli, p. 120, ascends), is a small plain with a *Chapel of St. John Chrysostom* and a well of good water on the bank of a brook fringed with oleanders. The rest of the way (to the right of the gorge, not along the railway) leads in ¾-1 hr. through the *Valley of Limikó,* which is intersected by a low hill with remains of ancient graves and walls, and across a fertile plain.

The ancient seaport town of Rhamnús has no modern representative, and its site is marked only by a heap of ruins. As the path descends to the beach, we first reach a small, projecting plateau, on which are the ruins of two ancient Temples. To the left lay the *Smaller Temple,* about 35 ft. long and 21 ft. wide, consisting of the simplest form of a cella in

antis, with a portico supported by two Doric columns of poros stone. The adjacent *Larger Temple*, estimated to have been 75 ft. long and 37 ft. wide, was a Doric peripteros, with 12 columns at the sides and 6 at the ends, and consisted of a pronaos, a cella, and an opisthodomos. It has the same orientation as the other, though not absolutely parallel to it. Eight fragments of columns are still erect, and the absence of fluting indicates that the building was never finished. The smaller temple, to which, apparently, only two steps ascended, was probably the original sanctuary (6th cent.) destroyed by the Persians, while the larger was afterwards erected to replace it; both were dedicated to *Nemesis*, who is the only divinity known to have been worshipped at Rhamnus. The cult-statue of the goddess was executed by Phidias or Agorakritos, and the block of white Parian marble from which it was hewn is said to have been brought by the Persians for a monument in commemoration of their expected victory. Excavations made by the Archæological Society led to the discovery in the smaller temple of a colossal statue of Themis (p. 85) with a marble seat in front, and in the larger temple of the reliefs from the pedestal of the cult-statue. The entrance to the sacred precinct enclosing both temples is on the S.E., in front.

From the terrace on which the temples stand we descend in 10 min. to the ancient fortified town of RHAMNUS, the walls of which, half buried in a luxuriant growth of evergreens, are still standing, at places almost in their full height. The door-posts of the great gateway, which was probably built before the Hellenistic period, still contains the holes into which the bolts were shot. Near by is a curious *Circular Building*. About 1/4 M. to the S.W. is a *Sanctuary of Amphiaraos* with walls of fine polygonal masonry, and on the crest of the hill, 1/4 M. to the N., lies the *Theatre*, open to the sea, the seats in which ran straight up the centre and were probably made of wood; only the front rows had marble seats, two of which still remain. — We may descend hence, past various ruined walls, in 10 min. to the shore. — Rhamnus is seldom mentioned in antiquity. Its modern name is *Ovriókastro*, a corruption of Ebræókastro, or Jewish town.

We may now return to the S., through the Limikó valley (p. 119), which runs from N. to S., and viâ (6 M.) the village of *Kato-Souli*, with its conspicuous Turkish tower. To the left a little short of the village and to the right on the low hill called *Stavrokoráki* at the village itself, are a few ruins, marking the site of the ancient deme of *Trikorythos*. A recommendation will ensure a night's lodging at Kato-Souli at the house of M. Soutsos. About 1/4 M. beyond Kato-Souli, by the wayside, is a spring, known in ancient times as *Makaria*. To the left extends the great marsh to the N. of the plain of Marathon, which proved fatal to so many Persian fugitives. We take about 1 hr. to reach Marathon from Kato-Souli, the route leading viâ *Béi* (p. 119).

FROM RHAMNUS TO KALAMOS (p. 172), 6 hrs. The bridle-path from *Epano-Souli* leads across the railway not far from the spring near the chapel of St. John (p. 119) and then turns to the right past a Chapel of Elijah and again across the railway before bearing to the W. In 2 hrs. we reach *Grammatiko*, with iron-mines, the ore from which is conveyed to the coast by the little railway to the N.W. of Rhamnus. Continuing hence in a W. direction, and then striking N.W. over gentle hills, we pass, 2 hrs. farther on, *Kapandriti* (p. 171), and follow the carriage-road to (2 hrs.) Kalamos.

i. Laurion and Cape Sunion.

40 M. RAILWAY in 2¾ hrs. (fares 7 dr. 35, 5 dr. 55 l.; return-ticket, available for two days, 12 dr. 70, 9 dr. 50 l.). — The interval between the arrival of the first train at, and the departure of the last from Laurion, affords time for a visit to Cape Sunion on foot. Carriages are generally in waiting at the railway-station of Laurion, but it is safer to order one by telegraph (comp. p. 123). — Steamer from the Piræus, see pp. 205, 230.

From Athens (Kephisia Station, p. 111: Pl. D. 2) to (4½ M.)

Arakli, see p. 111. The line to Laurion here diverges to the E., passes (7 M.) *Chalandri* (p. 113), on the depression between the Pentelikon (N.) and the Hymettos (S.), and then turns to the S. From stat. *Iéraka* (685 ft.) a fine olive-grove and then a pine-wood extend to the slopes of the Pentelikon. Farther on, to the right, stands a chapel dedicated to *St. Nicholas*. Adjacent is a white marble monument of a late period of Greek art, consisting of a lion sitting on his haunches, with his head turned towards the left. It stood on a square platform, now in ruins. Beyond stat. *Kampás* we enter the *Mesógia* (Μεσόγαια, the inland), an undulating district of hill and plain, stretching to the spurs of Pentelikon on the N., to the Hymettos on the W., to the vicinity of Markopoulo on the S., and to the coast-hills on the E.

15 M. **Liópesi**, a pleasant village with 2100 inhab., undoubtedly occupies the site of the ancient deme of *Paeania*, the birthplace of Demosthenes. (About $3^1/_2$ M. to the E. lies the village of *Spáta*, where some interesting cave-tombs were brought to light in 1877; while the tumuli of *Vourvá*, p. 116, and of *Velanidéza* lie respectively $1^3/_4$ and $3^3/_4$ M. farther on.) — $18^1/_2$ M. *Korōpi*. The large village (3700 inhab.) lies to the right, at the base of the *Pani* or Hill of Pan (Πανεῖον) and the *Keratéa Vouni* rising on the S.; the two highest peaks are 2085 ft. and 2135 ft. high. Eubœa is visible on the left for some distance.

$21^1/_2$ M. **Markópoulo** *(Rfmts.)*, a village with 2000 inhab., prettily situated on a rising ground amid corn-fields and vineyards, also shows traces of an ancient deme.

A *Mycenaean Necropolis* was found by Staïs near Markópoulo, consisting of 22 tombs hewn in the rock and separated by steep and narrow galleries *(drómoi)*. Similar tombs have been discovered near Brauron and Prasiæ (see below).

About 3 M. to the N.E. of Markópoulo lies *Vraóna*, the ancient *Brauron*, the seat of one of the principal sanctuaries of Artemis, which contained the wooden image of the goddess said to have been brought from Tauris by Iphigeneia (comp. p. 46). The ancient remains here are very scanty. — The ruined village of *Merénda*, 2 M. to the E.S.E. of Markopoulo, occupies the site of the ancient *Myrrhinoús*, which possessed temples of Artemis Kolainis and Athena.

From Markópoulo a road (by carr. $1^1/_4$ hr., on foot $1^3/_4$ hr.) leads to the E. to (5 M.) the **Porto Raphti**, a fine natural harbour, divided into two basins by a tongue of land with a few houses and a chapel of St. Nicholas. The S. part of the bay belonged in antiquity to *Prasiae*, one of the twelve towns of Attica welded into one political community by Theseus (p. 17). The town lay on the *Cape of Koróni*, which forms the S. boundary of the bay, and is known in classic history as the port from which the Theoriæ, or sacrificial embassies to Delos, took their departure. To the N. of Cape Koróni lies a small rocky islet, accessible only from one side (N.), on which is a colossal marble figure in a sitting posture. Popular fancy has seen some resemblance in this figure to a tailor (ῥάφτης), and has named the bay accordingly.

Near ($25^1/_2$ M.) *Kalyvia* the mountains on both sides close in a little and begin to merge in the hills of Laurion. — $28^1/_2$ M. **Keratéa**, a thriving village with 2500 inhab., possesses pleasant gar-

dens and fruit-trees and an excellent spring, the water of which is sent even to Thorikó and Laurion. It probably corresponds to the old deme of *Kephalé*. A strong red wine, without resin, is produced here. — Beyond (33½ M.) *Daskalió* and *Spiliazéza* the railway descends to the left through a long valley, beside the highroad.

38 M. **Thorikó** or *Therikó*, on the spacious harbour of *Porto Mandri*, contains considerable remains of the ancient *Thorikós*.

In legendary history *Thorikós* appears as the residence of King Kephalos, husband of Prokris, the daughter of Erechtheus, the story of whose visit to Crete is undoubtedly based on some early intercourse with that ancient home of culture. Thorikós was one of the twelve towns of the Synœkismos of Theseus (p. 18), but thenceforth disappears from history till the 23rd year of the Peloponnesian War (B. C. 409), when we read that the Athenians surrounded it with massive walls to repel any attack the Spartans might make from this side on the silver-mines of Laurion.

Most of the ruins lie at the S. base of the pointed hill of *Veletouri* (475 ft.) to the N.W. of the harbour, connected by a saddle with a lower hill (395 ft.) to the N. Those of the Theatre lie at some distance to the left of the railway and road.

The auditorium faces the S. and is embedded between two low spurs of the hill, a fact which no doubt accounts for the oval form nowhere else met with in buildings of this kind. It is bounded by a marble wall resembling that of a fortress. The tiers of seats, formed of large slabs of stone, are nearly all destroyed. The structures on the outside of the enclosing wall, to the N.W. and N.E., were probably the substructures for flights of steps ascending to the top of the wall, whence other flights descended on the inside to the seats. The substructure to the N.W. is in tolerable preservation; it is intersected by a low passage with a corbelled vaulting, a device by which building material is saved without loss of supporting capacity. Nothing has been found in the nature of a stage. On the W. side of the orchestra are the remains of a quadrangular structure, which may not improbably represent a small *Temple of Dionysos*. The rooms on the opposite side were probably used for storing theatrical properties.

A little to the N. of the theatre is an ancient circular *Cistern*, the stones of which are coated with mortar. More to the W. is an ancient *Watch Tower*, still of considerable height, near which are the stumps of some columns and other remains.

In 1893 traces were discovered on the Veletouri and the hills beyond of a Mycenæan settlement, above still earlier remains; and on the N.E. slope a number of Mycenæan vaulted tombs were excavated. The objects discovered are now in the National Museum at Athens (p. 81).

Another section of the ruins lies to the E. of the village of Thorikó and of the abandoned factory built on the tongue of land separating the Porto Mandri from the smaller bay to the N., called the *Vrysaki* or *Franko Limani*. The remains here are those of a line of fortifications of polygonal masonry, provided at intervals with towers, which faced the E. and ran from the Bay of Vrysáki to the Bay of Mandri. At the highest point of this wall, near the little chapel of *St. Nicholas*, are the foundations of a large tower, to the N. of which are traces of a gateway. On the W. is a corresponding line of fortifications, not so distinctly traceable, on the hill with the factory-chim

Beyond Thorikó the railway skirts the coast, traversing the hollow between the low coast-hills (105 ft.) on the E., with the village of *Nyktochōri* on their slopes, and the higher hills to the W. It ends at the bay of Laurion.

40 M. **Laurion.** — **Hotel.** HÔTEL D'EUROPE, opposite the W. side of the station (for price of rooms comp. p. xiii); no restaurant. — **Restaurants.** *Melissa; Tōn Xénōn.* — *Café* at the station.

Carriage to Cape Colonna (p. 124), obtained from *Casella*, 15 dr. Comp. p. 120.

Laurion or *Laurium* (pronounced *Lávrion*), pleasantly situated on the bay of *Ergastíri* (Ergastēria = workshops), is an entirely modern town with 5100 inhabitants, all of whom, except a few French, German, Italian, and English officials at the mines, are of Hellenic race. It consists of a colony of workmen's houses, laid out in regular lines and on a uniform pattern round the large smelting-works. The roomy harbour, which must certainly have been used by the ancient Greeks, generally contains a few steamers, taking in or discharging cargo, and some of the market-boats that keep up a traffic with the Ægean Islands.

The name of *Laurion*, which may perhaps have survived in that of *Legraena* now assigned to one of the mining districts, was applied by the ancient Greeks to the whole of the hilly and metalliferous part of the Attic peninsula to the S. of a line drawn from Thorikos (p. 122) to Anaphlystos. The Phœnicians and pre-Hellenic inhabitants prospected this region for silver; but even in the time of Solon mining here was not practised with any very profitable result. The mines were the property of the state and farmed out to enterprising citizens, on hereditary leases. The price of the lease, which at a later date was usually a talent (ca. 225*l.*) for each mine, and 1/24 of the annual returns were paid into the public treasury. All that was left after defraying the ordinary expenses of government was divided among the citizens. The miners were invariably slaves. The workings consisted, as in our own time, of shafts (φρέατα, wells) and galleries (ὑπόνομοι, mines), and the large chambers excavated underground were supplied with air by ventilating shafts (ψυχαγώγια). Injury to the columns (ὄρμοι, μεσοχρυσεῖς) left standing to prop the roof was punished severely, in some cases with death. The rock was brought to the surface on the backs of slaves. The metalliferous ore was then separated from the 'dead' ore by pounding with iron pestles in mortars of stone. Nothing is known of the ancient process of smelting.

In B.C. 489-488, when the mines of Laurion were yielding a highly satisfactory return, Themistokles prevailed upon the Athenians to give up the annual distribution of the surplus and to apply it to the formation of a fleet, to be used against the Æginetans (p. 129) and the Persians. Thus after its favourable situation, the liberality of its constitution, and the intellectual superiority of its people, probably nothing contributed so much to the prosperity and might of Athens as the possession of the mines of Laurion. Towards the end of the same century, however, the output fell off, and when the Athenians lost their independence mining was stopped altogether owing to the competition of Macedonian and Thracian gold-mines and to the introduction by the Macedonian rulers of the gold standard jointly with the silver standard. In the time of Strabo (1st cent. of our era) the miners had begun to work over the 'ekboladæ' or stones which had formerly been thrown aside as containing too little ore to make it worth extraction, and Pausanias (p. cxxiv) speaks of the mines as having been long disused.

In recent days, however, new life has begun here; but while silver was almost the sole object of the ancient miners, lead is the chief product of

the modern mines, besides cadmium and manganese. In 1860 a Marseilles company acquired the right of working over certain refuse-fields, and a prosperous industry gradually developed. In 1869, however, a lawsuit arose, turning on the question whether the company was entitled to utilize the ekbol dæ (p. 123) as well as the scoriæ or slag, and the upshot, in 1873, was the purchase by the company of the whole area embraced by their workings for 11,500,000 fr. The mines of Laurion are now worked mainly by a French company, with works at Kamáriza (p. 127) and Plaka Villia, and a Greek company which has its seat at Laurion and Daskalió (p. 122).

An interesting visit (guide necessary) may be paid to some of the ancient workings, many of which are in the condition they were left in 1800 years ago. There are in all 2000 shafts and galleries. The former are generally about $6^1/_2$ ft. square, and vary in depth from 65 to 400 ft. Niches for lamps, water-vessels, and the like may be noticed in the walls. Water could be obtained only from cisterns, many of which are still preserved.

Excursions from Laurion. 1. Viâ *Soúreza* or viâ *Kyprianó* (thence by the French railway) to *Kamáriza* (p. 127), where the mines may be visited only by special permission; thence to the N. to the cable-railway of the Greek Company, past numerous ancient workings, and to *Plaka*, returning through the plain of *Thorikó* to Laurion (by carriage in 3 hrs.). — 2. Via *Soúreza* and *Spitharópousi* to *Megalē Vigla*, and back viâ *Sunion* to Laurion (5 hrs.).

The direct route to Cape Colonna ($5^1/_2$-6 M.) takes 2 hrs. on foot, or ca. $1^1/_4$ hr. by carriage (p. 123). The carriage-road (numerous shortcuts for walkers, to the left) leads partly in a gradual ascent over the coast-hills, partly skirts the sea. For nearly the whole way we have a view of the long and mountainous island of *Makronisi*, which is frequented only by a few huntsmen and shepherds. In antiquity it was called *Helena*, a name probably due to some early intercourse with the Phœnicians, though popularly ascribed to the legend that the fair queen once landed here with Paris or Menelaos.

After 1 hr.'s walk the columns of the temple of Athena at Sunion become visible for a moment straight in front. In $^1/_2$ hr. they reappear, $^1/_4$ hr. before we reach the end of the carriage-road and the lofty isthmus joining Cape Colonna with the mainland. In the little-used bay on the E. side begins the submarine telegraph-cable to Syra. The bay on the W. side also is little used by shipping, as it is exposed to the full fury of the S. wind. From the houses on the shore a walk of 10 min. brings us to the temple on the cape.

****Cape Colonna** or *Kolónnaes*, the *Cape Sunion* of ancient history, descends on every side perpendicularly to the sea from a height of nearly 200 ft., and may be not inaptly compared to a huge watch-tower at the extremity of the Grecian mainland. The mariner approaching from the E. had often to struggle here against opposing winds and currents before he could round the point and enter the calmer and more sheltered waters to the W. Hence it was chosen at a very early period as the site of a temple of the god who rules the sea, and Homer and other ancient writers chronicle its sanctity. Poseidon afterwards received Athena as a companion.

The summit of the promontory is surrounded by a Fortified

Wall strengthened with towers, which is best preserved on the E. part of the N. side and on the E. side, facing the path. The wall is double, consisting of an inner and an outer screen of masonry, with an intervening space filled up with rubbish. The structure, though perhaps often afterwards repaired, dates originally from B.C. 413, when the Athenians were compelled to import all their grain from Eubœa by sea owing to the hostile occupation of Dekeleia (p. 113), and had consequently to provide harbours of refuge for their grain-ships. A body of rebellious miners from Laurion seized the fortifications shortly afterwards and maintained themselves here for some time. At a later date it was mentioned in one of the speeches of Demosthenes. — The town lay on the W. slope.

At the highest point of the promontory stands the ***Temple of Poseidon.** That it was dedicated to the god of the sea, and not to Athena as had been formerly supposed (comp. p. 126), was proved by an ancient inscription discovered in 1898. This structure, a Doric peripteral hexastyle, with 13 columns at the sides, seems to have resembled the Theseion at Athens but was on a slightly smaller scale (98 ft. by 44 ft). Most authorities refer its erection to the time of Perikles; it is probably later than the Parthenon and the Theseion. The stereobate, consisting of three steps, is constructed on the foundations of an earlier temple of poros stone of very similar proportions, and is supported on the N. and W. by massive substructures, built to eke out the small level surface available at the top of the cape. In 1906 two carefully executed archaic statues of youths (ca. 11½ ft. high) and four bases were found in the accumulations of debris to the E.; like the ancient sculptures on the Acropolis at Athens (p. 54) these had probably been buried ever since the Persian invasion. Nine columns on the S. side and two on the N., with their entablature, are still standing. They are 20 ft. in height, and in diameter and taper are identical with those of the Theseion, though the flutes only number 16 (instead of 20). The greater part of the front of the pronaos has also been preserved at the E. end, comprising the whole of the N. anta, a few blocks of the S. anta, and one of the columns with the architrave between them. The rest of the building is a shapeless ruin. The frieze was of Parian marble. The coarse-grained marble, of which the rest of the temple is built, from the Agrileza valley, 2½ M. to the N., has not resisted the effects of time and weather so successfully as the Pentelic marble of the Athenian edifices, though its glistening whiteness is unsullied.

In front of the E. end and the adjoining portions of the N. and S. sides lie nine or ten blocks, some face downwards, bearing much defaced reliefs. These formed part of the frieze which, like that of the so-called Theseion at Athens, ran above the columns in the portico. Experts claim to recognize Theseus overcoming the Marathonian bull; the battle of the Lapithæ and Centaurs, with the

invulnerable Kæneus overwhelmed with masses of rock by two Centaurs; and Theseus and Skiron (?).

To the N. of the temple and a little below it lies an artificial terrace, supported on the N. and W. by a well-preserved wall of white marble and abutting to the E. on the fortified wall enclosing the promontory. On the N. side of this platform were discovered in 1898 the remains of a gateway (the threshold in excellent preservation) and of a colonnade, the latter running parallel to the axis of the temple.

The foundation-walls of an interesting *Temple of Athena*, 1/4 M. to the N.E. and a little lower down, were excavated at the same time. This temple, which is mentioned by Vitruvius, consisted of a large hall with four interior columns; the pedestal for the statue of the goddess stood against the W. wall; a colonnade enclosed the building on the E. and S.

According to the opinion of *Lord Byron*, expressed in a note to 'Childe Harold', there is 'in all Attica, if we except Athens itself and Marathon, no scene more interesting than Cape Colonna'. And indeed when we regard the columned promontory of Sunion, and compare it with the situations of the temples at Ægina (p. 130), Bassae (p. 393), and Olympia (p. 293), we find it impossible to resist the conclusion that the ancients had a strong sense of natural beauty in selecting the sites of their holy places, little as this could be surmised from even the best of the classic writers. The *View from Cape Colonna comprises the metalliferous hills and valleys of *Laurion* and a great part of the Saronic Gulf, with the Æginetan *Oros* towering in its midst and often enveloped in the rain-clouds that betoken a coming storm; more to the left is the open Myrtoan Sea, with the island of *Hydra* and the mountains of the Argolic peninsula; in the middle foreground lies the rocky islet of *Hagios Georgios*, the *Belbina* of antiquity; to the E. extends the Ægean Sea with the double row of the Cyclades, *Keos*, *Thermia*, and *Seriphos;* in the background *Euboea*, *Andros*, and *Tenos;* and to the S. (in clear weather) *Melos*.

Bridle Path from Athens to Laurion. From Athens to *Vari*, 3 1/4 hrs.; thence to *Laurion* 6 hrs. — We leave Athens by the bridge over the Ilissos (Pl. E, 8), to the S. of the Olympieion, and diverge to the right from the road to the Greek Cemetery (p. 30). We pass a powder-magazine on a hill to the right, and after about 1/4 hr's. ride from the bridge reach a chapel of *St. John*, around which are numerous ruins, supposed to be those of an ancient suburb. About 1/4 M. farther on, to the left, is a large funereal mound, the hollow interior of which has been partly filled up by the falling in of the roof. This is the first of a series of similar sepulchres which accompanies the path for nearly the whole way; the fragments of walls, sometimes enclosing a quadrangular space, also belong to tombs. The great number of these graves, which have provided the Athenian dealers in antiquities with copious supplies of vases, show how much frequented this route must have been at one time. At several points, where the path traverses small elevations, traces of the old wheel-tracks can still be made out and at one place the raised side-walk for foot-passengers is visible.

Farther on the little village of *Vrachámi* is seen at some distance to the right. Along the hills to the left, above the hollow containing the farm of *Karà*, extends a series of ancient stone quarries, some of which are still worked. The village of *Trachónes* is believed to correspond with the old deme of *Halimous*. To the W. is a cape jutting out into the sea and crowned with the ruins of a chapel of *St. Cosmas*. Many authorities

identify this promontory with *Cape Kolias*, to which the wreck of the Persian ships was borne by the W. wind after the battle of Salamis. It was the site of a much-revered temple of Aphrodite. The vicinity furnished the potters of Athens with their finest clay. About 1½ M. beyond Trachones a track diverges to the left, which traverses the *Ravine of Gyrismó* and leads between the Great Hymettos on the N. and the Lesser or 'Waterless' Hymettos (2535 ft.; also known as Mavro Vouno) on the S. to the Mesógia (p. 121; to Koropi 2½ hrs.). About 3½ M. farther on the road to Vari (2 M. distant) strikes off to the left, passing the extensive ruins of an ancient deme, and traversing a lateral valley with the substructures of numerous ancient tombs. The path in a straight direction leads to a chapel of St. Nicholas, situated near the sea-shore, and to the warm salt lake of *Vouliasmeni*, surrounded by precipitous limestone cliffs, with a few bath-houses and a tolerable hotel. The lake lies 3 hrs.' drive from Athens viâ Old Phaleron and along the coast. Opposite the triple cape of *Zostĕr*, the S. extremity of Hymettos, lies the island of *Phléva*, the *Phábra* of antiquity.

Vari is much frequented in autumn by sportsmen. A room has been fitted up for the accommodation of strangers. Vari stands a little to the N. of the site of an ancient deme, which has not as yet been identified (perhaps Anagyrous?). — On the upper slope of a barren rocky hill, 3 M. to the N. E., is the GROTTO OF VARI, to which a visit may be paid (with a guide), with numerous inscriptions and reliefs proving it to have been dedicated to Pan, Apollo, the Nymphs, and the Graces. Some of these are the work of a stone-mason of *Thera*, named *Archedemos*, who has left a portrait of himself with his mallet and square. Near this relief are a primitive altar of *Apollo Hersos*, a quaint relief of a sitting figure, a lion's head, etc. In the innermost recess of the grotto is a small but almost perennial spring.

The track, which beyond Vari is impracticable for driving, now turns to the N. E. and skirts the ridge of *Varakko*, the E. boundary of the fertile plain of Vari. In the sea behind us lies the small island of *Katramonisi*. After ¾ hr. we pass a frequented well, surrounded with a coping of ancient squared stones. To the N. rises a hill, somewhat resembling a feudal castle. The path now begins to ascend and passes places where the rocks have been levelled for the construction of the ancient road to Laurion. To the N. lies the ruined village of *Lamvrika*, occupying the site of the upper deme of *Lamptrae*, while the lower deme lay to the S., on the sea. We now reach another plateau, along which our path leads at a distance of about 1 M. from the coast, and obtain a view of the range of Paní, near Kerateá, to which a path leads viâ the village of *Kalývia* (p. 121). In 1½ hr. more our path trends inland and ascends gradually through a tract partly under cultivation. After passing a disused Turkish farm and a chapel of *St. Demetrius* we reach the (1-1¼ hr.) miserable hamlet of *Élymbo*, situated between the Paní and the *Skordí* or *Elymbo* (ca. 1475 ft.). The name is evidently a corruption of the ancient *Olympos*, which accordingly has been restored in official documents. By the wayside are numerous remains of ancient walls and tombs, similar to those at Vari. About 1½ M. beyond Elymbo a small plain opens out on the right, traversed by a stream of which the bed is generally dry. This plain ends on the other side at the bay of *Hagios Nikolaos*. In the sea lies the island of *Lagonisi (Elaeussa)*, concealed from view by the promontory of *Astypalaea*. In antiquity this tract was comprised in the deme of *Anaphlystos*, a name which is but thinly disguised in that of *Anavyso*, applied to a farm close to the bay. Anaphlystos and Thorikós (p. 122) formed the fortified extremities of the N. frontier of the mining district of Laurion (p. 123). — Our route crosses the plain (20 min.) and then ascends through brushwood. In ¾ hr. more we reach the great slag-fields of Laurion. We then follow a line of rails, passing the gaping mouths of several deep shafts, and arrive at (¼ hr.) **Kamáriza**, one of the most important of the new mining-stations (3150 inhab.; p. 124). A good road leads hence to (3 M.) *Laurion* (p. 123).

k. Ægina.

This excursion takes about 1½ day from Athens. STEAMER (embarkation ½-1 dr., comp. p. 99) almost daily about 7 a.m. from the Piræus to *Ægina* in 2-2½ hrs. (fares ca. 4 dr., 3 dr.; comp. the Synopsis on p. xviii d-h). On landing we should at once secure horses for a visit to the temple (there and back in 6 hrs., 6-8 dr.). The steamer returns to Athens on the following day. — Steamers run by the smaller companies occasionally make special one-day excursions to the *Bay of St. Marina* (p. 132), at the S. base of the hill on which the temple of Ægina stands; see the bills at the street-corners and in the hotels. Horses meet these boats (ascent in ½ hr.).

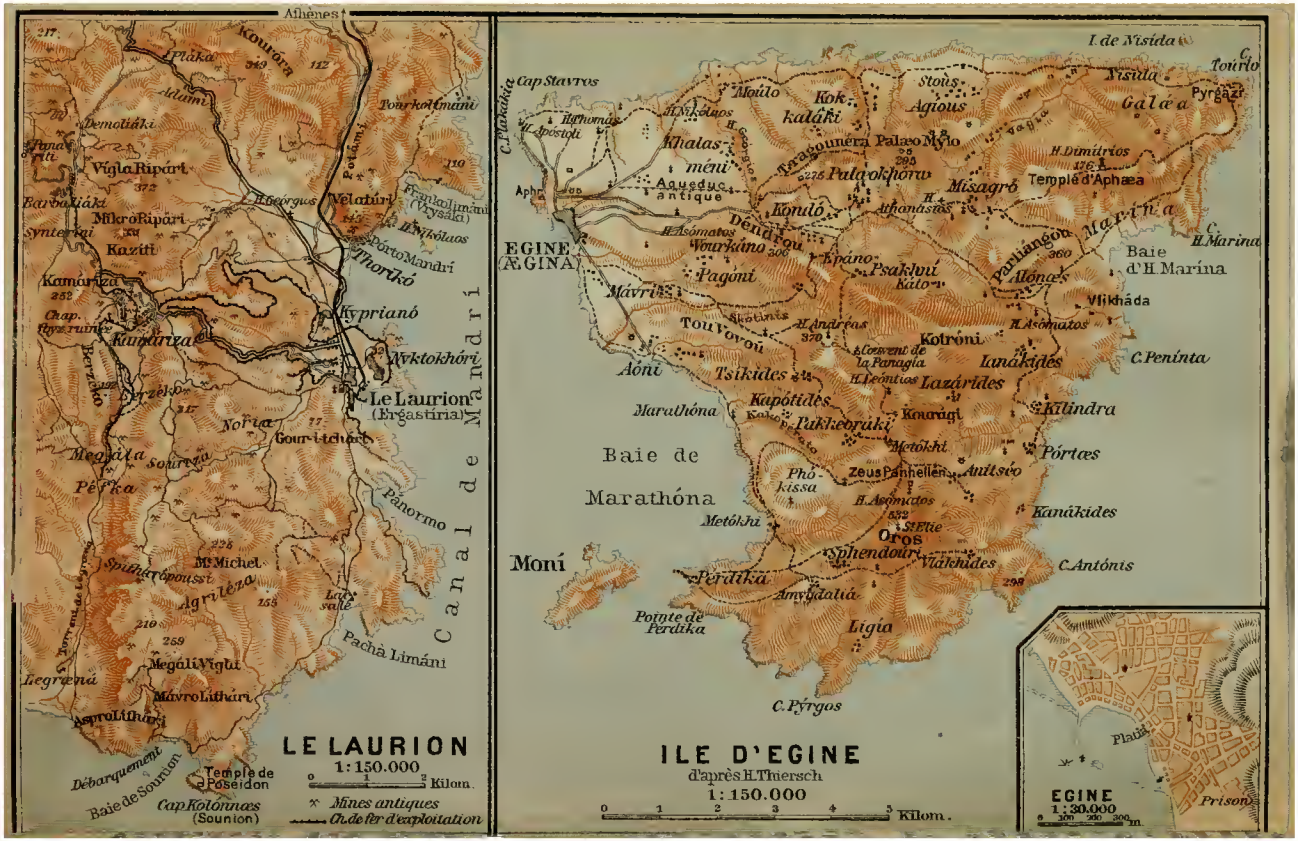
The ascent of the *Oros* (p. 132) requires about 6½ hrs. including stoppages; if an early start is made from Ægina (not later than 9 a.m.) it can be combined with a visit to the ruined temple (horse for the whole day 10-12 dr.). — It is advisable to take some provisions and wraps.

Sometimes a visit to SALAMIS is combined with this excursion. If the wind is favourable, a sail of about 3 hrs. takes us across to *Koulouri* (p. 105) or to *Moulki*, 1 hr. from Koulouri, in the S.E. angle of the bay of Koulouri (sailing-boat 10-12 dr. and gratuity to the crew); but in a calm thrice as long may be required.

Piraeus, see p. 99. Shortly after setting sail we enjoy a fine retrospect of Athens, with Pentelikon in the background. To the right appears the rugged E. coast of *Salamis*, culminating in the *Mavro Vouni* (1330 ft.), and on the left the lofty mountains of Ægina, sloping gradually N.E. to the sea, and bearing on their skirts the temple, which comes into view as we approach. Farther on the view to the right embraces the islands of *Pente Nisia* or *Diaporia* (called Islands of Pelops or Aspis by the ancients), *Platonisi*, *Sachtero*, and *Ipsili*, grouped in front of the mountains of Argolis; and as soon as we have left Salamis fairly behind us, we catch sight of the distant Megara (p. 135), situated on its two hills. To the S. the island of *Angistri* (5 sq. M.), the ancient *Kekryphaleia*, comes into view. The town of Ægina is not visible until we round the W. coast of the island, on which stand the tumulus mentioned at p. 130 and the lonely columns of the temple. Landing 50 l. for each person.

Ægina. — **Hotel.** XENODOCHION TŌN XENŌN *(Hôt. des Etrangers)*, on the beach, R., L., & A. 2½ dr., tolerably clean, with good restaurant. — Best *Café* in the Platía.

Ægina (Αἴγινα) is situated on the gently-sloping W. coast of the island of Ægina, which on all other sides presents abrupt cliffs to the sea. It stands almost exactly on the site of the celebrated seaport of antiquity. The hilly land in the N. half of the island is of tertiary formation (marl and limestone) and very fertile; the higher peaks are of trachyte. The capital contains 4700 inhab., or more than half of the total population (7500) of the island. The islanders support themselves partly by agriculture and the cultivation of olives, figs, and almonds, which flourish in the neighbourhood of the town, but chiefly by trade with the adjacent mainland and by fishing. The sponge-fishery, carried on by divers in spring and summer, is a profitable branch of the latter. Pottery is also made, and the 'Kannatia' or water-coolers of Ægina, two-



LE LAURION
1:150.000
Kilom.
Mines antiques
Ch. de fer d'exploitation
Athènes
Kourôra
Pláka
Adami
Demoliáki
Vígla Ripári
Mikro Ripári
Kaziti
Kamáriza
Kamáriza
Berzéko
Berzéko
Noria
Gour-i-tchári
Megála
Sourza
Péfka
Spitharópoussi
Agriléza
Mt Michel
Megáli Vigli
Mávro Lithári
Aspro Lithári
Legrená
Débarquement
Baie de Sounion
Temple de Poséidon
Cap Kolónnas (Sounion)
Tourkolimáni
Velatúri
Frankolimáni (Vrysáki)
Pórto Mandrí
Thorikó
Kyprianó
Nyktokhóri
Le Laurion (Ergastíria)
Pánormo
Pachà Limáni
Canal de Mandri
ILE D'EGINE
d'après H. Thiersch
1:150.000
Kilom.
EGINE (ÆGINA)
Cap Stavros
C. Plakákia
Aphr.
Moúlo
Kok kaláki
Stoùs
Agious
Nisida
Galæa
Pyrgazi
C. Tourlo
I. de Nisída
Khalas méni
Aqueduc antique
Tragounéra
Palæo Mylo
Palæokhóra
Misagró
Temple d'Aphæa
Kondó
Dendrou
Vourkáno
Epáno
Psakhní
Kato
Pagóni
Mávri
Tou Vovoú
Aóni
Tsikides
Kotróni
Lazárides
Lanákides
Marina
Baie d'H. Marina
C. H. Marina
Vlikháda
C. Peninta
Kilindra
Kapótides
Pakkeoráki
Kourági
Metókhi
Pórtæs
Anitséo
Zeus Panhellen
Phókissa
Kanákides
Oros
Sphendouri
Vlákhides
C. Antónis
Baie de Marathóna
Marathóna
Moní
Pérdika
Amygdalia
Pointe de Pérdika
Ligia
C. Pýrgos
EGINE
1:30.000
Platia
Prison

handled jars with wide mouths, are well-known in the markets of the Piræus and Athens.

The legendary ancestor of the Æginetans was *Æakos*, son of Zeus and *Ægina* and father of Peleus and Telamon, who became the colleague of Minos and Rhadamanthos as judge in the nether world, on account of his wise and just government. Historically the island first appears as a colony of the Doric Epidauros (p. 325); and in the 7th cent. B.C. it belonged, with its mother-city, to the domain of Pheidon of Argos (p. 343). At the beginning of the 6th cent. Ægina detached itself from Epidauros, as Corcyra did from Corinth, and speedily attained such a pitch of prosperity that Corinth alone could rival it. The Æginetans had trading-stations far and wide, and disposed of their brazen goods, pottery, ointments, and other products in Umbria, on the Black Sea, and in Egypt. Æginetan ship-owners were held to be the richest merchants in the Grecian world; Æginetan money, stamped with the image of a tortoise, was one of the most widely circulated Greek coinages; and Æginetan weights and measures were standards in Greece down to the Roman period. Coins of Ægina have been abundantly found in modern times. The outbreak of the Persian war found the island at the zenith of its power; and it was one of the thirty ships from Ægina that obtained the prize for the greatest bravery in the battle of Salamis. It is none the less true, however, that the islanders, from commercial motives, had at first offered earth and water to the ambassador of Darius in token of submission; and they were accordingly called to account by Sparta on the accusation of Athens. This was the first of a series of contentions with the Athenians, to whom Ægina, to use the expression of Perikles, was a constant 'eye-sore'; its subjugation was indispensable to the extension of the naval power of Athens. The Athenian naval victories at Kekryphaleia and off Ægina, quickly following on each other, were decisive. In spite of wars carried on at the same time at Megara and in Egypt, the Athenians took the city in B.C. 456 after a nine months' siege; the Æginetans had to raze their walls, surrender their war-ships, and pay a tribute. But even these severe measures seemed insufficient; for when the Peloponnesian War broke out in 431 the Æginetans were expelled altogether from their island, which was then divided among Attic citizens. Though the fall of Athens in 404 was the signal for the return of many of the islanders, Ægina never recovered its prosperity. Athens quickly regained her power and sent repeated expeditions which once more reduced the island, and thenceforth Ægina shared the fortunes of the Attic state.

The houses extend along the broad quay from which narrow lanes lead inland. The view from the quay embraces the little islands of Moni, Metopi, and Angistri and the mountains of Epidauros (p. 325). In the Platía, a little inland, is a lofty pedestal with a marble bust (1887) of *President Kapodistrias* (p. lxii), who came to live at Ægina in 1828 and made himself a public benefactor. In the *Museum*, which occupies his house, are the objects recently excavated in the temples of Aphæa (p. 131; a portion only) and of Aphrodite (see below).

On a projecting hill to the N. of the present town rises a Doric column, about 26 ft. high, which belonged to a temple dedicated, according to Pausanias, to *Aphrodite at the Harbour*. The foundations and part of the substructure on the E. side are the only other extant remains of this temple, for it was used as a castle by the Venetians and then as a quarry by Kapodistrias when he was constructing the mole. During the excavations directed by A. Furtwängler in 1904 a finely executed sphinx of the period immediately preceding Phi-

dias was brought to light (now in the museum). This probably stood, as an acroterion, at an angle of one of the pediments, and in that case the date of the erection of the temple must be placed about the year 460 B.C.

The excavations made beneath the temple and the ground round it have laid bare, in successive layers, traces of habitations of the early-Greek, Mycenæan, and pre-Mycenæan periods. Ruins of Byzantine buildings also have been found.

The harbour at the S. base of the hill, whence the temple, which stood within the ancient town-wall, derived its sub-title, was probably the commercial harbour, but is now quite choked up. When the sea is calm the *Ancient Moles* are visible just beneath the surface. The ancient moles of the modern harbour, the naval harbour of antiquity, which have been restored and are again in use, are also well seen from the temple. On the S. mole is a mediæval tower, while the longer N. mole bears a lighthouse and the white chapel of St. Nicholas.

A Tumulus, 1 M. farther to the N., not unlike the Sorós at Marathon, has been described, though erroneously, as the grave of Phokos, who was slain by his half-brothers Peleus and Telamon. A good view of Megara may be obtained hence through a telescope.

To the S. of the town lies the large *Orphanage* (ὀρφανοτροφεῖον) built by Kapodistrias, at present used as a barrack and prison. The entrance gate, in front of which are a few sculptured fragments and inscribed stones, leads into a large court, adjoined by an open arcade containing a few sculptured remains. To the left, in the farther corner, beside a well, an ancient subterranean *Tomb* has been preserved. We may remove the cover and descend by a short winding-stair to a dark apartment, with walls covered with rude sketches, some of which are ancient.

The Excursion to the Temple of Ægina ('stæs Kolónnæs') takes 6 hrs. there and back. The road (2½ hrs.) is sufficiently puzzling to render a guide necessary; and its rough and stony nature makes riding advisable. At first it traverses vineyards, amongst which are numerous ancient graves, now planted with fig-trees; and then it passes cornfields. Farther on we skirt the slopes of some low hills, and pass several chapels. About halfway we see on a rocky eminence to the left the ruins of a mediæval castle, rising above the deserted village of *Palaeochóra*, which lies beside an excellent spring 1 M. to the left and in former centuries was the refuge of the inhabitants of the island from the corsairs. Farther on, beyond a chapel of *St. Athanasius*, over the door of which is inserted an inscribed block of stone, the road passes the scattered houses of *Misagró*. Finally we ascend to the ruins, situated on a summit, conspicuous more on account of its comparative isolation than of its height.

The **Temple, which was hitherto believed to be the *Temple of Athena* mentioned by Herodotus, is pronounced by Prof. Furtwängler

(d. 1907) to be a shrine of the goddess *Aphaea*, who, as protectress of woman, somewhat resembles Artemis.† This theory is supported by the discovery, in 1901, of an inscription and of a number of small figures in terracotta representing a woman sitting with a child in her arms. The temple was a Doric peripteral, hexastyle with 12 columns on each side. As in the Theseion the pronaos and opisthodomos are distyle *in antis*. On each side in the interior of the cella was a row of five more slender and more closely placed columns, which, like the similar columns in the Parthenon, supported the roof. A door leads from the cella to the opisthodomos, in which is a stone altar-table. Of the outer colonnade only 20 columns are standing, mainly those of the E. façade and the adjacent parts of the sides. They all retain their entablature. Two columns of the pronaos also are still standing with their entablature; the fallen lintel of the door lies at the entrance. The height of the columns with their capitals is 17 ft. 5 in.; their diameter at the base is 3 ft. 1 in. and at the top 2 ft. 3 in. The material of the temple is a yellowish limestone, even yet partly covered with a uniform coating of stucco. Some of the columns are monolithic, but most of them consist of several drums; a few are strengthened with iron rings. The roof and the sculptured ornaments were of Pentelic marble. The irregular joints in the floor of the cella, the numerous subdivisions of the opisthodomos, and the holes in the floor of the pronaos, in which a railing was fastened, should be noticed. The sculptures from the pediments of the temple (now at Munich) were discovered among the rubbish in 1811, and purchased by the Crown Prince Louis of Bavaria for 20,000 scudi (comp. p. lxxxvii). Casts of some of them are in the British Museum. They represent contests of the Æginetan heroes with the Trojans. A number of sculptured fragments, including heads, hands, and other portions apparently not belonging to the pediment-figures, were found in 1901 and are preserved in the museums of Athens and Ægina.

In spite of the appearance of great antiquity presented by the temple and its sculptures, it cannot date from before the beginning of the 5th cent. B.C. No vases of an earlier period were found in the foundations, where, however, some remains of a temple of the 6th cent. were discovered. The sacred traditions attaching to this spot go back to the Mycenæan epoch. After the Æginetans were subdued in the 5th cent. the temple seems to have been but little used.

An inclined slope ascends to the E. façade, in front of which stood the *Altar*, of the same breadth as the temple. To the S. of this point is the small *Propylaeon*, with octagonal columns, forming the entrance to the sacred precinct, the surface of which was levelled up with rubbish. The whole space is enclosed partly by natural ridges of rock, partly by walls of masonry. — Remains of dwellings have been found both in the forest and in the immediate neighbourhood

† Comp. Aegina. das Heiligtum der Aphaia, by *Furtwängler*, *Fiechter*, and *Thiersch* (Munich, 1906; 120 *M*).

of the temple; some of the latter, near the E. end, are of a very early period, while others, in a line with the S.E. corner, are of the 5th century. A well-preserved bath-room was found among the last.

The *View embraces a great part of the Saronic Gulf, Megara, Salamis, Athens, and the Attic plain, with the Attic mountains as far as Cape Sunion.

If we leave the temple-ruins by midday we may visit on the same day the Oros, the highest point of the island. On our way thither along the E. coast we pass the bay of *Hagia Marina*, the one natural harbour of the island, but deprived of importance by its distance from the fertile districts. Our somewhat fatiguing route passes *Portaes*, *Anizéo*, and other shepherds' stations and in 2½ hrs. reaches the chapel of *Hagios Asómatos* (Holy Angel, *i.e.* the Archangel Michael). The neighbouring great terrace, formed at the end of the 6th cent. B.C., with supporting walls of Cyclopean and regular masonry, once bore a temple of *Zeus Panhellēnios*. Hence a steep climb of ¾ hr. takes us to the top.

The ***Oros** (1745 ft.), now named *Hagios Elias* after a chapel on its summit, is the most conspicuous point in the entire Saronic Gulf. Before rain the clouds gather round its peak, a circumstance manifestly referred to in the legend that once after a long drought Æakos, at the request of the Greeks, besought his father Zeus for rain, and that when the prayer was granted a temple was erected to Zeus on the mountain. Within the historical period this spot possessed only a large altar and no temple. But the excavations carried on by Furtwängler in 1905 have proved that in the prehistoric period a considerable *Town* occupied a series of artificial terraces encircling the summit. Portions of the Cyclopean supporting-walls are still about 12 ft. in height. The pottery found in the remains of the closely packed houses reveal a strong affinity with the discoveries in Troy of the Mycenæan age.

The *View is particularly fine. We survey almost the entire island, with the exception of the hill of Palæochora, which is hidden by the intervening heights. The town of *Ægina* is very conspicuous. No other point affords so comprehensive a view of the Saronic Gulf, with *Salamis*, the *Methouridae (Troupika* and *Revitoutza)* near Megara, the *Diapória* (p. 128) between Ægina and the promontory of *Speiraeon*, *Angistri* and the other small islands, the peninsula of *Methana*, the island of *Kalauria*, and *Hagios Georgios* (p. 126); while the *Attic Coast*, *Megaris*, *Corinth* and its isthmus, *Epidauros* and a great part of the *Argolic Peninsula*, and lastly the island of *Hydra*, also fall within the view.

We descend to the chapel of Hagios Asomatos (see above), and then passing *Pacheoráki*, *Tsíkides*, and *Vovou*, we re-enter the capital of the island in about 2 hrs.

CENTRAL AND NORTHERN GREECE.

Route		Page
4.	From Athens to Corinth viâ Megara	134
5.	From Athens to Itea and Delphi by Sea	137
	From Sálona to Thermopylæ, 139.	
	Ascent of Mt. Parnassos	156
6.	From Delphi to Livadiá	158
7.	From Livadiá to Thebes viâ Helikon, Thespiæ, Leuktra, and Platæa	161
8.	From Athens to Thebes viâ Kithæron	169
	From Phyle to Thebes, 170.	
9.	From Athens to Thebes by Railway. Chalkis	171
	From Tatóï to Skala Orōpoú, 171. — The Amphiareion, 171. — Excursion from Chalkis to Mykalessos, 173.	
	Tanagra	173
10.	Thebes	174
11.	From Thebes to Livadiá by Railway	179
12.	From Thebes along the Eastern Bank of Lake Kopaïs to Orchomenos	182
	From Martino to Thermopylæ, 187.	
13.	From Livadiá to Orchomenos	190
	From Orchomenos to Drachmani, 193.	
14.	From Livadia to Larissa by Railway. Lamia. Stylis	193
	Chæronea, 194. — Tithora. Highroad from Bralo to Lamia, 196. — Herakleia. Trachis, 197.	
	From Lianokladi to Lamia and Stylis	198
15.	From Livadiá to Lamia viâ Thermopylæ on Horseback	199
16.	From Athens to Volo by Sea	204
17.	From Volo to Larissa by Railway	208
	Vale of Tempe	211
	Road from Larissa to Trikkala, 212.	
18.	From Volo to Trikkala and Kalabaka by Railway. Monasteries of Metéora	213
	From Phersala to Lamia viâ Domokó, 214.	
19.	From the Piræus through the Gulf of Corinth to Patras and Mesolongion	218
20.	Excursion to South Acarnania and Ætolia	219

The mainland of Greece is connected with the broad S. extremity of the Balkan peninsula by an extensive mountain system to which the general name of *Pindos* is usually given. Three principal chains of mountains, running parallel to each other towards the S., intersect N. Greece, whose boundary is formed by the depression lying between the *Ambracian Gulf (Bay of Arta)* on the W. and the *Malic Gulf (Gulf of Lamía)* on the E., and extend into CENTRAL

Greece, *Hellas* proper, where they lose their homogeneity in separate offshoots branching in various directions. The central chain, that of *Parnassos* (p. 157), maintains its S. direction; with it are connected the isolated groups of *Helikon*, *Kithaeron*, and *Parnes*. To the S.E. runs the *Oeta Chain* (7080 ft.), approaching at Thermopylæ (p. 201) close to the marshy coast of the Malic Gulf; to the E. the *Othrys*, which attains to a height of 5670 ft.; and to the S.W. the *Ætolian Mountains*, with nine peaks over 6560 ft. high (Kiona, the highest, 8240 ft.). In the last-named may be found the sources of nearly all the rivers of Central Greece, such as the *Spercheios* and the *Kephisos* in the E. and the *Euēnos* in the S.; the sole exception is the *Acheloos*, in the W., which rises much more to the N. As far S. as the Bœotian plain and Lake Kopaïs (p. 183) the country is almost entirely mountainous, and it is divided into clearly separated territories: *Attica*, *Megaris*, *Boeotia*, *Phokis (Phocis)*, *Western Lokris (Locris)*, *Doris*, *Malis* with the district of Œta, *Eastern Lokris*, or land of the Opuntian and the Epiknemidian Locrians, *Ætolia*, and *Acarnania*. The majority of the inhabitants were regarded in antiquity as belonging to the *Achaean-Æolic Stock;* but the hilly district of Doris (p. 139) adjoining Mount Œta, and Megaris (p. 135) were inhabited by *Dorians*, and Attica by *Ionians* (p. 97). The country to the E., which is at once more fertile and more accessible, both from the convenient configuration of its coasts and the nature of its inland districts, has ever been a seat of Greek culture and practically monopolizes the historic interest of all this part of Greece. — Northern Greece consists of *Epirus*, to the W. of the Pindos range, and *Thessaly*, to the E. A sharp distinction must again be drawn between the pathless highlands of the W., the inhabitants of which, even in antiquity, were of foreign extraction, and the fertile, mountain-girt valley of Thessaly, whose people were considered to be of pure Greek stock. The province of Thessaly, which, together with the E. part of Epirus, was added to the Kingdom of Greece in 1881, is bounded on the N. by the *Kambounian Mts. (Mts. of Chassiâ)* and *Olympus*, on the E., towards the sea, by *Mount Ossa* and *Mount Pelion*, and on the S. by the *Othrys Range*. This whole region is drained by the *Peneios* (the modern *Salamvriâ*), which rises on Mt. Pindos and forces its way to the Gulf of Saloniki through the *Vale of Tempe*, between Olympos and Ossa.

The present political division of the district is noted at p. xlii.

4. From Athens to Corinth viâ Megara.

57 M. Peloponnesian Railway in 3-3½ hrs. (fares 9 dr. 20, 7 dr. 30 l.; return-ticket, valid for 2 days, 17 dr. 20, 13 dr. 65 l.); to (30½ M.) *Megara* in ca. 1½ hr. (fares 6 dr. 10, 4 dr. 80 l.; return 11 dr., 8 dr. 65 l.). There are three trains daily, in addition to the express (2¾ hrs.) on Mon., Wed., and Sat. (fares to Corinth 11 dr. 65, 9 dr. 70 l.; in the 'wagon de luxe' 14 dr. 65 l., comp. p. 309). The best views are to the left beyond Eleusis. — *Time-tables* may be obtained at the station at Athens (Pl. B, 1; p. 9).

The line, which begins at the Piræus (5½ M.) but is not available for local traffic thence, goes on from the Peloponnesian Station at *Athens* and runs to the N. across the Attic plain. To the left appear the tombs on the Kolonos (p. 95). Beyond (1¼ M. from Athens) *Myli* ('the mills') we cross the Kephisos, where the line to Thebes (p. 171) diverges. — 3 M. *Kâtō Liósia;* on the right lies *Pyrgos Vasilissēs*, once the château of the former Queen Amalia, where an excellent wine is grown. — 6 M. *Ano Liósia*, the station for Chasiá and Phylē (see p. 109).

The train now runs to the W., through the valley between *Mt. Ægaleos* on the S. and the barren spurs of *Mt. Parnes* on the N., and enters the *Thriasian Plain* (p. 106). — 14½ M. *Kalyvia.*

17 M. **Eleusis**, see p. 106.

The line now skirts the base of a range of wooded hills, rising here and there in sharp points called *Kérata*, which of old, as now, formed the boundary between Attica and Megaris. To the left we enjoy beautiful views of the Bay of Eleusis and of the N. coast of the island of Salamis, on which is the convent of *Phaneroménē*, mentioned at p. 105. The plain of Megaris is rich in oil and wine.

30½ M. **Mégara** (*Railway Restaurant*, poor; night-quarters at the small *Xenodochîon Tsakona* in the Platía), the capital of *Megaris*, with 6410 inhab. who plume themselves not a little on their pure Greek descent in the midst of an Albanian population, occupies almost the same site as the ancient city. The modern houses still stretch up the two heights mentioned by ancient writers; but the old city extended farther into the plain to the S. The Easter dances of the Megarian women attract numerous visitors from Athens.

Through Megara, whose earliest inhabitants are said to have been *Carians* and *Lelegae*, pass the main roads from N. Greece to the Peloponnesus; and here the rival currents of the Dorians, wandering from the N., and the Ionians, advancing from the E., met. Theseus is said to have extended the boundary of the latter as far as the Isthmus. The legendary expedition of the Dorians against Attica, which was arrested before Athens by the heroic death of Kodros, left Megara in the hands of the Dorians. The city attained its zenith in the 8th and 7th cent. B.C. It was a commercial rival to Corinth and sent forth several colonies which rose later to a high pitch of power, such as Chalcedon and Byzantium (?) on the Bosphorus, Herakleia on the Euxine, and Megara Hyblæa in Sicily. The tyrant *Theagenes* (630-600) was a patron of the arts and constructed many buildings, including a famous aqueduct. The prosperity of Megara collapsed with the loss of Salamis in 598 B.C. (p. 104); but its citizens took a heroic part in the Persian war, fighting by sea at Artemision and Salamis and by land at Platæa. A dispute with Corinth and Ægina led to a closer union with Athens and to the construction of the double wall, nearly a mile long, between the town and its port of Nisæa. But after a short interval the traditional antipathy between Megara and Athens again revived. The 'Megarian Psephisma', a commercial boycott carried out apparently on the advice of Perikles in 432, which excluded the Megarians from all the harbours and market-places in Attic territory, was one of the causes of the Peloponnesian War. The Athenians failed in their repeated attempts to make themselves masters of Megara; but the trade of the latter was permanently crippled by the war. — The services of the Megarians to art and science were but small. In the writings of the hostile Athenians, which are our only source of information on the sub-

ject, clumsiness, senseless buffoonery, and shameless immorality are all described as being 'Megarian'. Some, however, though on exceedingly doubtful grounds, have ascribed the invention of comedy to Megara; but in any case the greatest glory of the city is due to its having been the home of the philosopher (not the mathematician) *Euclid* (d. 424 B.C.), who visited Athens, at the risk of his life, in order to hear Socrates.

Leaving the railway-station, in the S.E. part of the town, we traverse an open space towards the N.E. and then pass through a side-street, with a school, to the *Platía*, which occupies the site of the ancient *Agora* and is the starting-point of the main streets. About 220 yds. to the N. of the Platía, and a little to the right of the main street (opposite the church), some remains of the *Aqueduct of Theagenes* (p. 135) were laid bare in 1899. These consist of a basin of blue limestone (62 ft. by 46) with thirty octagonal columns of poros stone and the N.W. conduit. — The ascent from the Platía to the depression between the two eminences of the town and thence to their summits is easy. The smaller and lower height (to the E.), now surmounted by a windmill, formerly bore the castle of *Karia*, of which a few polygonal fragments remain. The longer and higher height to the W. bore the castle of Pelops's son *Alkathoos*, who married the daughter of King Megareus, and built the walls with the help of Apollo. It was not at first included within the town-fortifications. The numerous chapels on this W. eminence are in great part built of ancient blocks, with old sculptures and inscriptions. Both heights command a fine view of the town and its environs and of the *Geraneia* or *Makriplagi Mts.* to the W., with two peaks 3470 ft. and 4495 ft. high respectively. — Near the Platía is a small *Museum*, containing some headless statues, a marble *Vase with a relief of two horsemen, and a few inscriptions.

Megara lies about 1¼ M. from the sea, with which it is connected by a good road. At the end of the road to the right is a round eminence called *Palaeókastro*, with the ruins of a mediæval fortification, into which ancient blocks have been built. Here lay the Megarian seaport of *Nisaea*. The higher *Hill of St. George*, opposite (E.), with the tongue of land projecting towards Salamis, has been identified with the rocky island of *Minoa*, which in ancient times was separated from the mainland by a bay (on the W.) and a marsh, the latter spanned by a bridge. The bay formed the harbour of Nisæa: remains of its fortifications and of those established by the Athenians on Minoa (in 427) have been preserved, also a freestone wall at the S.E. angle of the hill of Nisæa. On the E. side of Minoa is the present skala or pier of Megara. The Palæokastro and the hill of St. George are both visible from the railway-station.

A pleasant excursion may be made from Megara to the *Temple of Zeus Aphesios*, excavated in 1889, which lies 1½ hr. to the S.W. The spot, now known as *Sta Marmara*, is close to the E. base of the Geraneia and commands a fine view of the Saronic Gulf.

Beyond Megara we obtain a fine view of the town to the left and then an extensive survey of the mountains of the Peloponnesus. The train passes through several rocky cuttings at the foot of the *Geraneia* (see above), which here abuts closely on the sea. The railway crosses an iron bridge at the narrowest part, affording a view of the road, which runs along the sea far below at the

foot of an almost perpendicular wall of whitish rock and is partly supported by ancient buttresses of polygonal masonry. This narrow pass is the formerly notorious *Kakē Skála*, known to the ancients as the *Skironian Cliffs*. According to the Attic legend it was the lurking-place of the robber *Skiron*, who used to kick travellers over the edge, until he himself met with the same fate from Theseus. According to the Megarians, however, Skiron was the builder of the first safe road here. — 43½ M. *Hagii Theodori* probably occupies the site of *Krommýōn*, belonging to Corinth, the haunt of the man-eating sow slain by Theseus. A tombstone inscribed to Philostrata, built into the chapel-wall, and some scattered heaps of stones are the only remains of the ancient little town, to which the whole of this district belonged. — As we proceed we enjoy a continuous view of the Saronic Gulf and the mountains of Epidauros. On the island of *Evraeonisi* is the ruin of a mediæval fortress. Acro-Corinth now comes in sight.

50½ M. *Kalamaki.* In a gorge 4½ M. to the N.E. are the *Fumaroli of Sousaki*, whence issue vapours charged with sulphur and carbonic acid gas like those of the Solfatara at Pozzuoli near Naples.

The train now turns inland, leaving on the left the little town of Isthmia (p. 320), touches at the station of *Isthmós* (see below), and crosses the *Canal of Corinth* (p. 320). — We traverse pine-woods to (57 M.) *Corinth* (see p. 315).

Loutraki (*Hôt. Palmyra*, pens. 12½ fr.; *Hôt. Lloyd*), 1¾ M. to the N.W. of Isthmós (see above; carriages meet the trains in summer), is much frequented during the season for its hot springs (86° Fahr.), which contain chloride and bicarbonate salts and are efficacious in cases of gout, liver complaint, etc. Summer steamboat-service from the Piræus (p. 138; 4-5 hrs.).

5. From Athens to Itéa and Delphi by Sea.

From the Piræus to Itea small Greek steamers ply almost daily in 8-10 hrs. (all going on to Patras; comp. p. 218 and the synopsis on p. xviii d-h); the times for the return-journeys are irregular (enquire at the Piræus): *Athanasoule* '*Pylaros*', Mon. & Frid. at 10 a.m., returning from Itéa on Thurs. & Sat. morning (fare 15 dr., return-ticket 25 dr.); *Portolos* '*Hagios Ioannes*', on Wed. & Sat. at 9 a.m., returning on Frid. & Tues. morning; *Komenos* '*Delphin*', on Tues. & Sat. at 9 a.m., returning on Frid. & Mon. morning; *MacDowall & Barbour* on Sat. at 8 p.m. (fare 12 dr.), returning on Frid. morning; *Dock of Syra* on Thurs. at 8 p.m. viâ Corinth; *Destounes & Iannoulatos* on Sat. at 7 p.m.

From Itéa on horseback or by carriage to *Delphi* in 2½ hrs. Not less than half-a-day should be devoted to Delphi. From Delphi to the Larissa Railway (Chæronea) on horseback, see p. 158; drive from the Larissa Railway (Brálo) to Delphi, see p. 139.

On leaving the Piræus (comp. p. 128) the steamer passes between Salamis and Ægina and steers for the Isthmus of Corinth. The Pente Nisia (p. 128) are seen on the left; on the right, above Megara, rise the Kerata (p. 135), while above the Skironian Cliffs towers the Geraneia; straight in front appears Acro-Corinth (p. 319). After paying the canal-dues just before reaching Isthmia (p. 320) we enter the *Canal of Corinth* (p. 320), which is 4 M. in length and

is lighted at night. On emerging at its W. end (about 4 hrs. from the Piræus) the *Gulf of Corinth* unfolds itself in its entire length. *Corinth* (p. 315) lies on the W., 1¼ M. away. Some of the steamers touch at Corinth, but there is nothing to be gained by travelling by railway from Athens to Corinth to join the steamer here. — In summer most steamers stop at *Loutraki* (p. 137; disembarkation 1½ dr., incl. luggage), 2 M. to the N.E. of the mouth of the canal.

The *Gulf of Corinth*, occupying a rift between two massive mountain-systems, extends to the N.W. for a distance of 78 M. with an average breadth of 12½ M. and resembles a long lake. To the right rises the long serrated form of the *Hera Akraea*, now called *Hagios Nikolaos*, with its white chapel. On the left stretches the fertile Achæan coast (comp. p. 309), backed by a range of graduated heights over which towers the rocky and generally snow-capped *Kyllēnē* (the modern *Zíria;* 7790 ft.; p. 313), while the peak of *Erýmanthos* (7300 ft.; p. 286) rises in the distance. On the right, farther on, the coast is formed by steep cliffs and abrupt promontories, with the bare rounded summits of the broad *Helikon* group (p. 162) above; farther off the steep crags of *Parnassos* (p. 157) rear themselves over the flat green *Kirphis* (4165 ft.); and still higher rises the wooded *Kiona* (p. 134).

Rounding the promontory of *Opoús*, the steamer enters the bay of Galaxidi, known to the ancients as the *Kirrhaean* or *Krisaean Gulf*. [Some of the boats touch first at the roads of *Aspra Spitia*, on the E. side, where a few ruined walls have been identified as those of the ancient seaport of *Antikyra*, the name of which has recently been revived; to Distomo, see p. 159.] To the N.W. we catch a glimpse of Salona (p. 139), half-hidden among olive groves. To the left, beyond a blunt promontory, is *Galaxidi* (p. 218), with its shipbuilding yards. The village of *Magoula*, on the right, occupies the site of *Kirrha*, once the port of Krisa, and afterwards (comp. p. 140) a dependency of Delphi. — The steamer stops, about 5 hrs. after leaving the Canal of Corinth, at *Itéa*.

Itéa. — Disembarkation by small boat, including luggage, 1 dr. — **Hotels**, near the pier: HIERON, R., L., & A. 4 dr.; HÔT. DE DELPHES, R., L., & A. 3, luncheon-basket 3, D. 3, pens. 10 dr., both with restaurants, bargaining desirable. — Horses or mules (4-6 dr., 3 dr. if ordered beforehand from Paraskevas, see p. 140) and carriages (20-30 dr.) for the excursion to Delphi are generally to be hired on the arrival of the steamboats. Imposition is the rule here and a hard and fast bargain is essential. Carriage to Sálona 2 dr. 25 l. each seat, incl. luggage.

Itéa (750 inhab.) is the landing-place for Sálona (ca. 7½ M. to the N.E.) with which it is connected by a carriage-road. The direct route from Itéa to Delphi does not pass Sálona. — **Sálona,** officially called *Ámphissa*, the capital of the nomos of *Phokis*, is a flourishing little town with 5400 inhab. (fair quarters at the *Xenodochíon Parnasós*, bed 2 dr.). It lies at the foot of the Acropolis of *Amphissa*, the most important of the ancient Locrian cities, known

from the war of 339-8 B.C., which Philip II. of Macedonia, who had been commissioned to punish the Amphissians, utilized to effect the subjugation of Greece (comp. p. 141). Although the extensive ruins on its acropolis include many fragments of polygonal masonry, by far the greater part of them dates from the period of the rule of the Frankish counts or of the Turks, for Sálona played an important part in the mediæval history of Greece. — Mule from Sálona to Delphi (3½ hrs.) 5-6 dr.

FROM SALONA TO THERMOPYLÆ, a ride of about 10 hrs. through a picturesque mountain district. — The excellent CARRIAGE ROAD to Lamía, with which the bridle-path is practically identical to beyond Brálo (with the exception of some short-cuts), affords a means of communication between the Larissa Railway and Delphi. The train leaving Athens at 7 a.m. reaches Brálo at 1.17 p.m., whence a drive of 7-8 hrs. brings us to Delphi the same evening. The carriage (ca. 85 fr.) must be ordered in advance (most conveniently through a tourist-agent, p. 12). Three horses are necessary, with a change at Salona. — RIDERS first follow the carriage-road as far as (1 hr.) the handsome village of *Topólia* (good magazi). Thence passing a katavothra (p. 185) we gradually ascend by a tolerable bridle-track that crosses the road several times before it finally quits it. On the slope of the Kiona, beyond the deep valley of Amphissa, appears *Sigditza*. From the (2½ hrs.) *Pass of Amblemá* we descend past several saw-mills, and traverse the beautiful valley of the *Kontolas*, with its numerous plane-trees. In 1¼ hr. we regain the road, and in ¾ hr. more we reach the beginning of the fertile valley of the upper *Kephisos* (pp. 195, 196). At this point are the village and khan (hotel with beds) of **Graviá**, heroically defended in 1821 against 3000 Turks by Odysseus at the head of 180 Greeks. A marble monument, with a bust of Odysseus, was erected here in 1888 to commemorate the event. In the valley of the Kephisos lay the four 'Towns' of the Dorians, who superseded the ancient Dryopians at the period of the Doric migration. These were *Kytinion*, ¾ M. from Graviá; *Boion*, near *Mariolates*, 3 M. from Graviá; *Erineos*, near *Kato-Kastelli*, 2¼ M. from Graviá; and *Pindos* or *Akyphas*, near *Epano-Kastelli*. Remains of them all may be traced, the least important being those of Pindos. Boion was the most strongly fortified. — Beyond Graviá we soon quit the carriage-road (which runs through the undulating plain, 3 M. wide, and viâ the railway station to *Brálo*, p. 196) and follow the shorter paths through a district with numerous ravines, by-and-by crossing the Larissa Railway (p. 196; to the left, close by, is the Bralo tunnel). In 1¾ hr., at a group of magazia for the use of the workmen on the railway, we regain the road to Lamia (p. 196), which here and farther on commands an admirable survey of this mountainous region and its numerous upland valleys. Leaving the khan of *Prokoveniko* at some distance on the left we cross the hills between the Kallidromos (p. 196), on the E., and the Œta (p. 134), on the W. In ½ hr. more we cross the deep gorge of a streamlet which joins the Asopos about 2 M. to the W. (p. 197). Farther on the bridle-path turns to the right, crosses the road twice, within sight of the wide plain of the Spercheios, reaches (2 hrs.) the foot of the mountains, and, near the *Bridge of Alamanna* (p. 204) joins (½ hr.) the road through the *Pass of Thermopylae* (p. 201).

FROM ITEA TO DELPHI, 2½ hrs., either on foot, on horseback, or by carriage, see p. 138; the return-journey by carriage takes 1¼ hr. We follow the carriage-road to Sálona for about 25 min., then strike off to the right, through the olive-groves and vineyards that cover the centre of the plain; the old road, used by walkers and riders, diverges from the carriage-road 5 min. earlier, cutting off a bend. The gorge of the Phædriadæ (p. 141) can be made out

from the sea before we land at Itéa, as well as the gorge between the spur of Parnassos and the verdant Kirphis, through which the Pleistos (p. 141; often dry) pours its waters. In an hour (from Itéa) the road begins to ascend, and 20 min. farther on we reach the large village of *Chrysó*, near the site of the town of *Krisa* (destroyed in 585; see below), which originally ruled over the whole plain. There are a few remains on the hill of *Stephani* to the right.

A path, running to the N.W. from Chrysó, through fine olive-woods and sometimes in the empty bed of a torrent, joins the (2¼ hrs.) carriage-road from Sálona to Lamia, about ½ hr. from *Topólia* (p. 139).

On leaving Chrysó riders and walkers keep to the old road, which ascends to (¾ hr.) Kastri, past an ancient tower and several traces of an ancient road. The longer new road ascends in windings.

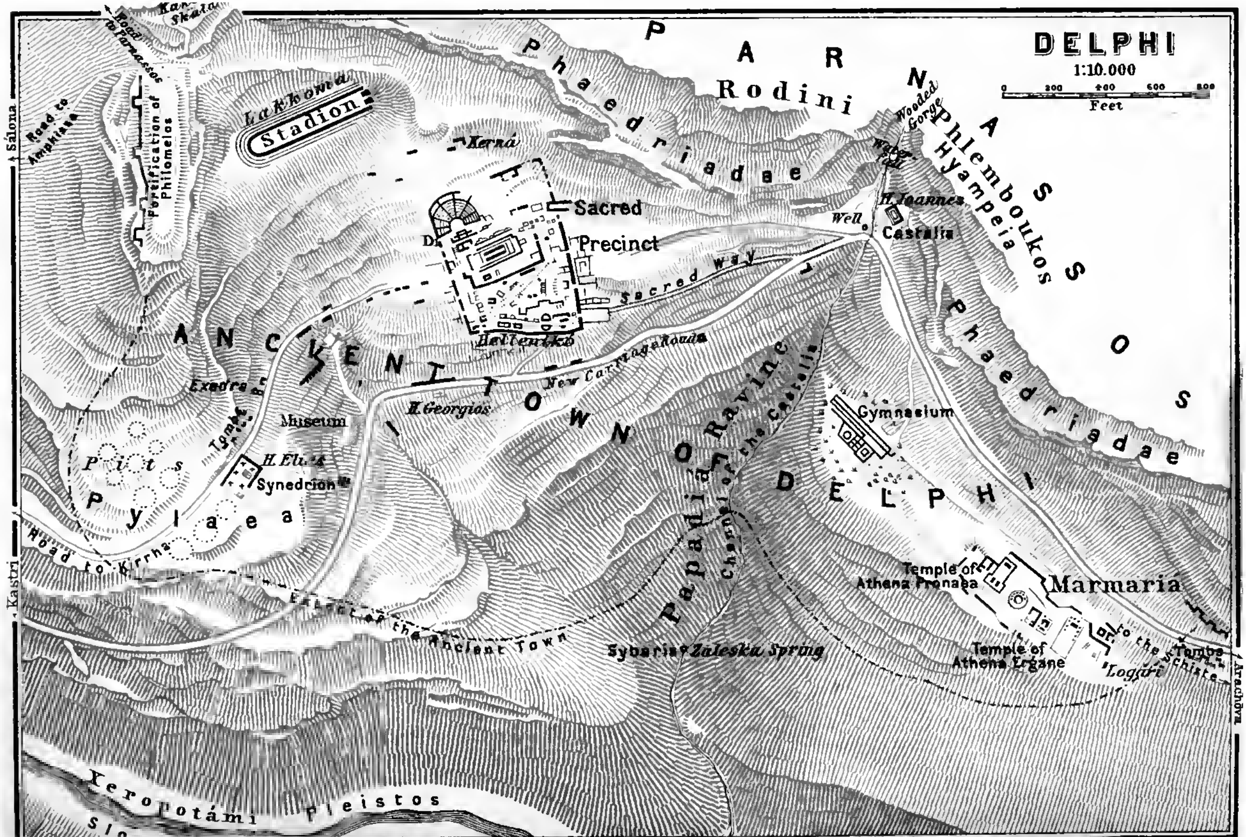
Kastri. — **Hotels.** Hôtel d'Apollon Pythien, at the E. end, with ca. 20 rooms, R., L., & A. 4-5, B. 1½, déj. 3, D. 4, pens. 10½-12½ fr., well-equipped and well managed; Xenodochíon tōn Xenōn (Hôt. des Etrangers; kept by Paraskevas), pens. 7-8 dr., with fine view, plain but clean. Both landlords provide carriages and horses or mules (comp. p. 158).

Kastri is a brand-new village founded by emigrants obliged to forsake their homes on the sacred soil of Delphi owing to the excavation-works (see p. 141).

Beyond Kastri the road strikes along the S.E. slope of a rocky ridge, with numerous clefts and cave-like tombs and recesses. The fortress, the remains of which crown the height, is ascribed to *Philomelos*, the Phocian, who took possession of the district of Delphi in 355 and fortified himself here against the Thebans. Turning the corner of the ridge, we suddenly come in view of the site of ancient *Delphi*. Above the road, 5 min. farther on, is the Museum (p. 151), and 7 min. beyond that is the hut near the plane-trees around the Castalian Fountain (p. 149).

Delphi.

History. *Delphi* (Δελφοί), called *Pytho* in the earliest accounts, was the headquarters of the Grecian cult of Apollo, and it was the centre of the *Delphic Amphictyony*, the most ancient confederation of Greek states. The grandeur of the scenery, the ice-cold springs, and the currents of air streaming from the gorges of the mountains filled men with a mysterious awe from the earliest times, and seemed to invite the foundation of a temple. According to the legend Delphi was the haunt of the dragon *Pytho*, which the far-darting *Apollo* slew five days after his birth in the island of Delos; and the god is said to have brought hither his first priests from Crete. But the ascription of the foundation of Delphi to a Cretan colony is most probably an error. The oracle influenced the history of noble houses and of whole nations from a very early period; barbarians as well as Hellenes consulted it, and its responses were implicitly trusted, even when they involved the enquirer in destruction, as in the case of Crœsus. The oracle was consulted on all affairs of moment, such as the making of laws, the beginning of decisive wars, or the despatch of colonies. In 596 the Athenians, at the instigation of *Solon*, joined Sikyon in a holy war against the Krisæans, who were in the habit of plundering the pilgrims to the shrine; and the upshot was that Krisa was destroyed and the whole of its territory incorporated with the sacred domain in 585. The *Pythian Games*, which took place every fourth year,



DELPHI
1:10.000
0 200 400 600 800
Feet
Sálona
Road to Amphissa
Road to Parnassos
Fortification of Philomelos
Stadion
Lakkoma
Kerná
P A R N A S S O S
Phaedriadae
Rodini
Wooded Gorge
Water-fall
Phlemboukos
Hyampeia
H. Joannes
Well
Castalia
Sacred
Precinct
Sacred Way
Hellenikó
New Carriage Road
ANCIENT TOWN OF DELPHI
Exedra
Tombs
Museum
H. Georgios
Pits
H. Elias
Synedrion
Pylaea
Road to Kirrha
Kastri
Extent of the Ancient Town
Papadiá Ravine
Channel of the Castalia
Gymnasium
Temple of Athena Pronaea
Marmaria
Temple of Athena Ergane
Loggári
to the Tombs
Schiste
Arachóva
Sybaris
Zaleska Spring
Xeropotámi
Pleistos

were founded in honour of this victory; while the Hieromnemonoi or representatives of the Amphictyony, met twice a year. At the beginning of the Persian wars the priests of Delphi showed a considerable amount of doubt and trepidation, and it was not till after the battle of Salamis that they identified themselves with the national cause of Greece. The resolute and patriotic oracle before the battle of Platæa, and perhaps also the miraculous preservation of the shrine from a party of Persian pillagers, who were asserted to have been terrified by the direct interposition of Apollo himself (most probably by one of the by no means uncommon earthquakes at Delphi), raised the reputation of the sanctuary to a very high pitch. Trophies from the Persian booty were erected here, and the Amphictyons issued decrees in honour of those who had remained faithful to their fatherland. Gradually, however, a reaction set in. In 448 the *Phocians* took possession of the sanctuary, and although afterwards expelled by the Spartans, they retained the political command of the district by the influence of Perikles, until the peace of Nikias in 421 again declared the independence of Delphi. But the beautiful Krisæan Plain again tempted the Phocians; and their cultivation of a great part of it brought about the Phocian war (the so-called second 'Sacred War') in 355, while the interposition of *Philip II. of Macedon* in the third Sacred War (339-8 B.C.) paved the way to the final loss of Greek independence (comp. pp. 139, 194). The invasion of the Gauls in 279 (comp. p. 202) was warded off chiefly by the bravery of the *Ætolians*, who thenceforth dominated the Delphic Amphictyony until the time of the Romans. When *Sulla* was besieging Athens in 86 he compelled the surrender of the Delphic treasures for the payment of his troops. *Nero* divided the Krisæan Plain among his soldiers, and is said to have carried off 500 statues from the temple. This number was but small compared with the treasures that remained; for Pliny narrates that in his time there were still 3000 statues at Delphi, and even in the time of Pausanias (p. cxxiv) the precinct resembled a vast museum. The Byzantine emperor *Theodosius* (379-395 A.D.) finally put an end to the troubled existence of the pagan cult.

Exploration of Delphi. *Leake*, *Ross*, and especially *Ulrichs* devoted much attention to the site of Delphi, but its systematic exploration dates from the modest excavations begun here by *Otfried Müller*, assisted by *E. Curtius*, in 1840. Twenty years later, in 1860, more extensive excavations were begun by *Wescher* and *Foucart* under the auspices of the French Archæological School; while in 1880 *Haussoullier* began the explorations that resulted in the discovery of the Stoa of the Athenians. The credit of having carried on (since 1892) the final exhumation of the sacred site is due to *Th. Homolle*, who has been assisted by *Colin*, *Couve*, *Bourguet*, *Perdrizet*, *Fournier*, and *Laurent*. The necessary funds were provided hy the French government; and the difficulties of the task may be gauged from the fact that the entire village of Kastri, which stood on the site of the sacred precinct, had to be removed and rebuilt on another spot (p. 140). A comprehensive account of the excavations is now in course of publication (*Th. Homolle*, Fouilles de Delphes, Paris, 1902 seq.); in the meantime reference may he made to the articles in the Bulletin de Correspondance Hellénique (from 1893 onward) and to the Proceedings of the French Academy at Paris. See also *H. Luckenbach*, Olympia und Delphi (Munich, 1904; illustrated), with the supplementary pamphlet by *Pomtow* (1906).

Delphi lies 1880 ft. above the sea-level on a slope adjoining the cliffs of Parnassos and descending abruptly from N. to S. To the E., high above the valley of the Pleistos, rise the *Phaedriadae* ('shining rocks') of the ancients, two long cliffs approaching each other at an obtuse angle and separated only by a narrow chasm. In winter or after heavy rain a foaming torrent is precipitated from this chasm into the deeply indented channel of the modern *Papadiá*, through which it finds its way into the *Pleistos* (the modern *Xeropotámi*;

375 ft.) flowing past it towards the S. The E. cliff is the ancient *Hyampeia.* Its modern name is *Phlemboukos*; that of the W. cliff is *Rodini.* The *Sacred Precinct* lay in the triangle bounded on the N.E. by the Rodini, on the W. by the Philomelos ridge (p. 140), and on the S. by the new carriage-road. The ancient town stretched to the S. of the road.

An examination of the ruins and a visit to the museum require about 5 hours. Luncheon, which the visitor should bring with him, may be enjoyed under the plane-trees at the Castalian Fountain, beside the hut mentioned at p. 150. — The excavations have brought to light the foundations of most of the buildings and monuments described by Pausanias. Following his example, we begin our examination at the S.E. angle of the sacred precinct, where the principal entrance stood in antiquity (Paus. X, 9, 3).

A footpath diverging to the left from the road, about 3 min. to the E. of the Museum and near a small hut, ascends the steep hill to the S. portion (the so-called *Hellenikó*) of the wall encircling the Sacred Precinct, an irregular quadrangle, about 208 yds. long by 148 yds. broad. To the E. of the S.E. angle of the precinct is a large paved space, bounded on the N. by a colonnade and by a number of rooms dating from the Roman period. At the end of this space opens the wide **Main Entrance** to the sacred precinct.

Several smaller gates also interrupt the 'peribolos', or encircling wall, on the E. and W. sides. The character of the masonry of this wall varies at different places. The Helleniko (see above) is constructed of substantial and regularly hewn blocks. The wall higher up the hill than the main entrance is in an earlier style; it is built of irregular blocks, but the joints of the masonry are adjusted to each other with such delicate accuracy that it presents the appearance of a building embellished in an archaic, not a primitive style. This style of masonry recurs in the substructure of the Temple of Apollo and may therefore be assigned to the 6th cent. B.C.

From the main entrance the *Sacred Street* ascends to the temple, still retaining most of its pavement, which dates in its present form from a late restoration. Immediately to the right of the entrance stands the base of the first votive monument mentioned by Pausanias, viz. the *Brazen Bull* executed by Theopropos and erected by the *Corcyraeans* in gratitude for an unusually successful fishing-season. The inscription was on the end facing W. A similar monument was erected at the same time at Olympia.

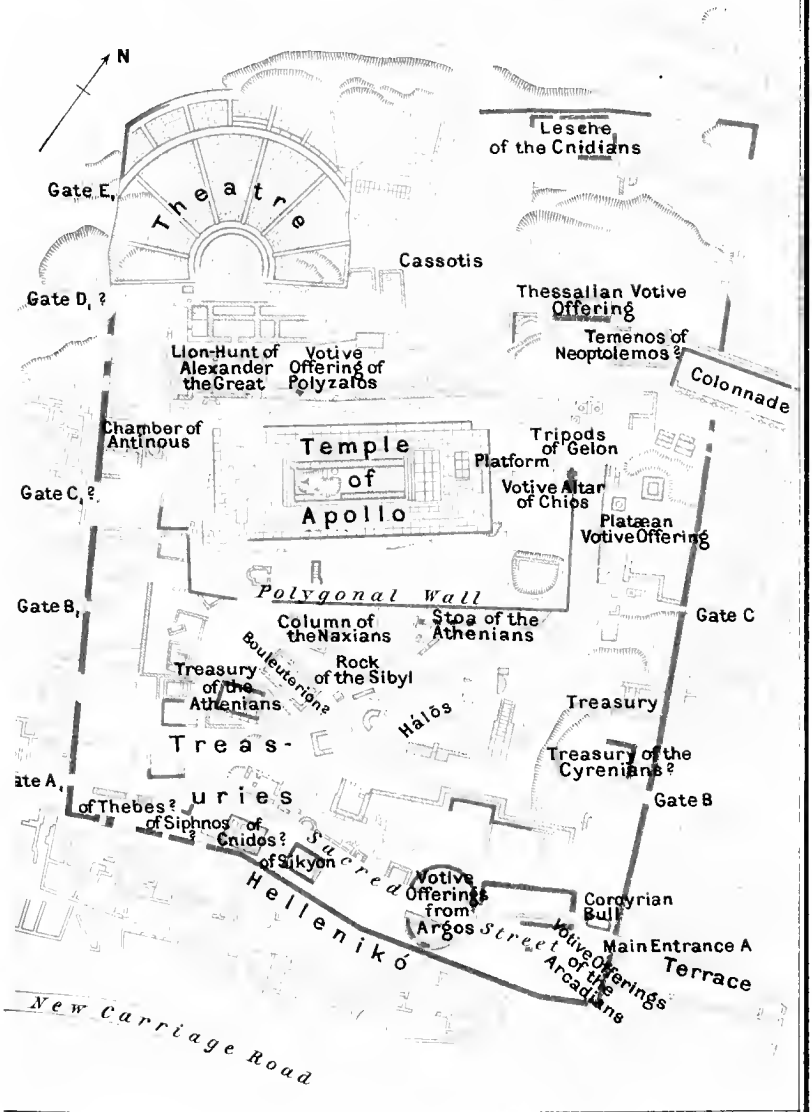
Beyond a small gap we notice two other bases for large monuments. Close to the right side of the street is a long and narrow substructure of breccia, surmounted by a course of white marble, and that again by a course of black marble. This supported a number of brazen statues, dedicated by the *Arcadians* in commemoration of a victorious invasion of Laconia (probably in the time of Epaminondas, though Pausanias seems to refer it to the 6th cent.). The marks of the feet of the statues, the dedication, and portions of the artists' inscription, etc. may still be seen.

Behind this base, and exceeding it in length, is a room-like building, 85 ft. long, open towards the street, and constructed of

THE SACRED PRECINCT OF DELPHI

1 : 2000

0 50 100 150 feet 0 10 20 30 40 50 Metres



Ner A. Tournaire

Wagner & Debes, Leipzig

regular hewn blocks of breccia and limestone. Incisions in the wall indicate that a kind of parapet or bench ran round the interior. The plaster on the walls probably dates from a later use of the structure as a cistern. This probably represents the *Votive Gift of Lysander*, erected by the Spartans in memory of the victory at Ægospotami (with statues of the Dioscuri, Zeus, Apollo, and Artemis, Poseidon crowning the victorious Lysander, and various Spartan warriors), although the upper stones from this last-named monument, bearing remains of the inscriptions, are placed together a little farther on, to the left of the path. Opposite, on the other side of the path, stood the *Votive Gift of the Athenians for the Victory of Marathon*, which included statues, said to be by Phidias, of Athena, Apollo, Miltiades, and various Attic heroes.

To the left, beyond these, were perhaps a representation of the *Trojan Horse* by Antiphanes of Argos (end of the 5th cent.) and the *Votive Offering of the Argives* in memory of the victory at Œnoa (middle of the 5th cent.).

The path now passes between two large semicircular edifices, corresponding to each other and both **Votive Offerings from Argos.** The very ruinous older building to the left contained the statues of the *Epigones*, the sons of the seven Theban heroes; the archaic inscription lies on the step in front. The building on the right is constructed of regular masonry of grey limestone. On the base, most of which has been preserved, stood statues of *Argive Heroes*, illustrating in full detail the pedigree of Hercules from Perseus and from Danaos. The names, though inscribed in later characters, are written from right to left, so as to correspond with the chronological arrangement of the statues. The inscription of the artist, Antiphanes, is preserved also. Pausanias records that this monument was erected on the occasion of the re-founding of Messene by Epaminondas (369 B.C.).

Beyond this semicircle are a number of smaller votive offerings: two quadrangular and one semicircular recess and two oblong bases. Pausanias mentions that the semicircle of the Epigones, to the left of the street, was adjoined by a group in bronze by Hageladas, erected by the *Tarentines* to commemorate a victory over the Messapians. But of this monument nothing now remains, unless two basis-stones with traces of bronze figures and fragments of an inscription may be connected with it.

We now reach, opposite a considerable fragment of a polygonal wall, the remains of the **Treasury** of **Sikyon** (5th cent.), a temple-like edifice, with its entrance on the E. side.

Built into its foundations are the fragments (columns, squared stones) of a building of the 6th cent. in poros stone, which was partly circular in ground-plan. Several archaic limestone reliefs found here (mostly between the treasury-foundations and the peribolos wall) seem also to have belonged to this earlier building (comp. p. 154).

This treasury is separated from the next by a space, in which the votive offerings of the *Knidians* mentioned by Pausanias probably stood (Apollo overcoming Tityos, and Triopas, founder of

Knidos). We now reach the lofty substructure of the **Treasury of Knidos** (?), the most magnificent of all the treasuries at Delphi, which was built in the latter half of the 6th cent., of island marble of various degrees of fineness. The entrance was on the W. side, beside a small court surrounded by a wall. Fragments of the richly decorated architectural members may be seen lying within the building, but the sculptured decorations and the finest pieces of the architecture are in the museum (pp. 155, 156). — According to Pomtow this building is the treasury of Siphnos, which Pausanias mentions immediately after the above-noted Knidian votive offerings, and the scanty traces of foundations hitherto known as the *Treasury of Siphnos*, immediately to the W., probably supported an altar or a basis only. Remains of its ornamentation, which corresponded on the whole with that of the Knidian treasury, though on a slightly smaller scale, were found beneath the ruins of the latter. Fragments of two still smaller and more archaic Caryatides (p. 156) also were discovered here. — The long substructure extending W. from this point, which is regarded as the *Treasury of Thebes*, is only a pedestal (for the votive offering of the Liparæans). — According to Pomtow's theory, the real Treasury of Knidos must be recognized in the building opposite, on the right side of the path. Hitherto this latter treasury has been described as the *Treasury of the Megarians*, from the decrees inscribed upon it.

To the W. is another *Treasury*, with considerable foundations, of which only the S. half is preserved. That this was an important structure is evident from its prominent situation; to secure this the sacred street, which originally ran farther to the W. and returned at an acute angle, seems to have been cut short and deflected steeply to the N. The name of the building is, however, unknown (though it is labelled Trésor de Thèbes); as are also those of the row of other treasuries, facing the E., which extends up the hill from this point.

As we ascend the street to the N. from the Knidian treasury, we first come upon the **Treasury of the Athenians,** which has been re-erected, on the existing substructures, out of the fragments of the building, of which four-fifths were recovered. It is a Doric temple in antis, of Parian marble, with thirty sculptured metopes (represented here by casts; originals in the museum, p. 152). The entrance is on the E. side, in front of which lies a small triangular space. There is a similar space on the S. side. According to Pausanias this monument also was built out of the booty captured at Marathon; and the battle of Marathon is mentioned in the inscription on the low parapet that supported captured armour and extended along the S. wall of the treasury and the adjoining E. wall of the triangular forecourt. Although the inscription and the entire parapet were added later — probably at the time of the re-dedication in the temple of the golden shields taken among the Persian spoils, about 340 B.C. — the treasury cannot have been erected later than the Persian wars. Numerous inscriptions were placed at later periods on its walls, the most interesting being the hymns mentioned at p. 152.

Adjoining the treasury and close to the street we notice the foundations of a long and narrow edifice. Just beyond rises a rough mass of rock, doubly conspicuous from its situation amid votive monuments and buildings and obviously owing its continued existence to some special importance attaching to it. This can be nothing else than the rock upon which, according to the Delphic tradition, the sibyl Herophile pronounced her oracles. In that case the above-mentioned long edifice was probably the *Bouleuterion*, the recorded situation of which was near the *Rock of the Sibyl*. Behind the latter rose the *Column of the Naxians*, a tall Ionic column of marble with many flutings, on which stood a colossal archaic sphinx (p. 156). — On both sides of the street beyond the Rock of the Sibyl are a number of smaller monuments, surrounding an open space of some size. This is the site usually assigned to the *Hâlōs* (threshing-floor), where the Septerion, or festival commemorating the destruction of the Python, was celebrated every seventh year.

To the N. of this, with its rear abutting on the E. half of the polygonal temple-terrace, stands the **Stoa of the Athenians.** Upon a limestone stylobate of three steps rise the slender Ionic columns, placed very far apart and evidently intended to support an architrave and roof of wood. The inscription is carved in huge archaic characters on the highest step of the stylobate. The occasion for the dedication of the building is only generally referred to, though it may fairly be assumed that it occurred in the 6th cent. B.C. A stone pedestal or parapet in the interior, running along the polygonal wall, supported the captured armour mentioned in the inscription. At a later date, when these trophies had disappeared or at least become less numerous, this portion of the polygonal wall was used to receive inscriptions relating to the emancipation of slaves. Similar inscriptions were placed also on the W. outer wall of the stoa. — Like the E. peribolos-wall (comp. p. 142), the wall of the temple-terrace is built of irregular blocks most accurately fitted together. That this peculiar style of masonry does not, as was once supposed, date from prehistoric times, is proved by the circumstance that the W. end of the terrace intersects a previous structure of quite regular blocks.

From the neighbourhood of the stoa and the space in front of it an excellently constructed *Flight of Steps* descends between massive stone walls to a lower terrace, on which are the remains of considerable votive monuments. Beside the boundary wall, to the E., lie two *Treasuries*, the more S. of which is supposed to have belonged to the *Cyrenians* or the *Clazomenaeans*.

The paved street now bends round the substructure of the temple of Apollo. Here, on our right and to the E. of the temple, is the pedestal of the *Plataean Votive Offering* (479 B.C.), re-erected a few yards to the S.W. of its original site. This, consisting of a round base with two steps resting on a square platform, originally supported a colossal tripod. During the Phocian War it was robbed of its golden portions, and the only part of particular interest that remained was the great brazen central support, which had the form of three

intertwining serpents. Pausanias saw the monument in this condition. In later antiquity it was taken to Constantinople and set up as an ornament in the Hippodrome, where it is still to be seen (in the so-called At-Meîdan). — None of the numerous other votive offerings seen by Pausanias in this region can be identified with any certainty. — Immediately opposite the entrance to the temple and let into the substructure of its terrace, on the left side of the street, is the large *Votive Altar of Chios*. We pass round this to the N. and reach the slope leading to the entrance of the temple.

Practically nothing of the **Temple of Apollo** remains erect. We see merely the foundations, which are constructed chiefly of poros stone with the upper courses of regularly hewn and carefully clamped slabs of hard limestone, and here and there fragments of the pavement of the same material, still *in situ*. The building was probably a Doric hexastyle temple with fifteen columns on the sides; it was 190 ft. in length and 75 ft. in breadth. These proportions were apparently never altered after the earliest historic erection of the temple; and the polygonal terrace also has probably remained unchanged. Of other details we can form an idea only from the reports of the ancients.

The temple was built between 530 and 514 by the Corinthian *Spintharos* to succeed an earlier temple burnt to the ground in 548 B.C., which had been erected by the mythical architects Trophonios and Agamedes. The cost was mainly defrayed by voluntary contributions. The aristocratic family of the *Alkmaeonidae*, who had been expelled from Athens by Peisistratos, undertook to complete the work for the price of 300 talents, perhaps in the hope of securing the aid of the Delphic deity against their enemies; they, however, continued the construction in a much more splendid manner than the original plan had contemplated, one of their most important alterations being the substitution of Parian marble for limestone in the construction of the E. façade. Pausanias believed that he had beheld this building of the Alkmæonidæ; but it has been ascertained that the temple was destroyed by an earthquake, probably in 373 B.C., and shortly afterwards almost entirely rebuilt, though on the old plan.

Extensive builders' accounts (for 361-313 at least), preserved in inscriptions, place this fact beyond a doubt. Fragments of the earlier temple were found built into the foundations, as, for example, at the W. front, where architectural members of Parian marble, sometimes with the remains of colour, are to be found. Some of the archaic pediment-figures (p. 154) were discovered in a heap of rubbish that had accumulated during the rebuilding, and it is quite impossible that these could have belonged to any of the groups that Pausanias describes.

The new edifice of the 4th cent. was completed about 330 B.C. It had meanwhile undergone continual restoration, which accounts for the diverse character of many of the fragments of the building. The incursion of the Gauls left the temple uninjured, but it was plundered and burned by the Thracians in B.C. 83. The destruction on this occasion could not have been very complete; at all events, its restoration was long postponed. Antony (42 B.C.) is said to have planned it, Nero to have accomplished it. A restoration of the temple by Domitian is attested by inscriptions. Gneius Claudius Leonticus once more restored it at the beginning of the 3rd cent. A.D. Gradually the final destruction of the temple was prepared by neglect,

arising from increasing poverty and decreasing interest. Perhaps the final collapse was due to an earthquake. This temple, unlike so many others, seems never to have been converted into a Christian church.

According to Pausanias the PEDIMENT SCULPTURES of the temple described by him were by the Athenians *Praxias* and *Androsthenes* (5th cent.); but it is difficult to reconcile this statement with the history of the edifice. The E. pediment contained representations of Apollo, Artemis, Leto, the nine Muses, and the setting Helios; and the W. pediment had figures of Dionysos, who also was worshipped at Delphi, and the Thyades. Pausanias saw golden armour on the architrave; to the E. the shields dedicated by the Athenians after the battle of Platæa (not Marathon), to the W. and S. the long shields hung there by the Ætolians in memory of the successful repulse of the Gauls in 279.

In the VESTIBULE of the temple were engraved the famous sayings of the Seven Sages: Γνῶθι σαυτόν ('know thyself'), Μηδὲν ἄγαν ('nothing too much', *i. e.* 'moderation in all things'), etc. A statue of Homer, who represented to the Greeks the incarnation of wisdom, was also appropriately placed in this conspicuous position. — Of the objects which were contained within the temple the famous *Omphalos* may be mentioned, a stone in the shape of half an egg, which was said to mark the centre of the world, because here the two eagles met, which Zeus had caused to fly from the opposite ends of the earth. In the *Adyton*, an apartment by itself, was the CHASM OF THE ORACLE, a cleft in the earth from which a narcotic vapour issued. Above the chasm was placed the golden tripod, on which sat the prophetic virgin (afterwards matron) whose words none but the initiated could understand. The responses were communicated to inquirers by the priests in hexameter verses. The well-known ambiguity of the oracle not only had the appearance of superhuman wisdom, but also secured the reputation of the priests in any doubtful case. The site of the Adyton has been thoroughly, and apparently deliberately, destroyed, so that in spite of unusually deep excavations nothing has been established as to the arrangement of the actual seat of the oracle. The statement of Pausanias, however, that the prophetic spring in the Adyton was fed from the spring *Kassotis* seems to be corroborated; the channels visible to the S. of the temple served to regulate the discharge of the water.

The platform on which the temple stands is supported on the S. by the polygonal wall and on the N. is separated from the earth-slopes above by a high wall, erected in its present form at a late period, probably after the landslip occasioned by the earthquake in the 4th century. It has convenient connection with the rest of the sacred precinct only at its N.E. and N.W. angles. Close to the temple, at the N.E. corner, we observe the foundations of the large *Votive Offering of Gelon* and his brothers, who here dedicated golden tripods and figures of Nike to the weight of 50 talents from the booty captured from the Carthaginians at the battle of Himera (B.C. 479).

As we ascend the hill from this point we come upon a quadrangular peribolos (perhaps the *Temenos of Neoptolemos?*), on one of whose walls rises a lofty oblong pedestal. To the left is a high supporting-wall, the lower part of which is built of colossal polygonal blocks though the upper part is a modern restoration. Above this rises the substructure of the extensive **Thessalian Votive Offering,** consisting of a long two-stepped base of fine grey limestone, formerly enclosed by a square hall, open in front. The lower courses of the wall of the hall, also of limestone, are extant, but the upper portions have disappeared. These were apparently not of hewn stone, but probably of sun-dried brick, so that the structure must certainly have

had a roof. Upon the base stood nine marble statues, most of which have been discovered (p. 153); each of these, except the one on the extreme right, was provided with an explanatory inscription or a name. These statues represented (from right to left, omitting the nameless figure) Aknonios, his three sons Agias, Telemachos, and Agelaos, then Daochos (son of Agias), Sisyphos (son of Daochos), and the younger Daochos (son of Sisyphos), founder of this monument, who was Hieromnemon in 338-334 B.C. The last statue on the left, that of Sisyphos, son of the younger Daochos, is obviously a later addition, as was also the unnamed figure on the extreme right (perhaps Aparos, father of Aknonios?).

To the right of the peribolos mentioned on p. 147 lies a Doric *Colonnade* of a later period, intersecting the boundary-wall of the sacred precinct. In the Roman period this was strengthened and enclosed with strong brick walls and converted into a reservoir (100 ft. long, 33 ft. broad, and 16 ft. deep).

Farther up the hill, near the N.E. angle of the sacred precinct, lie the scanty remains of the **Lesche of the Knidians,** more conveniently reached from the theatre. In the E. half of the oblong structure we observe four stone supports for wooden posts, of which therefore there must have been originally eight in all. The lower part of the wall consists of two regular courses of poros stone and breccia, while the upper part seems to have been of sun-dried bricks. The entrance and the windows, if there were any, can only have been on the S. side. In the interior the rear-wall and end-walls were occupied by the paintings of Polygnotos, of which a detailed description is given by Pausanias (on the right, the Destruction of Troy, on the left, Hades). Faint traces of painted stucco ornamentation may still be noticed.

Near the N.W. exit from the temple-terrace are several other buildings. Here, adjoining the W. boundary-wall, are two chambers in Roman brick-work, in the more N. of which was found the statue of *Antinous* (p. 153).

A broad *Flight of Steps*, ascending hence to the N., is the chief approach to the theatre. On its E. side stands a chamber of excellent masonry, open towards the temple-platform. This enshrined the *Lion-Hunt of Alexander the Great*, a group carved by Lysippos and Leochares and dedicated by Krateros. The votive-inscription appears in the centre of the rear-wall, towards the top. At a later period, apparently after the removal of the sculptures, the chamber was altered so as to form three enclosed rooms. On the E. it abuts on the strong wall mentioned on p. 147. Behind are a number of blocks of rock due probably to the earthquake, and here, among other votive gifts, was found the bronze statue of a charioteer (p. 151) from the *Votive Offering of Polyzalos.*

The **Theatre** occupies the N.W. angle of the sacred precinct. It is, on the whole, in good preservation, except the stage, of which

only the foundations remain. The orchestra is paved with limestone slabs and is surrounded with a water-channel. The auditorium, also built of limestone, is divided into seven wedges or sections. Some reliefs of the labours of Hercules found here are now in the museum (p. 153). Of the history of the theatre we know only that it must have been in existence some considerable time before 159 B.C., for in that year Eumenes of Pergamon devoted money to its restoration.

From the theatre we proceed to the (5 min.) **Stadion,** quitting the precinct by gate D_1 and ascending immediately to the left. The stadion is situated with one of its longer sides abutting on the mountain-slope, while the other was banked up and provided with a polygonal supporting-wall. This S. side is mostly in ruins, but the N. side and the semicircular end (sphendónē) are in good preservation. There are twelve tiers of seats on the N. side and six each on the S. side and semicircular end.

The highest row of seats has a back and part of the lowest row on the N. side is similarly distinguished. A small doorway at the point where this side joins the curved end leads from the highest row to a spring. Four thick pillars, originally forming three round-arched gateways, stand at the entrance to the Stadion. In front of these is the starting-place, consisting of a stone sill with grooves. The places for the different competitors were, as usual, separated by wooden posts, the sockets for which may still be seen. The length of the course was 584 ft. (comp. p. 29), the breadth 80-90 ft. Pausanias states that Herodes Atticus reconstructed the tiers of seats in Pentelic marble; in reality they are of limestone. The entrance-gates are apparently late, but the polygonal supporting-wall is certainly not later than the 5th cent. B.C. A proof of this is an archaic inscription, on an oblong stone in the 3rd course from the bottom, 46 ft. from the E. end; this forbids the bringing of wine into the region of the Eudromos (*i.e.*, probably, the Stadion).

The Remains of the Town of Delphi, which have been exhumed mainly to the W. and E. of the sacred precinct, are less interesting. With the exception of the supporting walls, they consist of late structures, among which are several baths. One of the most interesting objects is a *Tomb* near the museum; but of this only the substructure with two tomb-chambers and three sarcophagi now remains (reached by a steep flight of steps). — At the W. entrance to the precincts of the town, on the old road to Chrysó (p. 140), lies the *Chapel of Hagios Elias.* The strongly buttressed substructure of the chapel probably indicates the site of the *Synedrion* built in the 1st cent. A. D., while the site of the original Synedrion is perhaps to be looked for about 100 paces to the S.W., in the saddle of the ridge, where the threshing-floors (ἁλώνια) of the Kastriotes now are. In the Synedrion the meetings of the Amphictyons took place in spring and autumn. The meeting as well as the place bore the name of *Pylaea,* which was afterwards transferred to the flourishing suburb that sprang up here under the Romans.

To the E. of the sacred precinct, at the head of the impressive gorge formed by the precipitous Phædriadæ, rises the ***Castalian Fountain.** A plane-tree, said to have been planted by Agamemnon,

is mentioned as having grown here in antiquity; and plane-trees still flourish beside the hut, where refreshments (comp. p. 142) may be obtained. From the point where the road bends abruptly to the S. we ascend a modern path with flights of steps, passing some scanty ruins, to the entrance of the gorge. Here, in front of an artificially smoothed face of rock, is the Fountain, a space about 30 ft. long and 10 ft. wide, hewn out of the rock. We descend to it by a flight of 8 steps, occupying the entire length of one of the sides. On the opposite side, hewn in the rock, is the channel which led the water hither; it is about 6 ft. high and was originally covered, the water issuing from holes pierced in front, which are still to be seen. The water comes from the rock on the right, and the superfluous supply was carried off by the channel to the open air on the left, as is still partly the case. The recesses in the rock-face probably contained votive-offerings. The largest recess was at one time fitted up as a Chapel of St. John; the altar, the drum of an antique column, still remains.

Before consulting the oracle the pilgrims washed or sprinkled themselves at the spring.

'To the pure precincts of Apollo's portal,
Come, pure in heart, and touch the lustral wave:
One drop sufficeth for the sinless mortal;
All else, e'en ocean's billows cannot lave'.
(Pythian Response; trans. by *J. E. Sandys.)*

The poetic belief in the inspiring power of the water, of which Ovid and others speak, dates from the Roman period.

We now follow the carriage-road for about 2 min. to the S. from the Castalia, and reach, a little below the road, the **Gymnasium.** A small convent was afterwards built on this site which has naturally much injured the ancient structure, though its general arrangement is still clear. The conformation of the ground required the different portions of the Gymnasium to be distributed among several terraces, formed by the erection of supporting-walls. Highest up, and adjoining a supporting-wall, was a colonnade (Xystos; only partially exhumed); from its length (ca. 200 yds.) it seems to have been intended to serve as a race-course in bad weather, but it was also probably used for lectures, etc. On the lower terrace we notice arrangements for bathing — a round deep basin, about 30 ft. in diameter, while at regular distances in the well-built supporting-wall behind are openings through which the water gushed (perhaps through lions' heads) to form douches. The water-channel and clay water-pipes may be seen behind the wall. On the S. this was adjoined by a series of chambers of an earlier date, built in front of an irregular supporting-wall; these were afterwards rebuilt and their floor raised a little. Still farther to the S. is a square court.

About 2 minutes to the S. of the Gymnasium, on the spot known as the **Marmariá**, a long supporting-wall with two terraces above it has been laid bare. On the lower terrace are two fair-sized Doric temples. That to the W. (37½ by 73½ ft.), of lime-

stone, was erected in the 4th cent. and dedicated to *Athena Pronaia;* that to the E. (49 by 90 ft.), of poros stone, belongs to the 5th cent. and was dedicated to *Athena Ergane.* A fall of rock in the spring of 1905 utterly destroyed what was left of the columns of the latter. Between them stood a small temple (not altar) close to the Temple of Athena Ergane, another small temple in the Ionic style (6th cent.; 21 by 28 ft.), with a sculptured frieze, resembling the Treasury of Knidos, and a *Tholos*, or circular edifice, of marble. The last, Doric on the exterior but with Corinthian columns within, has 38 metopes (comp. p. 152) and is one of the finest buildings of the beginning of the 4th century. The higher terrace with its two small temples supported the *Heroon of Phylakos.* These buildings were described by Pausanias, and their discovery enables us to determine the site of the town-boundary. In fact a little farther on we find the beginning of the Necropolis, identified more particularly by the so-called *Logari*, which is a representation of the door of a tomb carved in the rock. It may be found below the supporting-wall of the carriage-road, a little farther down.

The spring of *Zaleska*, the ancient *Sybaris*, flows through a wide opening into the lower part of the gorge of the Papadiá (p. 141). In the gorge, just opposite, is the *Krypsana*, or den of the *Lamia*, a monster living upon human sacrifices and resembling the Theban Sphinx.

The **Museum** (curator, *A. Kontoléon*) is situated to the W. of the sacred precinct and on the left side of the road, just before the latter bends round to the E. The building consists of a central portion and of two wings added in 1902-3 from a bequest of M. Syngros (pp. 112, 303).

In front of the entrance stands a *Marble Sarcophagus* (with the Calydonian Hunt), excavated by Kapodistrias (p. lxi). We ascend a flight of steps and beyond a terrace, beneath which are stored the inscriptions, enter the central room.

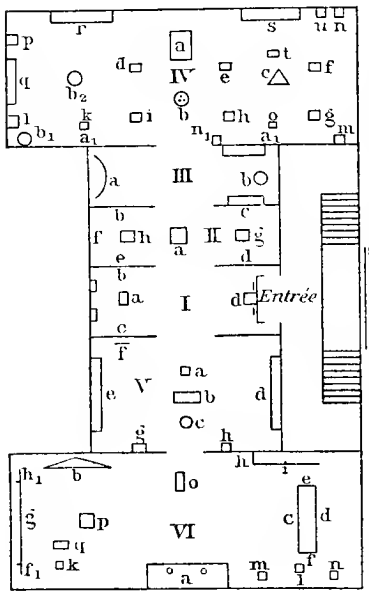
I. Salle de l'Aurige. In front of the entrance-wall: *d.* Bust of *M. Syngros*, between two modern inscriptions referring to the transfer of the excavations and the museum to the Greek government. Opposite: *a.* **Bronze Statue of a Charioteer*, in excellent preservation, found to the N.W. of the temple (p. 148) along with portions of the horses and harness and a human arm on a smaller scale. They belonged to the *Votive Offering of Polyzalos*, which was a thank-offering for victory in a chariot-race and represented a quadriga. The charioteer is clad in the usual long close-fitting robe of his class, and from his calm, upright attitude we must assume that the team was proceeding at a walk. The fragments of the base and the group are placed by the rear-wall.

The name *Polyzalos*, which occurs as that of the donor on the only preserved stone of the base, at first suggests the younger brother of Gelon and Hieron of Syracuse. But this part of the inscription was inserted as an alteration in an earlier inscription, and recently the final letters 'ilas' of the obliterated name have been deciphered. This seems to corroborate the theory that the chariot in question was that dedicated by *King Arkesilas IV.* of Cyrene in commemoration of his victory in a chariot-race at

the Pythian Games in 462 B.C.; and that the Cyreniaus after deposing him had replaced his name by that of their leader P lyzalos. The chariot of Arkesilas was executed by Amphion of Knossos; the persons represented were Battos, founder of the Cyrenian dynasty, Libya handing him a garland, and Cyrene holding the reins.

To the right: *b.* Case with archaic bronzes. To the left: *c.* Case with vases, marble heads, coloured terracottas, and other small articles.

II. Salle du Trésor des Athéniens, to the right of R. I. On the walls are the *Metopes from the Treasury of the Athenians* (p. 144), representing the exploits of Hercules and of Theseus.



On the exit wall *(b, c)*, beginning to the left: Five metopes with the adventure with Geryon. 1. Orthros, the hound of Geryon, slain by Hercules (whose figure probably occupied the missing portion of the metope); 2. The triple-bodied Geryon falling beneath the arrows of Hercules; 3-5. The oxen of Geryon. Then: 6. A centaur succumbing before an opponent (Hercules) who places his foot upon the centaur's back; 7. Hercules throttling the Nemean lion; 8. Hercules capturing the Cerynean stag. — The remaining metopes seem all to refer to Theseus. On the entrance-wall: *d.* Theseus and Amazons; *e.* The youthful Theseus in a helmet fighting with an Amazon; Athena and Theseus. On the left wall: *f.* Wrestling-match, Defeat of the Minotaur, Marathonian Bull, Defeated monster.

In the middle of the room: *g. h. Mounted Amazons*, the acroteria from the top of the treasury. Between these: *a. Hymns to Apollo*, with the musical notes inscribed above (p. 144).

III. Salle de la Tholos. To the left *(a)* a portion of the *Marble Tholos* (p. 151) has been re-erected, and beside it are architectural and sculptured fragments of it. To the right *(b)* are small fragments with figures, from portions of the architrave.

IV. Salle Gréco-Romaine or Salle du Monument de Pydna. In front of the wall opposite the entrance: *a.* Pedestal of the *Monument of Victory of Æmilius Paullus*, re-erected though slightly curtailed. The monument commemorated the defeat of King Perseus of Macedonia at Pydna (B.C. 168), and the large pedestal bears inscriptions on all four sides and is embellished with a frieze in relief. *Casts of the Reliefs* may be seen on the entrance-wall (a_1 a_1).

The elegant composition and execution of these battle-scenes are admirably subordinated to general effect. The Macedonians, who may be

recognized by their curiously decorated round shields, are opposed by barbarians, nude save for their loin-cloths and armed with oval shields. The latter must represent the allies of the Romans, who are not directly represented except by their cavalry.

In front of this monument: *b*. Three **Dancing Girls* (caryatids), grouped around a support embellished with acanthus-leaves, forming a beautiful pedestal for a tripod or other votive offering (4th cent.). An attempted 'restoration' (at b_2) shows these figures supported by a tall *Column* (the remains of which may be seen in the corner, b_1), also adorned with acanthus-leaves, the top of which ended in a kind of capital formed of three large and three small leaves. Recent measurements, however, indicate that this arrangement could not have been the original one.

The costume of the girls, more especially the high 'Thyreatic' garlands of palm-leaves, allows them to be identified as 'dancers from Caryæ' or Karyæ (p. 364), which was the original signification of the name 'Caryatidæ'. It must have been in some such monument as this that similar graceful figures were used as architectonic supports for the first time, and so brought the name of Caryatidæ into popular use to describe all female figures employed for a similar purpose.

In the centre of the right half of the room: *c*. Lofty triangular *Pedestal of the Messenians of Naupaktos*. This was probably contemporaneous with the similar pedestal at Olympia (p. 295) and intended like it for a Nike (at Olympia the Nike of Pæonios, p. 306). — To the left of the monument of Æmil. Paullus: *d. Statue of Antinous* (p. 148), distinguished for its admirable preservation and comparatively good execution.

In the corresponding position to the right of the Paullus monument: *e*. **Statue of Agias*, from the large Thessalian votive-offering (p. 147), erected about 338-334 B.C. This admirably preserved work is a contemporary copy of an original by Lysippos.

Agias flourished about the middle of the 5th cent. B.C. He is extolled in the inscription on the base as the first Thessalian that conquered in the Pankration at Olympia. He also won five times at Nemea, five times at the Isthmian Games, and three times at Delphi, without ever suffering a defeat. A replica of this inscription has been discovered at Pharsalos, the home of Agias and his family, and this bears the artist's signature of Lysippos. It is thus obvious that this Delphic statue is a practically contemporaneous copy of the original by Lysippos, though it seems not to reproduce all the delicacy of the latter.

Four other statues in this room belong to the Thessalian votive offering, viz. the headless nude figures of *Telemachos (f)*, leaning against a hermes; the *Elder Sisyphos (g)*, a young man in a chiton leaning against a tree-trunk; and two *Torsos (h, i)*, wearing the chlamys. — Beside the last: *k. Bearded Man; o. Female Torso.*

On the entrance-wall, to the right as we enter: n_1 *Head;* beside the right wall, *m, n*. Two *Plinths* with feet, from the Thessalian monument. — Back-wall: *s, r*. Fine bases (on columns of plaster). — Left wall: *p. Female Draped Figure* (headless); *q. Frieze* representing the labours of Hercules, which belonged to the theatre (p. 148) and probably decorated the stage. It dates from the later Hellenistic period, while the masons' marks at the angles seem to indicate that

it was re-used at a later period. To the left: *l. Statue of Sisyphos the Younger* (headless; later and somewhat larger than the other statues), from the Thessalian votive-offering.

We now return and cross the entrance-room to the —

V. Salle du Temple d'Apollon. By the entrance-wall, to the right: *f.* Fragments of a large *Relief* of a youth with outstretched arms and a boy standing beside him. The former figure is usually assumed to be Apollo with the bow; but the relief perhaps represents an Apoxyomenos with his attendant and is to be regarded as a tomb-relief. This fine work of the 5th cent. was discovered before the French excavations were begun. — By the right wall: *e.* Fragments of marble statues from the *E. Pediment of the Temple of the Alkmaeonidae* (p. 146): lions tearing a stag and a bull; two upright female figures, grasping their drapery with the left hand; remains of chariots and a charioteer. — By the left wall: *d.* Fragments probably from the *W. Pediment:* Athena and the giant Enkelados; remains of chariots, etc. — Middle of the room: *a.* Archaic *Nike*, probably the acroterion of the temple. — *b. Five Reliefs* in fine yellow limestone, discovered beside the *Treasury of Sikyon* (p. 143). The execution of these is very archaic and elaborate; numerous details are scratched in outline. The colours, the chief traces of which are red, were applied directly to the stone, without any priming. Some traces remain of the names of the persons, which were added in black paint.

On the right edges of the first two reliefs are distinctly seen the grooves with which they were fitted into their places, so that they seem to have been used somewhat like metopes, for which, however, their oblong shape ill adapts them. On the first relief is a ship's prow (the Argo) turned towards the left, with round shields implying the presence of warriors on board, besides two standing figures playing upon lyres, one of which is denoted as Orpheus. At each end is a rider shown in front view (the Dioscuri). The second relief displays Polydeukes, Kastor, and Idas (with the names inscribed) driving away the stolen oxen from Arcadia, the division of which was to give rise to their deadly quarrel. Each figure has two spears in the left hand and a third horizontal spear in the right. In the third relief is Europa on the bull; in the fourth, the Calydonian boar, with the remains of a small dwarfish dog beneath. The last and much mutilated relief bears the shaggy fleece of the ram on which Phrixos and Helle escaped from the snares of Ino.

c. Large *Omphalos*, adorned with representations of woollen fillets crossing each other, found to the E. of the temple in which it probably once stood. This, however, is not the original sacred stone, for that was adorned with real woollen fillets, not plastic representations.

By the exit: *g, h.* Two extremely *Archaic Statues of Youths.* On the base of the better preserved is an inscription indicating that its sculptor (Polymedes?) was an Argive. The general type is that of the archaic figures of Apollo, while at the same time observation of nature is not wanting. The two statues, which correspond with each other very closely and were certainly carved as companion-pieces by the same artist, date from the end of the 7th century. They are supposed to represent Kleobis and Biton (p. 345), whose statues are stated by Herodotus to have been erected by the Argives at Delphi.

VI. Salle Ionienne or Salle du Trésor de Cnide. On the rear-wall, opposite the entrance: *a*. Reproduction of the W. façade of the *Treasury of Knidos* (p. 144; with the E. frieze). — On the right wall: *g. North Side of the *Frieze* that ran all round the treasury. The two end slabs (f_1 and h_1) are here added in plaster.

The subject of the N. frieze is the *Gigantomachia*. We examine it from left to right. First comes a man, bending a little forward, with a large smooth object and a low object like a wrinkled sack; this is Æolos setting his storms in action against the giants, by means of his 'bladders', alternately depressing one skin-bladder and raising the other. Next follow two goddesses engaged in combat with giants represented on the next slab. Here and throughout the frieze the giants are represented in entirely human form and are armed with human weapons. Beyond this scene we observe Hercules in the background, clad in a red garment girt with a narrow hide and with the lion's hide wound round his throat and arm, fighting with a lance against a giant. In the foreground, Dionysos, with a long robe and the panther-skin, enters the battle in his chariot drawn by lions; the fierce animals have seized and are tearing a giant. Farther on are the divine twins Apollo and Artemis with their bows, in the midst of a wild scene of battle-fury, appropriate to the position of the slab. Ephialtes lies dead at their feet, another giant takes to flight, while three others advance to the attack in close array. On one of their shields some letters are engraved, which have been taken to be the modest signature of the sculptor. Beyond a short gap appears another god in a chariot with his opponents, one of whom is hurling a stone; in front a goddess transfixes a fallen giant; while further on Athena is overthrowing a champion, to whose aid a comrade (Laertas) hastens. A bearded deity (probably Zeus) advances over a prostrate foe to meet two others, one of whom (Biatas) is about to launch a huge block of rock. Then appears Hermes, fighting with a sword and recognizable by his conical cap. The following figure of a god, the remains of a chariot with a long-robed charioteer, and the heads of several combatants cannot be more particularly identified. At the end is another unidentified god, attacking several giants.

Opposite, on a stand in front of the left wall, is the remainder of the frieze: *c.* (in front), *E. Side of the Frieze; d. S. Side; f.* (on the right), *E. End Slab of the N. Frieze*, with Æolos (comp. f_1, above); *e.* (on the left), *E. End Slab of the S. Frieze.*

c. (E. Frieze) *Combat of Menelaos and a Trojan Hero* (Hector) over the body of Euphorbos, while Meriones (?) advances to aid the former, Æneas to aid the latter. These identifications are partly substantiated by the extant inscriptions. Long and probably explanatory inscriptions were placed also on the beams below the frieze. The left half is occupied by an assembly of the gods: Ares, Aphrodite, Artemis and Apollo, then Zeus on a very artistically worked throne, and beyond a short gap, Athena, Hera, and another goddess. The second half is devoted to the scene of combat. The chariot of the Trojan hero is first represented in a remarkably developed three-quarter view. The body of the chariot, the wheels, and even one of the horses' legs, are represented in colour only. Then, beyond the already described combat, come the chariot of Menelaos and a standing warrior. — *d.* (S. Frieze) *The Abduction of the Leukippidae by Kastor and Polydeukes.* The chariots of the Dioscuri with the abducted maidens appear respectively in the second and fourth place. On the extreme left is another chariot beside an altar, and farther on are two riders, each with two horses, representing the pursuers. The conclusion is to be seen at *e*, on the end of the stand.

Adjacent, on the entrance-wall: *i. West Side of the Frieze; h.* Adjoining *End Slab of the North Frieze*, with a scene from the contest of the giants (comp. h_1. above).

i. At the left end of the W. frieze is a chariot, turned to the left, into which Athena is mounting with a dignified stride, while Hermes stands in

front. At the other end is a chariot, turned to the right, from which another female form is descending. Between these scenes is an unfortunate hiatus. The only figure preserved is that of a man, shouldering a staff, advancing behind Athena; the suggested identification as Hercules is doubtful. Unfortunately no explanation of the subject of this frieze, which decorated the principal front of the building, can be given.

On the other part of the entrance-wall: *b. Pediment from the Treasury of Knidos.* The subject is the contest of Apollo and Hercules for the tripod. Athena, occupying the centre of the pediment, endeavours to separate the striving deities, while another goddess (probably Artemis) endeavours to restrain Apollo. The other gods seem to pay no attention to the proceedings.

This pediment, which is formed of three large blocks, is remarkably interesting from a technical point of view. The separate figures are as fully and completely sculptured as possible, but in order to secure their safety and stability, the marble behind the figures has not been so freely cut in the lower half of the pediment. Thus the figures appear in their upper halves as sculptures entirely in the round, while in their lower halves they are high-reliefs.

Facing the entrance to the room: *o.* Colossal archaic *Sphinx of the Naxians* (p. 145), in marble. Adjacent: *p.* Reproduction of the same, on a (shortened) Ionic column, which was discovered along with the sphinx. — Beside the reproduction: *q.* Remains and reconstruction of a small *Tripod; k. *Head of a Caryatid*, from the Knidian treasury. The latter (like the head *l*, see below) bears a tall headdress, embellished with a relief upon which the capital rests. — To the left of the treasury-façade: *m*, *n.* Fragments of drapery; *l.* Head of one of the *Smaller Caryatides of the Siphnian Treasury* (p. 144).

Parnassos.

The ascent of the famous *Parnassos*, which well repays the exertion, may be accomplished from Delphi in 7½ hrs. (or including a visit to the Korykian Grotto 8½ hrs.). From Aráchova (p. 158) it takes 5¾ hrs.; this route is specially recommended for the descent. As the view is best early in the morning, it is advisable to devote two days to the ascent, the night being spent at the ruined huts about 2 hrs. below the top.

Warm coverings for the night must be taken, as well as an abundant supply of provisions and even water for the latter part of the ascent, as there are no springs on the upper part of the mountain; the guides have also to be provided for. In other respects the ascent, in fine weather, is comparatively easy, and it is possible to ride almost to the summit (*horse*, ordered through the landlord at Kastri, about 7 dr. for the day; blankets and provisions for the same amount; pack-horse extra). The expedition is best made in July; before June there is too much snow on the ground and after July the days favourable for the view become fewer. It is important to ascertain beforehand that the guide is really acquainted with the way and is prepared to cross snow if necessary.

From Delphi a steep winding path *(Kakē Skala)*, beginning near the stadion, ascends in 1 hr. to a ridge (2970 ft.) where the walking is easier. Farther on we traverse a flat eminence and descend slightly to the *Livâdi*, an upland plain shaded by beautiful pinewoods, belonging to Aráchova. Above this plateau lies the stalactite cave of *Sarantâvli* or *Sarâvli* (4660 ft.; 3 hrs. from Delphi; ½ hr. from the halting-place at the foot of the mountain), the *Korykian Grotto*

of the ancients, described by Pausanias, in and around which wild Bacchic festivals were celebrated. Candles are not required in daylight. To the right of the usual entrance is a rough cube of rock with inscriptions in honour of Pan and the Nymphs. From the cave we proceed, passing a spring of good water, to (1 hr.) the Kalývia Arachovítika (see below).

A pleasant route, diverging to the left from the path to the Korykian Grotto above Kastri, leads viâ (3 hrs. from Delphi) the *Kalyvia Kastrika* and past several springs to (3 hrs. more) the prettily situated *Epano-Agóryani*. Thence we descend rapidly, crossing the foaming *Agoranitza*, to (1½ hr.) *Kato-Agóryani* (p. 158), immediately to the S. of which lies the ruined town of *Lilaea*. The walls and towers of the citadel are in good preservation, but the remains of the rest of the town are unimportant. Several large springs here form the source of the *Kephisos*. — From Kato-Agóryani to *Graviá* (p. 139), 2¼ hrs.; to *Kato-Souvála* (p. 158), 1 hr.

From Arachova (p. 158; horse about 10 dr.) we ascend in 1 hr. to the plateau of *Livâdi*. We then pass the village of *Kalývia Arachovîtika*, which lies in the N.E. part of the plain and is inhabited in summer by the Arachovians. We next ascend two steep pine-clad slopes, keeping steadily towards the N.W.; when the wood ceases (2 hrs.) the W. summit of Parnassos appears close to us on the right. In 20 min. more the path turns sharp to the E., and in another ½ hr. we reach two ruined chalets where the night may be spent. The upper part of the mountain is covered with blocks of stone, across which we make our way (no path) to the (1 hr.) depression beneath the (1 hr.) *Lykéri* or highest summit (marked with a cross).

The highest summit of ***Parnassos** (8070 ft.; according to others 8270 ft.) rises at the S. end of a ridge stretching from N. to S., while the four other peaks, detached from the main peak but connected with each other, are arranged in a wide semicircle from E. to W. As the magnificent view is generally clearest just before sunrise the traveller should start in time to be on the summit at daybreak.

****View.** To the E., across the narrow strait which separates *Euboea* from the mainland and over the serrated peaks of that island, may be distinctly seen (in clear weather) the outlines of the *N. Sporades*, rising from the wide expanse of sea, which stretches beyond them until it is met on the horizon by the mountain-lines of the more distant islands of the Archipelago. — To the N.E. the steep promontory of *Athos*, the 'sacred mountain' of the Greeks, is visible. — To the N. rises the usually snow-clad *Olympos*, beside which even the Thessalian *Ossa* and *Pelion* are dwarfed; the *Gulf of Volo* is full in view, while in the immediate foreground are the *Bay of Lamia* and the mountains to the N. of the plain of the Spercheios. As the sun rises the more distant prospect becomes veiled in mist, but the lakes and rivers in the plains of Phokis and Bœotia, which before were barely visible, sparkle and glitter in the sunlight. — To the S.E. appears the broad-backed *Helikon* and beyond it the heights on the *Attic Peninsula*, the line of which appears to be continued by the row of islands at its S. extremity. — Nowhere is the importance of the *Isthmus of Corinth* so distinctly visible as here, where an extensive survey is obtained of the two parts of the country which it joins. — The view of the *Peloponnesus* is bounded by the mountains on the N. margin of *Arcadia: Kyllene*, *Chelmos*, *Erymanthos*, and, at the bend of the Corinthian Gulf, *Panachaikon*; while beyond, to the S.W., stretches the open sea. — Quite different from this wide panorama is the view to the W., embracing the lofty range of *Korax*, separated from Parnassos only by the *Valley of*

Amphissa; its summits, *Kióna* and *Vardoúsi*, are the highest in modern Greece and tower several hundred feet above Parnassos itself. To the N.W. the most prominent points are *Tymphrestos* and *Œta*.

Instead of returning to Delphi or Aráchova we may descend the abrupt E. slope of Parnassos (only to be attempted on foot and with a trustworthy guide) to (4-5 hrs.) the romantically and loftily situated *Convent of Jerusalem*, the monks of which entertain the traveller with plain but kindly hospitality. In about another hour we reach *Dávlia*, the railway station for which lies 4½ M. farther on (see p. 159). — Or we may descend from the top of Parnassos to the W. by laborious paths, along the course of one of the feeders of the Kephisos, reaching the upper valley of that river in 5½ hours. Thence to *Kato-Agóryani* (p. 157), to the left, in ¾ hr., or to *Kato Souvála* (p. 157), to the right, in ¼ hour. From the latter village we may proceed to the railway-station of Souvala (p. 196), 3 M. to the N., or (better) we may follow the pleasant path, with a retrospect of Graviá (p. 139), leading to (1½ hr.) *Dadí* (p. 196).

6. From Delphi to Livadiá.

On horseback ca. 8½ hrs. (mule, more generally used, ca. 10 hrs.); the landlords at Kastri (p. 140) provide food and animals (bargain necessary; Paraskevas's nephew, bearing the same name, is recommended as guide). To *Aráchova* 2 hrs. (carriage-road; horse there and back 4 hr.), *Hagios Vlasis* 4 hrs., *Kapraena (Chaeronea)* 40 min. (station 20 min. farther on), *Livadiá* 1¾ hr. The carriage-road is being extended, and when it is finished it will be possible to drive from Delphi to Chæronea station, or *vice versâ* (comp. below) in ca. 6 hrs. — If the route viâ *Davlia* (ca. 1½ hr. longer) is chosen a bargain should be made with the landlord at Kastri about night-quarters at Davlia, as otherwise high charges may be demanded.

This tour is frequently made in the opposite direction. In that case instead of undertaking the fatiguing day's ride from Livadiá travellers may start from Athens in the morning and alight at Chæronea station, whence an easy ride brings them to Davlia (2½ hrs.; horses or mules must be ordered from Kastri by telegram the day before); Delphi (7 hrs.) is reached the next afternoon (comp. above). Provisions for both days and travelling rugs for the night must be brought. — Carriage-road from Brálo to Delphi, see p. 139.

The road to Aráchova passes the Logári (p. 151) and immediately afterwards turns the corner of a cliff behind which Delphi disappears. To the right are the remains of a sepulchral monument in the shape of a tower. The slope is dotted with subterranean tombs and fragments of sarcophagi. Farther on lie a number of mills, for all of which a tributary of the *Pleistos* (p. 141) supplies the motive power. The valley is clothed with olive-trees, and on the slopes are vineyards which yield excellent wine. The road gradually ascends, skirts the foot of the *Petritis* (perhaps the ancient *Katopteuterios*), and reaches (2 hrs. from Delphi) the large and town-like village of **Aráchova** (3090 ft.), where tolerable food and lodging may be found in the Xenodochíon. The inhabitants, about 3220 in number, are a sturdy country-people; the men are

tall and slender and the women are pretty; their speech is a comparatively pure Greek dialect. The brightly coloured carpets woven here are well known. In 1826 Karaïskakis annihilated 1500 Turks here and formed a pyramid of their heads. The ancient *Anemoreia* is usually believed to have been near Aráchova (no ruins).

About 1/4 hr. farther we have a pretty retrospect of Aráchova just before it disappears from view. The route skirts the S. slope of Parnassos, passing two mills and traversing vineyards and several gorges, before it reaches the top of the pass (2500 ft.) and the khan of *Hagios Athanasios* (1 1/2 hr. from Aráchova). In 20 min. more we reach the khan of *Zemenó* (2185 ft.) beside a spring under a plane-tree. We then descend the left side of a bare and rocky valley to the (20 min.) *Stavrodrómi tou Mega*, so named after the brave Johannes Megas, who met his death here in 1856 in exterminating a band of brigands with a small troop of soldiers. His monument, on a projecting rock, bears a few verses in modern Greek. A fragment of the ancient road was traced on the right side of the valley by M. Sotiriadis in 1907. At the Stavrodromi this ancient road met those from Daulis and Chæronea and from Ambrysos (Dístomo, see below); and the spot (or, according to others, the Stení, see below) was known in antiquity as *Triodos* or **Schistè** (*i.e.* ἡ σχιστὴ ὁδός, the divided road), and was believed to be the place where Œdipos killed his father Laïos.

To this day the direct bridle-path leading across the hill to (2 hrs.) **Dávlia** diverges to the left here. The pleasant village (plain accommodation obtainable, comp. p. 158), with 1750 inhab., occupies a shady and well-watered situation on the slope of a hill above the Plataniá valley. To the S. beyond a stream rises the acropolis of **Daulis**, the enceinte of which, though interrupted at places, may still be completely traced. The interesting gateway lies at the end of a picturesque rocky path, on the W. side of the hill, where it is connected with a spur of Parnassos. It was formerly flanked by two towers; the present one to the right, however, dates only from the middle ages. With Daulis is connected the story of Tereus, Philomela, and Prokne. In historical times Daulis shared the fortunes of Panopeus (see p. 160).

From Dávlia down to the Plataniá and thence to the left to the railway station (p. 195), 1 1/2 hr., comp. p. 160; straight on to *Hagios Vlasis*, 1 hr. 20 min., comp. p. 160; viâ *Neochori* to *Velitsa* (p. 195), 1 1/2-2 hrs. — To the *Jerusalem Convent* (ascent of *Parnassos*), see p. 158.

About 20 min. farther is another cross-roads (*Stení;* 1390 ft.), where the roads from Chæronea and Daulis, from Distomo (see below), and from Delphi cross each other.

Dístomo, a village of some size (1300 inhab.), 1 1/4 hr. to the S. of the Stení, lies in the municipal domain of the ancient *Ambrysos*, which attained importance only at a comparatively late date and was captured by the Romans in 189 B.C. — On the Bay of Corinth, 1 3/4 hr. to the S., is the steamboat-station of *Antikyra* (p. 138).

About 1 1/2 hr. to the S. of the Stení, and reached without passing Distomo, is the Albanian hamlet of *Stiris*, with the remains of the ancient town of the same name (on the spot known as Palæochora, 20 min. to the S.E. of Hosios Loukas). About 1 hr. to the E. is the large and hospitable convent of **Hosios Loukas**, with two churches, the larger of which, in the style of St. Sophia at Constantinople, is built above the tomb of St. Loukas Stirites, who died here in 946, and contains a few well-preserved

mosaics (Christos Pantokrator and five archangels in the main vault, Descent of the Holy Ghost in the dome over the choir), etc. The frescoes in the principal dome date from a restoration in the 16th cent.; in the S. pediment is a Byzantine relief (two lions and a tree). — FROM HOSIOS LOUKAS TO LIVADIA, 5¼ hrs., by an interesting route. The path ascends to the E. to (¾ M.) a spring, then to the N. to (1 hr.) a *Chapel of Hag. Elias* and along the (¾ hr.) N. edge of the *Palaeovouna* (p. 161), the W. portion of Helikon. On the slope to the left lie the summer and winter villages of *Sourp*. We now rapidly descend, traverse a plateau, and pass near the Herkyna, not far from the citadel of (1¾ hr.) *Livadiá* (p. 180).

The direct route from the Stení to Livadiá (E.; 3-3½ hrs.) traverses the lonely valley of *Korakólitho*, the ancient ruins in which are perhaps those of *Trachis*. Most travellers, however, make a detour by *Hagios Vlasis*, so as to visit the battle-field of Chæronea. The path descends along the left bank of the valley of the *Plataniá*, a tributary of the Kephisos, and passes the ruined village of *Bardana*, near some mural remains in which archæologists recognize the *Phokikon*, or assembly-house of the Phocians. About 1¼ hr. from the Stení, where the mountains on the right recede, the road forks. The left branch, from which the road to the village of Davlia (p. 159; an ascent of 40 min.) soon diverges to the left, leads to the railway-station of *Davlia* (ca. 1 hr.; p. 195), while the right branch, which we follow, crosses the Plataniá, skirts the mountains to the N.E., and in 40 min. reaches the village of *Hagios Vlasis*, lying beneath the N. slope of the Acropolis of **Panopeus.**

Panopeus or *Phanoteus*, which is said to have derived its name from its commanding situation, was, according to the legend, the abode of the Phlegyæ, whose wild leader Phorbas was defeated at fisticuffs by Apollo. In Homer Panopeus is the home of Epeios, who made the wooden horse, and the seat of Schedios, the Phocian king. The position of the town, which was strongly fortified, gave it considerable importance; and within historical times it was repeatedly destroyed, notably in the Persian war of 480 B.C., in the Phocian war of 346 B.C., and by the Romans in 198 and 86 B.C.

The fortifications on the Acropolis (20 min.) probably date for the most part from the period shortly after the Phocian war; at all events in construction they resemble other erections of that time, with their horizontal courses of masonry. The best preserved portions are the S. wall and part of the N. wall near the N.W. angle; 23 paces to the S. of the angle is the main entrance (10 ft. wide). The Acropolis is connected by a slight depression with a small range of hills, which reaches a height of over 1640 ft. in the *Dontia Cliffs*.

The broad but generally dry bed of the *Morios* is crossed about ½ M. beyond Hagios Vlasis. In about ½ hr. more we reach the small village of *Kápraena* (see p. 194), at the E. foot of the Acropolis of *Chaeronea*. Immediately below runs the highroad from Lamia to Livadiá; the railway-station of *Chaeronea* (p. 194) lies 1¼ M. to the N.E., near the Kephisos.

From Kapræna direct to *Orchomenos*, see p. 193; to Drachmani and Thermopylæ, see p. 199.

About 5 min. beyond Kapræna the HIGHROAD TO LIVADIÁ passes the colossal *Lion of Chaeronea* (p. 194). The bridle-path, which

we follow, diverges to the right about 220 yds. farther on, beyond a small bridge, and crosses the low range of hills projecting to the N.E., by the Kérata Pass, which rises 490 ft. above the plain and on either side of which are mountains 330 ft. higher. This range, called *Thourion* in antiquity, separated the plain of Chæronea from the territory of Lebadeia and was sacred to Apollo who had a temple here (fine view towards Livadiá from the top). At the S. base we pass the *Provatia* and, in 1¾ hr. from Kapræna, we reach the little town of *Livadiá* (p. 180), which is dominated by a conspicuous fortress. The highroad, on the other hand, makes a bend round the Thourion and runs to the N.E. towards Livadiá, being joined on the way by the road from Orchomenos (p. 190) and from Livadiá station and finally by the highroad from Thebes.

7. From Livadiá to Thebes viâ Helikon, Thespiæ, Leuktra, and Platæa.

This interesting mountain-excursion may be accomplished on horseback in three days (railway from Livadiá to Thebes, see pp. 180-179). 1st Day. From Livadiá to *Koutoumoula*, 3¾ hrs. — 2nd Day. Viâ *Zagorá*, the *Valley of the Muses*, and *Helikon* to *Palæo-Panagiá* or *Eremókastro (Thespiae)*, 9-10 hrs. For a visit to Helikon a guide should be taken from Zagora or Palæo-Panagia, as the ordinary agogiats do not know the district. — 3rd Day. From Eremókastro to *Parapoúngia-Leuktra* (1 hr.). From Leuktra to *Plataea* 1½ hr., thence to *Thebes* 2 hrs.

Livadiá, see p. 180. We follow the steep path up the slopes of the ancient *Laphystion*, now called *Hill of Granitsa*, the summit of which attains a height of 2940 ft. In 1½ hr. we pass the deserted village of *Granitsa* and the empty convent of *Hagios Georgios*. We then descend the E. side of the mountain with a view of the Kopaïs plain, passing the insignificant ruins of the village of *Lestes*, into the valley of Koróneia (p. 180), where we reach (1¼ hr.) the pleasant little village of *Hagios Georgios* (p. 180).

The *Chapel of the Hagii Taxiarchi Ponsa*, lying beside a spring higher up in the valley of the generally dry streamlet of Hagios Georgios, is, like the Panagia Gorgopiko at Athens (p. 63), almost entirely constructed of ancient blocks and inscribed stones (mainly from tombs). Other ancient fragments lie on the slope above the brook, under the large holm-oaks. Farther on, to the left, is the high-lying and well-watered village of *Kivéri*, situated among trees, above which, to the S., lies the *Pass of Koúkoura*, between the *Karamoutzi*, on the E., and the Palæovouna (p. 160), on the W., two spurs of Helikon. The path across the Koúkoura Pass leads viâ *Steveniko*, 1½ hr. above Hagios Georgios and about 2 hrs. from the summit of the pass (3165 ft.). The descent is made viâ (1½ hr.) *Kakósi* and (½ hr.) Dombræna, two villages separated by a rocky hill, on the W. side of which are the ruins of the ancient town of Thisbe, dating chiefly from the time of Alexander the Great. — About 1¼ hr. to the W. of Thisbe, also at the foot of the Palæovouna, is the village of *Chosiá*, and ¾ hr. farther on is the convent of *Hagios Taxiarchis*, situated at the upper end of the valley which leads to the harbour of *Saranti*. On the low mountain-saddle before the convent lie some ancient tombs and the ruins of the citadel of the ancient *Chorsia*.

From Dombræna a road leads S. to (1¼ hr.) the bay of the same name, and N.E. to Thespiæ and (6 hrs.) Thebes. About 1¼ hr. from Dombræna

a track diverges to the right, and leads viâ *Xēronomi* to (2½ hrs.) *Parapoúngia-Leuktra* (p. 165). — A carriage road leads S.E. from Dombræna to (3 hrs.) the ruins of **Tiphæ** or *Siphae*, the ancient harbour of Thespiæ, near the modern *Aliki*, which possesses salt-pans.

Beyond Hagios Georgios the route crosses the brook and ascends to (1 hr.) **Koutoumoula** (1540 ft.). This village, picturesquely situated on a ridge known to the ancients as *Leibethrion*, is remarkable for the abundance of water and the luxuriance of the mulberry, pomegranate, and other trees in the vicinity. It was here that Ross discovered in 1833 the scanty ruins of a small and very ancient fort, now called *Palaeo-Phiva* or Old Thebes. Its ancient name is unknown (perhaps *Tilphossaeon*).

From Koutoumoula through the plain of Lake Kopaïs to *Skripou* (p. 190) direct, about 4 hrs.

Our route now passes the neighbouring *Chapel of Hagios Nikitas* and skirts several springs. Koutoumoula soon disappears from view. We enter the long and beautiful upland valley, which extends between the Leibethrion on the N. and *Mount Zagorá* (5010 ft.), the E. part of **Helikon,** on the S. Through a ravine, in front of which lies a large stagnant pool, we obtain a view to the S.W. of the *Palaeovouna* (5740 ft.), the highest summit of the Helikon group. Crossing a ridge, in 2 hrs. we reach the village of *Zagorá* (1990 ft.), situated on the upper course of the river of Mazi (p. 179). In an angle of the mountain, ½ hr. to the E., nestles the convent of *Evangelistria*. The abundant springs throughout the whole district remind us that we are approaching the vale of the Muses.

For some distance the path runs parallel with the river, which farther on is hemmed in between rocks. The tower of Askra and the E. part of the plain of Kopaïs and, in the background, Mt. Ptoon (p. 182) and Eubœa come into sight as soon as we surmount the ridge bounding the valley of the Muses on the N. In about 1¾ hr. more we pass the chapel of *Hagios Loukas*, at the S. foot of the hill of Askra.

Askra, the native town of the poet Hesiod (8th cent. B.C.), was destroyed by Thespiæ at an early date, and in the time of Pausanias was entirely uninhabited. The tower which crowns the summit of the hill (an ascent of 25 min.) is mentioned by Pausanias; but it is hardly likely that its construction dates from the heroic period. Its modern Greek name, *Pyrgáki*, or 'the turret', has been extended to the entire hill. The view from this point embraces the *Valley of the Muses*, stretching on the S.W. to the foot of Mount Zagora (see above) with Hippokrene (p. 163); the lateral valley in which lies the chapel of Hag. Nikolaos (p. 164), to the S.E.; and almost the entire Thespian territory, as far as its 'marches' with the territories of Thebes, Platæa, and Haliartos, to the E.

The direct route from Askra to Palæo-Panagiá takes 1 hr. The path crosses several streams, and beneath a second hill surmounted by a mediæval tower passes the ruins of several chapels, including

one of the *Hagios Taxiarchis*, at the spot where some authorities locate the ancient *Keressos* (comp. p. 164).

The detour to the VALLEY OF THE MUSES (modern Greek χοιλὰς τῶν Μουσῶν) AND HIPPOKRENE requires at least half-a-day and will be found highly interesting, though it will probably not fully come up to the traveller's expectations.

The cult of the Muses among the Greeks had its birth in Thrace; and *Orpheus*, *Musaeos*, and *Thamyris* were among its earliest apostles. These Thracians were not the barbarians of a later age; they belonged to a Greek tribe who had settled on Olympos, and who, migrating towards the S., transferred the seat of the Muses from the divine monntain Olympos to *Helikon*. Inscriptions and passages in books prove that the worship which flourished here lasted until far on in the Roman imperial period. Like almost no other worship of the gods, this cult was pnrely intellectual. Sacrifices were not offered in temples by the priests of the Muses; but within the sacred enclosure altars and statues were erected, some of the latter from the chisels of masters like Myron and Lysippos. The advent of Christianity obliterated the original significance of the Muses and put an end to their worship. Zosimos relates that the statues dedicated to the Mnses were taken by the *Emperor Constantine* to Constantinople, where they were destroyed by a fire in 404 A.D.

Shortly before reaching the hill of Askra we diverge to the S.W. by a path which soon brings us to the *Chapel of Hagia Paraskevé* on the W. side of the Valley of the Muses, and thence to an angle of the mountain, with some ruined chapels, where there appears to havc stood a grove of the Muses in antiquity. The French School (p. 15) has exhumed here a small Ionic temple, a colonnade, and the remains of a theatre. Opposite, on a mountain-spur on the E. side of the valley, rises the copious spring of *Midgalâki*, which may possibly be the ancient *Aganippe*. The route now leads to the E. side and ascends steeply to (1 hr.) a small plain, which extends up to the precipitous S. and E. slopes of Helikon. Before descending hence to the E. (left) viâ the *Chapel of Hagios Nikolaos* (p. 164) to Eremokastro, we may ascend to the W. (right) to (2 hrs.) Hippokrene (with a good guide; comp. p. 161). The ascent is by a steep and difficult path through pine-wood, but the horses may be retained for 1 hr. more. In a small opening, surrounded by rocks, on the N. slope of the highest summit of E. Helikon, we come upon a spring, enclosed like a well, and called *Kryopēgadi* ('cold spring'). This is the world-famed **Hippokrene**, which was said to have gushed out at the stroke of the hoof of Pegasus, as he leapt up towards heaven. The ice-cold water stands about 10 ft. below the coping of the well; but holes have been made in the side of the wall so that it is possible to descend in the interior. The lonely well seems to have undergone no alteration and been subject to no disturbance from thc remotest times until now.

'When wearily you scale the height of Helicon's steep mountain,
'How sweet the flowing nectar of Hippocrene's fountain!
'Steep also is the poet's path; but whosoe'er attaineth
'At last the crowning summit, the Muse's guerdon gaineth'.

Anth. Pal. ix. 230, transl. by *J. E. Sandys.*

The roofless *Chapel of Hagios Elias*, about a hundred yards to the S., appears to be built of polygonal blocks from the enclosing wall of the *Altar of Zeus*, mentioned by Hesiod at the beginning of his 'Theogony'.

We now return to the plain at the foot of Helikon (see p. 163) and descend thence in 20 min. to *Hagios Nikolaos*, a ruined and deserted farm (metochi) belonging to the convent of Makariótissa near Dombræna (p. 161). The spring in the garden also claims to be the ancient Aganippe (comp. p. 163). The only remains of antiquity found here, however, are the four round columns supporting the architrave of the chapel, and an inscription enumerating the victors in the festivals of the Muses (Μουσεῖα). Thence beyond some hills covered with myrtle, lentiscus, and other shrubs we regain the direct road from Askra (p. 162) and follow it to (50 min.) *Palaeo-Panagiá*. The road thence to Erēmókastro (¾ hr.) passes the ruined chapel of *Hagios Georgios*, erected on an ancient foundation opposite the hamlet of *Neochóri*.

At *Erēmókastro* (about 1000 inhab.) accommodation and food may be obtained from the keeper of the 'Museion'. The latter chiefly contains inscriptions and has also a few good sepulchral steles. A few traces of fortifications may be made out on the S. edge of the hill on which the village stands, which stretches up to the (½ M.) *Kaskavéli*. Ulrichs regards these as the remains of the ancient town of *Keressos* (comp. p. 163).

From the village an ancient containing-wall, hardly rising above the surface of the earth, may be discerned in the plain beneath. This marks the site of the famous **Thespiæ.**

The effort to throw off the yoke of Thebes and to attain as great a degree of independence as possible is the pervading principle in the history of both Thespiæ and Platæa. Thespiæ was an ally of Thebes before the Persian wars; but in these great struggles it espoused the national cause, in opposition to Thebes, which favoured the Persians. At the battle of *Thermopylae* Thespiæ was represented by a contingent of 700 men under *Demophilos*, who remained true to Leonidas till death. Xerxes, advancing after the battle towards Attica, burnt Thespiæ, the inhabitants of which had retired to the Peloponnesus. Again at the *Battle of Salamis* the Platæans and Thespians were the only Bœotians whose patriotism prevented them from joining the Persian monarch; and 1800 Thespians took part in the *Battle of Plataea*. After the expulsion of the Persians from the country the sorely-tried city was rebuilt with the aid of its victorious confederates. At the *Battle of Delion* (B.C. 424) the town lost the flower of its citizens; and thenceforward it found it difficult to make head against the superior might of Thebes. During the war of B.C. 378-372 Thespiæ long sided with the Spartans, until it was compelled by the Thebans to adopt the Bœotian cause. Epaminondas, however, clearly perceived that he could not rely on the fidelity of the Thespian contingent, and permitted it to withdraw. When the battle of Leuktra (p. 166) resulted in favour of the Thebans the Thespians recognized their fate and fled to the mountain fastness of Keressos (comp. above), where, however, they were attacked and defeated. Once more rebuilt, Thespiæ joined the Romans in the Third Macedonian War (171-168 B.C.) and received in consequence, after 146, a certain measure of independence. In the middle ages all traces of its history are lost.

The special god of the Thespians was *Eros*, whose original image was a formless block of stone. Subsequently *Praxiteles* added a statue of Pentelic marble and *Lysippos* one of brass. The former work of art, which alone attracted many visitors to the city, was removed by the Emperor Caligula, and though restored by Claudius, was again taken away by Nero. The statue which Pausanias saw here was an imitation of this work of Praxiteles, by the Athenian *Menodoros*. — The famous courtesan *Phryne* was a native of Thespiæ; and statues of her and of Aphrodite, both by Praxiteles, were also placed here.

Of the *Ruins* of the town only the line of the city wall and the substructures of a few temples have as yet been excavated. The extent of the ruins still, however, justifies the statement of Strabo, that in Bœotia in his time only Thespiæ and Tanagra could claim the name of city. Thespiæ, being situated on the plain, had no acropolis or upper town, but outside the comparatively limited city-wall proper lay a number of open and scattered suburbs. On the way to Leuktra (see below) a *Polyandrion*, with an ancient lion, has been discovered, similar to the one mentioned at p. 194, in which a large number of warriors were buried. As the inscribed tablets found beside it date from the beginning of the 5th cent B.C., it has been supposed that this is perhaps the grave of the Thespians who fell at Thermopylæ.

Thespiæ lies on the road from Thebes to the Corinthian Gulf viâ Dombræna (p. 161). In the direction of (3 hrs.) Thebes this road follows the course of the *Thespios* (p. 179) to the N.E. — *Thebes*, see p. 174.

Travellers who spend the night at Palæo-Panagiá or Erēmókastro should visit LEUKTRA AND PLATÆA on the way to Thebes, instead of going direct to that town and afterwards making special excursions from it.

Leuktra lies about 1 hr. from Thespiæ, beyond a range of hills which separates the plains of the two towns. *Eutresis*, mentioned in the Homeric catalogue of the ships, was probably situated on the easternmost elevation of this range, and doubtless was watered by the excellent springs of *Arkopódi* ('bear's paw'), which issue there.

The plain of Leuktra, about $1^1/_2$ M. broad, merges on the E. in the plain of the little river *Asopos*, and on the S. is bounded by a chain of hills on which, side by side, lie the three villages of *Dendra*, *Tsâchani*, and *Tsachanâni*, all included under the common name of *Parapoûngia*. [Night-quarters to be obtained here only by travellers provided with an introduction.] This spot is believed to be the site of **Leuktra**. Like Eutresis Leuktra was a small dependency of Thespiæ, and probably was never surrounded by walls. It is not to be expected therefore that any considerable remains should be found; and the numerous inscribed tablets and stones built into the churches of the three above-mentioned villages (most in the Chapel of the Hagii Apostoli, 5 min. from Dendra) are now the only traces of the former existence of the little town. The plain of

Leuktra was the scene in B. C. 371 of the battle which gave Thebes the hegemony of Greece for a brief period.

The Battle of Leuktra is variously represented by different ancient authors; in the ensuing description we follow *Xenophon*. In order to decide the contentions that had arisen between Sparta and Thebes in consequence of the peace of Antalkidas (p. 168), the Spartan king *Kleombrotos* advanced with a powerful army from Phocis to Kreusis (p. 169) across the S. side of Helikon. His intention was to fall upon Thebes which had been denuded of troops. Suddenly, however, his march was arrested by the unexpected appearance of the enemy on the hills opposite Leuktra. In spite of the superiority of the Spartan nnmbers *Epaminondas* induced his Bœotians to await the attack. The Spartans approached confident of victory. Both armies advanced their cavalry to begin the fight; but the excellent Bœotian horse far excelled that of the Peloponnesians, who, as of old, relied chiefly on their hoplites and mounted only their least efficient soldiers. The Spartan infantry was drawn np in a long line 12 men deep, while the Thebans, less extended, stood 50 deep, ready to hurl themselves (in 'wedge' or 'column formation') against the right wing, under the king, and after routing it to defeat the rest of the enemy at their ease. The Spartan cavalry was soon driven back in wild confusion on the hoplites, closely followed up by the Thebans. For a long time the Lacedæmonians stood firm, but at last not only the king but the two generals Deinon and Sphodrias fell, and also Kleonymos, the son of the last. Their right wing gave way. The left seeing this wavered also, but succeeded in retiring, though with heavy loss, to the camp, which had been formed on the slope of the hill and was defended by a ditch. A few voices were there raised in favour of trying their fortnne once more; but the polemarchs, in spite of the disgrace that awaited both them and their army in Sparta, did not venture to renew the battle. About 1000 of the Lacedæmonians fell, among them 400 Spartans; acknowledging defeat, they begged a truce in order to bury their dead. The arms of the fallen were, however, retained by the victors, and five centuries later the shields of the chief Spartan officers were seen by Pausanias at Thebes. The Thebans, who according to Pausanias lost 47 men only, reared a trophy on the spot where the battle had raged most fiercely.

The *Trophy* which the Thebans erected on the field is particularly interesting as it was not usual to place permanent monuments of the victories of Greeks over Greeks. It is supposed to have been of bronze, standing on a stone base adorned with shields. Remains of the base are supposed to have been found beside the road, about $^3/_4$ M. from Parapoúngia, and $^1/_4$ M. from the ruined chapel of St. John, in the walls of which some ancient hewn stones are immured. The district is called *stá Mármara* and now sometimes also *tó Trópaeon*.

Platæa, which lies about $1^1/_2$ hr. from Leuktra, may be reached either viâ the village of *Kaparéli*, or by a track passing to the left of it. We traverse the S.W. part of the plain of the Asopos, whence the little stream of *Oeróe* (Ὠερόη), the modern *Potámi Livadostro*, flows off towards the W. On the S. stretches a broad and lofty spur of *Kithaeron* or *Elatiás* (p. 170), on the lower slope of which lies the village of *Kokla*, which, however, we need not enter. About $^1/_4$ hr. to the N.E. lie the ruins of the famous city of **Platæa** (comp. the Map at p. 174).

Platæa lay at the N. base of Kithæron, near the junction of roads from Attica, Megaris, and the N.E. bays of the Corinthian Gulf. Its name probably means the 'town on the plateau'. Although it seems to

have been founded or at least re-settled by colonists from Thebes, its relations with that powerful city soon became strained, and it turned for support to Sparta. Sparta, however, referred it to the less distant Athens; and the alliance struck in 519 between Platæa and that city, even although it was entered into only from interest and though Athens derived the greater advantage from it, is an interesting exception to the numerous faithless compacts which stain the history of Greece. In B.C. 490 the Platæans with their whole forces (1000 men) stood shoulder to shoulder with the Athenians at Marathon, and ten years later, although they were used to fighting on land only, they manned 20 Athenian ships at the sea-fight of Artemision. On the retreat of the Greeks the Platæans hastened home to protect their families, and so had no share in the ensuing battle of Salamis. Though Platæa was burned by the Persians in 480, its destruction must have been only partial, for in 479, when the battle took place which drove the Persians from Grecian soil, it again existed as a city.

The BATTLE OF PLATÆA was fought towards the end of September, B.C. 479. The description of the battle given by Herodotus seems to be untrustworthy in many of its details, but the following account perhaps is substantially correct (comp. also *Woodhouse*, in the Journal of Hellenic Studies, vol. xviii). *Mardonios*, the Persian leader, led his troops viâ Dekeleia to Tanagra and thence into Theban territory, where he formed an entrenched camp on the Asopos to the N. of *Erythrae* and *Hysiae* (p. 170). The Peloponnesian Greeks joined the Athenians at Eleusis, and the combined Greek army, finding the Persians encamped on the Asopos, took up their *First Position* at the foot and on the slopes of Kithæron. Mardonios awaited in vain the descent of the Greeks into the plain; and *Masistios*, whom he at last sent to attack them with the Persian cavalry, was defeated and slain.

The Greeks now marched along the slopes of Kithæron to the N.W. past Hysiæ, and encamped between the low hills beside the spring of *Gargaphia* and the *Heroon of Androkrates*, points now represented most probably by the present spring of Apotripi and the chapel of Hagios Ioannes. At Erythræ the Greeks had faced to the N., but in this *Second Position* their front was turned towards the E. Mardonios also advanced and took up a new position opposite the Greeks, on the other side of the Asopos. He arranged his troops so that the Persians were pitted against the Lacedæmonians and the Tegeans on the right wing, the Medes, Bactrians, Indians, and Sakæ against the Greek centre, and lastly the Bœotians, Lokrians, Malians, Thessalians, and 1000 Phocians against the Athenians, Platæans, and Megarians. The Macedonians and the auxiliaries from the borders of Thessaly were also opposed to the Athenians, who formed the Greek left wing, next the Heroon. The Greek commander-in-chief, the Spartan King *Pausanias*, apparently had intended to advance farther to the N.W., beyond the Asopos, with the view of cutting the Persian line of communication on the N.; but he was unable to hurry forward the disjointed contingents of his army fast enough. The army of the barbarians amounted, according to Herodotus, to 300,000 men, besides about 50,000 Greek allies, *i.e.* three times the force of the confederate Greek army; modern military experts are, however, inclined to place the number of combatants much lower: 20,000 Greek hoplites against 25,000 Persians.

For ten days neither side stirred, except that on the eighth day the Persians cut off a Greek convoy that tried to pass over the Kithæron, while their cavalry also succeeded in filling up the spring of Gargaphia. With their water-supply thus cut off and the passes over the Kithæron on their line of retreat threatened, the Greeks were compelled to fall back on a *Third Position*. The central point of this was the '*Island*', which seems to have been a fairly extensive piece of land surrounded by brooks, and is probably now represented by the district to the N.E. of the town enclosed by several arms of the *Livadostro*, the ancient *Oeroē* (p. 166). The army marched in separate sections. The Athenians, hitherto on the left wing, advanced towards the 'Island'; the former centre established itself near the *Heraeon*, or temple of Hera, between the Island and the

town (p. 169). *Amompharetos*, the Spartan second-in-command, with the lochos or band of Pitana, protected the rear, while the rest of the Spartans marched towards the Kithæron, halting 10 stadia (1¼ M.) farther on at the *Moloeis*, in a district named Argiopion, where the temple of the Eleusinian Demeter was situated (near the church of Hagios Dimitrios, about 1¼ M. to the N. of the village of Kriekoūki, p. 170). Here they were rejoined by Amompharetos, and were at once attacked by Mardonios, who had realized that the Greek army was now split into three divisions.

The Spartans and Tegeans, unsupported, advanced to meet the onslaught of the Persian cavalry and the attendant infantry, and a fierce battle was fought at the Eleusinion. Mardonios was slain by *Arimnestos*, and the Persians withdrew, after heavy loss, into their intrenchments on the banks of the Asopos. The Athenians meanwhile had defeated the Bœotian auxiliaries of the Persians after a fierce struggle. The remaining Greeks, encamped beside the Heræon, had hitherto taken no part in the battle; but on receiving the news of victory, they also advanced, the right centre, which was composed chiefly of Corinthians, crossing the heights towards the temple of Demeter, while the Megarians and Phliasians of the left centre took the easier route through the plain. This last division was however routed, with heavy loss, by the Theban cavalry. In the meantime the Lacedæmonians and Athenians had stormed the strong Persian camp on the Asopos, securing an incredible amount of booty.

The meed of valour was, on the proposal of Aristides, awarded to the Platæans, on whose territory and under the eyes of whose gods and heroes the battle had been fought. The memory of the battle was kept green by the solemn festival of the *Eleutheria*, which until a late period was celebrated every four years under the direction of Platæa. The confederate Greeks also guaranteed the autonomy of Platæa, nndertook to protect it against all unjust attacks, and voted a grant of 80 talents to the citizens.

The town now awoke to a new life, and was regarded as inviolable until the Peloponnesian War once more stirred up all passions. The slaughter of 300 Thebans, who had attempted to surprise Platæa (B.C. 431), brought an army of Thebans and Peloponnesians before its walls. After an exhausting siege, which brought the citizens to the end of their resources, they attempted a sortie. A few of the brave Platæans cut their way through the besiegers and effected their escape to Athens, but the rest were put to the sword at the instigation of the revengeful Thebans. The city itself was laid in ruins. The Athenians sent the fugitives to the little Thracian town of *Skione*, where they were allowed to remain only until the end of the war. From that date until the peace of Antalkidas (B.C. 387), which restored independence to all the cities of Greece, the Platæans lived in Athens. The restoration of their city was of short duration; for in B.C. 373 it was once more destroyed by the Thebans. Athens again afforded shelter to the inhabitants, who did not return to their native town until after the battle of Chæronea (p. 194). Its complete rebuilding, however, does not appear to have taken place until the last years of Alexander the Great (B.C. 324). But Platæa played no farther part in history, and in the Roman period was only redeemed from utter insignificance by the memory of its past.

The Ruins of the Town are situated on a flat, rocky, triangular plateau, the S. apex of which is in almost direct contact with Kithæron. The N. side is the steepest, but its slope is by no means sheer; the E. and W. sides are both more gradual and are skirted by water-courses, now generally dry, which flowed into the Oeróe. The ancient town was dependent on its springs, of which that to the W., on the way from Kokla to the ruins, is still used by the villagers. Near it lie a few large ancient sarcophagi of very simple construction. Among the springs to the E. of the town the one called *Vergoutiani* is now considered the best.

The extent and style of the ruins render it probable that they date chiefly from the time of Philip II. and Alexander the Great. The entire space is divided into three parts by two cross-walls, running from E. to W. The S. cross-wall (8¾ ft. thick) is, curiously enough, protected on the outside by a series of towers. The quarter situated beyond it seems, therefore, not to have been separated from the town until a later date, when it shrank to narrower limits. The other cross-wall (in poor preservation) hemmed in the N. W. angle of the plateau, which descends steeply on its outer side, and thus formed a kind of interior fortress as a substitute for an elevated acropolis. The position of the gates cannot be ascertained, but they were probably near the springs.

The BATTLE FIELD extends from the N.E. side of the town, across a hilly district seamed with water-courses, to the plain of the *Asopos*. The intrenched camp of Mardonios lay on the Asopos, just about where it is crossed by the road from Athens to Thebes. To what extent the other localities mentioned by ancient writers, such as the Gargaphia spring, the Heroon of Androkrates, the Island, and the temple of Demeter can still be identified may be gathered from the description of the battle. The site of the Heræon (p. 167) is uncertain; traces of it are claimed to have been discovered to the S.E. of the Vergoutiani spring, 8 min. walk from the town-wall.

About 9 M. to the W. of Kokla the Oeróe flows into the *Bay of Livadostro*, which is bounded on the W. by the fine mountain chain of *Koromili* (2955 ft.). Close to the base of the last lie the ruins of the little Thespian port of **Kreusis**, through which lay the shortest sea-route between Corinth and Thebes. Walls and towers and a gate 10 ft. wide (without flanking towers) are still distinctly traceable.

The road from Platæa to (2 hrs.) Thebes crosses the battle-field. We descend the verdant slopes of Kithæron, cross several arms of the Oeróe, and traverse the well-cultivated plain with its numerous villages, some of which, however, are no longer inhabited. About halfway we cross the Asopos. — *Thebes*, see p. 174.

8. From Athens to Thebes viâ Kithæron.

About 44 M. DILIGENCES ply daily between Athens and Thebes in 11 hrs. including halts (fare 10 dr.), leaving Athens (Rue d'Athéna 18) and Thebes (main street) in the evening and arriving early the next morning in both places. Travellers are, however, advised to avoid this night-journey and the unattractive company of the diligence, and should hire a private carriage (about 60 dr.), which performs the journey in 8½ hrs., including 1 hr's. rest at the *Khan of Kasa*. — Saddle-horses and agogiats may be hired at Eleusis.

From Athens to (4 hrs., ca. 13½ M.) *Eleusis*, see pp. 105, 106. — The road to Thebes crosses the Peloponnesian railway (p. 134) and runs inland through thick olive-woods, while the road to Megara follows the railway to the left. In 1 hr. we reach the large village of *Mandra* (3100 inhab., 3½ M. from Eleusis), where we enter the

mountains, and in 1½ hr. more the *Khan of Koundoura.* Farther on we have a view to the right of Hymettos and Pentelikon. A little to the right of the road, near the point where it crosses the upper course of the Eleusinian Kephisos, is the village of *Mazi*, with an ancient watch-tower.

The *Khan of Kasa* (1370 ft.; 18½ M. from Eleusis), with police-barracks, lies 2½ hrs. beyond Koundoura. Here a road diverges to the left for the village of *Vilia*, at the mouth of the valley of the ancient *Ægosthenae* (now *Porto Germano*), with some ruined walls. On an eminence to the right of our road stands the small mountain-hold of *Eleutherae* (the modern *Gyphtókastro* or 'gipsy castle'), which in spite of its position on the S. side of Kithæron once belonged to Bœotia. Subsequently, however, it became an independent border-town of Attica. Eleutheræ disputed with Thebes the honour of being the birthplace of Dionysos (comp. p. 33). Considerable portions of the city-walls (probably of the 4th cent. B.C.), strengthened with towers, still remain.

The road next winds for about 1 hr. up **Kithærón** *(Cithaeron)*, now called *Elatiás* ('Pine Mountain'), the highest peak of which (4625 ft.) is visible to the S.W. from time to time. The woods which clothe its sides abound in game, such as stags, roes, hares, and wild boars, besides wolves and foxes. Beyond the summit of the ancient *Dryos Kephalae* or *Pass of the Three Heads* (Δρυὸς Κεφαλαί; 2130 ft.; 21½ M. from Eleusis), now named after the castle of Gyphtókastro, a fine view is disclosed of the rich and cultivated plain of Bœotia and its encircling mountains, among which the massive Parnassos (p. 156) and the Delph (p. 231) on Eubœa are specially prominent.

From the pass we may descend either direct or viâ the large village of *Kričkoúki* ('red head' or 'hill'; Platæa lies ¾ hr. to the W., p. 166). The sites of *Erythrae* and *Hysiae* must be looked for on the hill-slope. To the left of the road stretches the battle-field of Platæa (pp. 167, 168). and the camp of Mardonios is believed to have lain near the (1¼ hr.) bridge crossing the Asopos. Thebes is concealed from view until we are quite near it by a low chain of hills stretching from Tanagra (p. 173) to Helikon.

Thebes, see p. 174.

From Phyle (p. 110) to Thebes is a ride of nearly 10 hrs. The track descends rapidly into the plain of *Skourta*, in which lay the ancient strongholds of *Drymos* and *Panakton*. The centre of this plain is now occupied by a marshy lake, at one point of which is a vertical pit through which the waters find a subterranean outlet (katavothra). There is another so-called 'gate-katavothra' on the N. margin of the lake, where the water enters the hill as though through a gate; and farther to the E. is a surface outlet. The village of *Dervéno-Sálesi* lies 4½ hrs. from Phyle. On the left, 2 hrs. farther on, is the large village of *Darimari*, where there are a number of sepulchral inscriptions, probably brought from *Skolos*. From Darimari to Thebes 3½ hrs.

9. From Athens to Thebes by Railway. Chalkis.

This is the first section of the *Larissa Railway*, the trunk-line which is to connect Athens with Saloniki viâ Thebes, Livadiá, Lianokladi (Lamia), and Larissa. It was opened for traffic as far as (210½ M.; 12½ hrs.) Larissa in 1908 (comp. RR. 11, 14). Trains twice daily from Athens to THEBES, 56 M. in 3-3¾ hrs. (fares 11 dr. 75, 9 dr. 80, 5 dr. 85 l., return, valid for 3 days, 21 dr. 15, 17 dr. 65, 10 dr. 55 l.). From Athens to Tanagra, 41 M. (fares 8 dr. 50, 7 dr. 10, 4 dr. 25 l.).

At (35½ M.) Skimatári a branch diverges for CHALKIS (51½ M. from Athens, in ca. 3 hrs.; fares 10 dr. 70, 8 dr. 90, 5 dr. 35 l., return 16 dr. 5, 13 dr. 35, 8 dr. 5 l.).

The trains start at the Larissa Station (p. 9) and for about 3 M. follow the Peloponnesian railway (see p. 134). — 3 M. *Pyrgos*. — 6¾ M. *Menidi*, a large village with 2000 inhab., 1¼ M. to the S.E. of which a beehive tomb resembling those in the lower town of Mycenæ was exhumed in 1879. The objects found here are in the Athens Museum (p. 81).

The line crosses the road from Patisia to Tatóï. — 9½ M. *Tatóï*, 5 M. from the royal summer-residence (p. 112). — We cross the road leading from Kephisia to Tatóï and the beds of numerous mountain-torrents. The spurs of the *Parnēs Range*, on the left, are clad with forests of dyers' oaks and pine. The *Ozeá* (4635 ft.), the highest summit, rises farther to the W.

Beyond (14½ M.) *Voyáti* or *Bugiáti* the line traverses two short tunnels, then curves to the W., and skirts the N.E. slope of the mountain. Above the undulating plain on the right rises the hill of *Kotróni*, with the remains of the venerable acropolis of *Aphidna;* some graves of the Mycenæan period were discovered in a tumulus near by. — 18½ M. *Kiourka*, a large village, perched on the height to the left, is also the station for *Kapandriti* (2½ M. to the N.E.; road thence to Kalamos, p. 172, 6 M.). — We now skirt the N. slope of the *Belétzi Mts.* (highest summit 2760ft.), and pass (25½ M.) *Malakâsa*, where we intersect the road from Tatóï to Skala Orōpoú.

The ROAD FROM TATÓÏ (p. 112) TO SKALA ORŌPOÚ (11 M.; carr. in 3-4 hrs.) ascends through wooded valleys, beneath an ancient fortified post, the so-called *Palaeokastro of Katsimedi*, to (1½ hr.) the pass over the Parnes (2050 ft.), and then winds downwards past the chapel of *Hagios Merkourios*, with its well shaded by stately plane-trees. Beyond the above-mentioned railway-crossing at *Malakasa* the road forks, the left branch leading to Kako-Sálesi (p. 172), the right between hills and then over the *Mavra Vouna* (p. 172) to the houses of *Mílesi*, whence it descends to (7 M. from Malakasa) **Skala Orōpoú**, on the Euripos (p. 225). Here the traveller with an introduction will find entertainment at the house of the 'Epistates' or agent of the late M. Syngros (p. 112).

At *Mavrodilisi*, about 1½ hr. to the S.E. of Skala Orōpoú and 20 min. to the N.W. of Kalamo (p. 172), lay the **Amphiareion**, or oracle of the seer and hero *Amphiaraos*, one of the 'Seven against Thebes'. As he was fleeing after the defeat the earth, struck by a thunder-bolt from Zeus, opened at this point and swallowed him up, thus rescuing him from his pursuers. Excavations have brought to light a *Temple* of the Hellenistic period, some *Lodging Houses*, a *Colonnade*, and a small *Theatre*. The well-preserved stage of the last was specially interesting; the arrangements for fixing the scenery on to the eight pillars and half-columns surrounding

it could still be seen up to 1895 (when they fell). Five chairs of honour in their original position in front of the orchestra were the only relics of the auditorium. The small *Museum* contains chiefly inscriptions. — From *Kalamos* (lodgings at the bakáli of Aleko Kiousis) to Rhamnus viâ *Kapandriti* (p. 171), see p. 120

From Skala Orōpoú to Chalkis (p. 225), 21 M. The route runs, not far from the coast, viâ *Dilisi* (with the unimportant ruins of the ancient harbour of *Delion*), *Dramesi*, *Gerali*, and *Vathý* (Aulis, see below). — To Tanagra (p. 173), a ride of 4 hrs. Striking inland to the S.W., across the richly-wooded valley of the *Vourieni* (Asopos, see below), we pass in 1 hr. below the height of *Orōpó*, the site of the little town of *Orōpós* frequently mentioned in the frontier wars of the Athenians and Bœotians. In 3/4 hr. more we cross the stream and reach *Sykamino*, a village with several mediæval churches, charmingly situated at the beginning of the narrower part of the valley. We cross the stream twice more and then follow the left bank, passing a large Roman tomb and traversing a series of low hills covered with underwood and arbutus, and reach (1 1/2 hr.) *Staniátaes* (see below).

The railway bears to the W. along the N. slope of the long hill of *Liopesi* (2380 ft.); to the right we perceive the *Mavra Vouna* (1145 ft.), then, nearer, the *Kotróni* (1115 ft.). — 30 1/2 M. *Kako-Sálesi* (490 ft.), situated under steep rocky cliffs, at the N. base of the *Arméni*.

From Kako-Sálesi a tolerable path (ca. 7 M.) leads W. to Liátani, the chief place in the district, with a church and several chapels (interesting relief in the Byzantine chapel of Hagios Nikolaos). From Liátani to Tanagra 3/4 hour.

The train now runs in a N. direction through wooded uplands, crosses the *Vourieni*, the ancient *Asopos*. On a hill to the right and conspicuous by its mediæval tower lies the village of *Staniátaes*, 1 hr. to the E. of Tanagra.

Staniátæs probably lies near the scene of the battle of *Delion* (B.C. 424), when the weight of the Theban phalanx won a decisive victory over the Attic hoplites under Hippokrates on their way back from Delion. Among the Athenians on that occasion were both Socrates and Alkibiades, the latter of whom, at the risk of his life, rescued the philosopher in the mêlée; while Xenophon, who also is said to have taken part in the fight, was in similar manner rescued by Socrates.

Farther on, to the left, on the steeper slope above the left bank of the Vourieni and opposite the mediæval tower of the chapel of *Hagios Theodoros* on the right bank, is the site of Tanagra (p. 173).

38 M. *Skimatári* is the junction for the branch-line to Chalkis (see below). The village, where a bakali offers indifferent accommodation, lies 1/2 M. to the N. of the station and 2 1/2 M. to the N. of Tanagra (p. 173).

The branch-line from Skimatári to (13 1/2 M.) Chalkis runs to the N. towards the fertile plain of the Euripos, in view of the Eubœan mountains of Delph and Olympos.

7 1/2 M. *Vathý* or *Mikro-Vathý*. In this neighbourhood, at *Aulis*, the Greek fleet mustered for its attack on Troy. Some unimportant ruins still remain on the rocky ridge separating the two bays (μικρὸ and μεγάλο βαθύ). The thousand vessels mentioned in the catalogue of the ships in the Iliad were undoubtedly a poetic exaggeration. Even allowing for the small size of the ancient vessels, and assuming

that they were drawn up on shore according to the ancient custom, so large a number could not possibly have been accommodated here. Near the ruined chapel of *Hagios Nikolaos*, which lies 20 min. from the harbour, Ulrichs traces the famous *Temple of Artemis*, where Agamemnon was on the point of sacrificing his daughter Iphigeneia.

The train runs round the N. bay, between the sea and the Megalo Vouno (see below), and at the S. base of the hill formerly crowned by the Turkish fort of *Karâbaba* enters the station of (13½ M.) *Chalkis* (p. 225), which lies close to the bridge over the Euripos.

From Chalkis to Mykalessos is a half-day's excursion. From the Euripos bridge we follow the road leading to (23 M.) Thebes, skirt the foot of the Karábaba hill, on the rock of which are seen ancient traces of man's handiwork, and cross the railway. Not far from the *Chapel of Hagia Paraskevé* is the supposed site of the *Hermaeon* mentioned by Thucydides (probably a small temple of Hermes, the god of roads). The road then ascends between the *Megalo Vouno* (3115 ft.) on the left and the *Ktypás* (3345 ft.), the *Messapion* of the ancients, on the right, affording a fine retrospect of Eubœa, and mounts in rather steep windings to the top of the pass of **Anephoritēs** (about 6½ M. from Chalkis), now called *Tampoúria tou Kriezōtou*, or 'Fort of Krieziotis', because Krieziotis here repulsed Omer Pasha and his troops on their way from Chalkis in 1829.

An ancient wall, rebuilt at that time, runs from the Anephoritēs pass along the height to the left to the ruins of **Mykalessos.** The town, which commanded this frequented pass, was surprised and taken in B.C. 413 in a night attack from the sea by the Athenian Diitrephes at the head of a force of Thracian mercenaries. The *Acropolis*, in the upper portion, is in better preservation than the more extensive *Lower Town*. The construction of the walls (about 10 ft. thick) shows the transition from the old polygonal masonry to the system of regular courses of squared stones; in spite of their ruinous condition we can still identify the situation of all the towers (about 20 ft. wide) and gates (about 6 ft. wide). — The *View from the Acropolis has been justly extolled. To the E. stretches the beautiful Euripos, beyond which lie the mountains of Eubœa, the majestic Delph (p. 231) towering above; to the S. the eye follows the hilly Bœotian coast as far as the Attic Parnes.

From Mykalessos we may either descend to *Mikro-Vathý* (Aulis, p. 172), or return to the Thebes road, which leads past the hill of *Sagmatás* (2455 ft.; the *Hypaton* of antiquity), crowned by a convent, on the right, and brings us in 2½ hrs. (we turn off to the left towards the end) to the railway-station of *Dritsa* (p. 174). Thence to Thebes by road is another 9 M.

The railway to Thebes bends to the W. after leaving Skimatári. On the left we have a glimpse to the S.W. of the cone of *Chlembotsári* (1380 ft.); the village of Chlembotsári lies on the S.W. slope about 7 M. along the road from Skimatári; some ancient wheel-tracks and the ruins of a small fortress probably mark the site of the ancient *Pharae*.

40½ M. *Tanagra.* The ruins of Tanagra may be visited hence (ca. 3½ M.) or from Skimatari (p. 172). It is advisable to bring provisions. The last trains call at Tanagra and Skimatari between 5 and 6 p.m.

The ancient town of **Tanagra,** which belonged to the league of the Bœotian towns, made its début in history as the spot where, in B.C. 455, the Athenians first measured their strength in open battle with the Spartans. The treacherous desertion of the Athenians by

the Thessalian cavalry gave the victory to the Spartans. The spot owes its modern fame to the productive excavations (since 1874) in the *Necropolis*, which we inspect first. The graves are the source of the charming 'figurines' in painted terracotta (p. cvi), which furnish so pleasing a testimony to the love of art among the ancient Tanagrians. The quantity of figures found here was so great that fine specimens may be purchased for 100-200 dr. (but comp. the conditions, p. xxvi, attaching to the removal of works from Greece). Imitations, even though largely made up of genuine fragments, are numerous.

The ruins of the town lie on the right bank of the *Lari*, a N. tributary of the Vourieni, and on the extremity of a ridge called *Kerýkeion* by the ancient, and *Malevâlese* by the modern Greeks. The ancient enceinte may be traced almost uninterruptedly, and at places still attains a considerable height, though half-buried in rubbish. The sites of 40 or 50 *Towers* can be recognized, and also three *Gates*, which may be described as the *Chalkidian*, on the N.E., the *Theban* on the N.W., and the *Attic* on the S.E. — The *Theatre* occupies the high-lying ground adjoining the S.W. part of the wall, from which the site of the town descends in two terraces to the bank of the Lari. On the upper terrace are the remains of foundation-walls of dark-coloured stone, which evidently belonged to some large buildings (temples?), and recall the remark of Pausanias that the Tanagrians were distinguished among the Hellenes by a beautiful custom in reference to their gods, for they kept their houses and secular buildings apart from their sanctuaries, so that the latter lay above and far away from taint of human contact. The monument of the Tanagrian poetess *Korinna*, a contemporary of Pindar (500 B.C.), stood within the town proper.

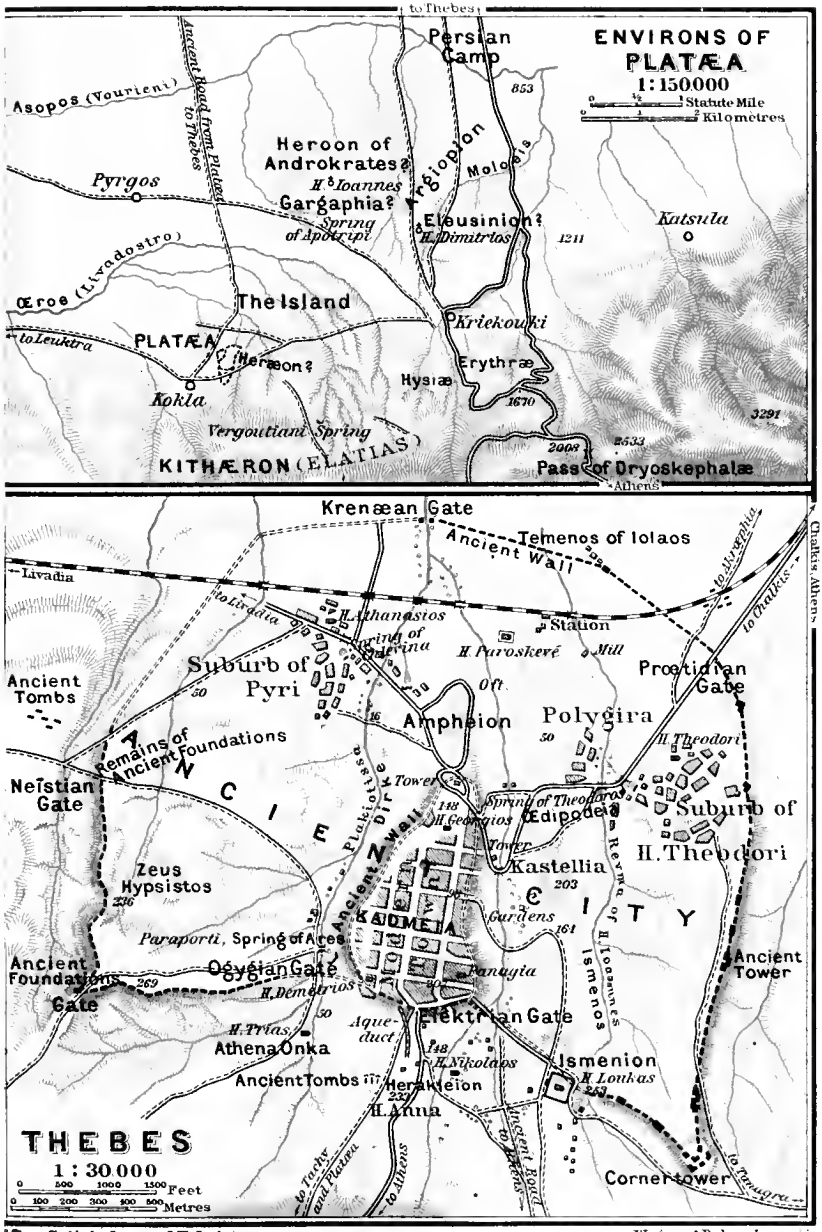
The train now traverses the fertile corn-growing plain. — 47 M. *Dritsa*. Near Dritsa is a mediæval pointed tower supposed to mark the site of the ancient *Eleon* or *Heleon*. The remains of the wall, part of which is in fair preservation, show various styles of building. — 51½ M. *Syrzi*; the small village, 1½ M. to the N., on the S.W. slope of the Hypaton (p. 173), contains traces of the ancient *Glisas*. — The hill of *Soros* (2015 ft.) rising on the left is believed to be the *Teumessos* of antiquity.

56 M. *Thebes*.

10. Thebes.

The accommodation here is very indifferent, the least objectionable quarters being at the Xenodochíon Bœotia and the Xen. Asty (bed at each, with L. & A., 2 dr.). — The only tolerable *Estiatorion* (eating-house) is the *Dimitra*, kept by Bellos.

The modern *Thebes*, *Thivae* (Θῆβαι), or *Phiva*, a little country-town with 3428 inhab., is situated on the *Kadmeia* (715 ft.) or Acropolis of the ancient city. Two Frankish towers, one large and



After Sotiriades and Fabricius

Wagner & Debes, Leipzig

carefully built, the other smaller, rise on the brow of the hill. The church of *Hagios Demetrios*, on the S. border of the town, is a Byzantine building with a triple apse, larger than the Small Metropolis at Athens; some antique and Byzantine reliefs have been let into the outside wall. A collection of inscriptions from the earliest date down to the Byzantine and even to the Turkish era is preserved in a *Museum*, at the N. end of the town. This contains also a few sculptures, including a relief of Hercules from Pyrí and Bœotian tombstones, and is willingly shewn by the 'Ephoros'. — The chief charm of the place consists in its situation. To the S.W. is Kithæron; to the W. Helikon and Parnassos; to the N.W. the Sphingion (p. 179), behind which lies Lake Kopaïs; to the N. Mt. Ptoon (p. 182); to the N.E. Hypaton (p. 173), the loftiest of the neighbouring chains; and to the E. the heights which conceal Tanagra.

The importance of Thebes dates from mythical times, and indeed prehistoric Thebes, as represented to us by the legends, appears as almost the chief of the Greek cities. The traditions also of Thebes, in spite of all the distortions and attempted reconciliations by later poets and mythologists, have preserved more distinctly than those of any other Greek city the traces of a very early foreign influence, due to immigrations from the Orient. ***Kadmos (Cadmus)***, coming from Phœnicia, represents the undoubtedly Phœnician invention of alphabetic writing and the knowledge of winning and working metals. The legend of the Theban Sphinx also is closely allied to Oriental conceptions; while the numerous Phœnician local names connected with Thebes and Bœotia speak even more directly on this point. The cult of the Cabiri (see p. 179) is, perhaps, another corroboration.

There are two legends of the foundation of the city, one attributing it to Kadmos and his family, and the other to Zethos and Amphion, the sons of Antiope. The Theban mythic-cycle of *Œdipos*, who unwittingly slew his father *Laios* and after solving the riddle of the Sphinx married his mother *Jokasta*, of the strife between his sons *Eteokles* and *Polynikes*, and of the war of the *Seven Heroes* and their sons (the *Epigones*) against Thebes, has become one of the most familiar of all through its popularity with the poets.

From a very early date Thebes exerted itself to extend its sovereignty over the neighbouring independent towns of Bœotia. After the subjugation of Orchomenos (p. 190) in prehistoric times its attention was chiefly taken up with Platæa (p. 166). Its action in this matter brought Thebes into hostile relations with Athens, and this fact was certainly one of the motives which induced the town to adopt its shamefully unpatriotic course in the Persian wars. After the battle of Platæa Thebes was compelled to deliver up for execution the leaders of the party that had favoured the Persian alliance; but the support of the Spartans, who desired to retain so convenient a rival to the ambitious Athenians, preserved the town from destruction. The bitter animosity between Thebes and Athens again broke out during the Peloponnesian War. At the beginning of the struggle (B.C. 431) Platæa was destroyed (comp. p. 168), and at its close the Thebans were the most urgent advocates for the total annihilation of Athens. The friendship between Thebes and Sparta gradually cooled, and at last changed to hostility. Thebes received the refugees from Athens, and it was while enjoying Theban hospitality that Thrasyboulos compassed the downfall of the Thirty Tyrants. When Agesilaos set out for Asia in B.C. 397 the Thebans not only refused to accompany him but prevented him from sacrificing at Aulis, and during the Bœotian War (battle of Koroneia, B.C. 394) Thebes openly assisted Athens. The peace of Antalkidas the Spartan (B.C. 387) compelled Thebes to restore independence to the Bœotian towns;

and at the instigation of Agesilaos Lacedæmonian harmosts were sent to these towns and Platæa was rebuilt. In B.C. 382 Phœbidas succeeded with the help of treachery in throwing a Spartan garrison into the Kadmeia. The patriotic Thebans found shelter at Athens, and thence *Pelopidas* made his successful attempt to retake their city (B.C. 379). The vengeance of Sparta was defied with the help of the Athenians, who, however, were alienated by the destruction of Platæa (B.C. 373; p. 168), and concluded peace with Sparta in B.C. 371.

The Thebans were now left to their own resources. Fortunately they possessed in *Epaminondas* a man who was able to lead them to victory at Leuktra (p. 166), where Sparta lost her preponderance in Greece. Thebes was, however, not capable of permanently wielding the hegemony of Greece, and its star set with the death of Epaminondas at the battle of Mantinea (B.C. 362: p. 350). The interference of Philip II. of Macedon in the so-called holy war against Amphissa (p. 139) and the exertions of Demosthenes eventually brought about an alliance between Thebes and Athens; but the battle of Chæronea reduced both under the power of the Macedonian king. Orchomenos and Platæa arose once more from their ruins, and the Kadmeia at Thebes was garrisoned by Macedonians. Its revolt on Philip's sudden death in B.C. 336 was visited by Alexander the Great with fire and sword; only the temples and Pindar's house were left standing. It is said that 6000 citizens were slain on this occasion, and 30,000 carried into captivity; while the Theban territory was divided among the other towns of Bœotia. Thebes was restored in B.C. 316 by Kassander, who was aided by the Athenians and other Greeks.

The further history of the town under the Macedonians and the Romans is of little interest.

In the middle ages Thebes was the seat of a bishop and possessed flourishing manufactories, including several silk-weaving and purple-dying works. When, therefore, the Normans invaded Greece in 1147, they found the sacking of Thebes one of their most profitable acts of plunder. It, however, soon recovered from this disaster. After the taking of Constantinople in 1204 Thebes fell for a short time into the hands of the Peloponnesian archon *Leon Sgouros*, and then into those of the Frankish invaders. It became subject partly to the Duke of Athens, partly to the wealthy lords of *St. Omer*, one of whom (Nicolas II. de St. Omer, 1258-94) built a magnificent castle, of which the only relic seems to be the larger of the two towers already mentioned. It was destroyed by the wild hordes of the Catalonians (p. 190) in 1311. Under the Turks Thebes degenerated into a humble village, which has only of late begun to revive. The place suffered severely from earthquakes in 1853 and 1893.

An unknown writer, about 250 B. C., thus describes the general character of ancient Thebes: 'This town', he says, 'lies in the midst of Bœotia and has a circuit of 70 stadia. All its parts are level, its form is circular, and its hue black like the earth. Everywhere well-watered, verdant, and undulating, it includes more gardens than any other town in Greece. For two rivers flow through its precincts, watering all the level land adjoining their banks, and hidden springs descend from the Kadmeia in artificial channels, said to have been constructed by Kadmos in very ancient times'.

The only traces hitherto found of the ancient buildings on the *Kadmeia*, or Acropolis, are the ruined walls on the S. (p. 177) and W. verges and some hewn and inscribed stones employed in the construction of the churches and Frankish towers. Excavations were begun by the Archæological Society (p. 14) in 1906, in the hope of exhuming the royal palace of the Mycenæan period which existed here, though in ruins, down to the time of Pausanias.

The streamlets of Hagios Ioannes (Ismenos) and Plakiotissa (Dirke) are usually regarded as marking respectively the E. and W. boundaries of the ANCIENT CITY, the central point of which was the *Kadmeia*. Excavations have, however, brought to light the traces of a town-wall, built B.C. 458 with the help of the Lacedæmonians, whose policy it was to strengthen the adversary of Athens, which would indicate a much wider area.

This wall, of sun-dried bricks, was built on a foundation of quarry-stones, a top-layer of kiln dried bricks crowning the whole. Portions of the foundations (8-10 ft. thick) are still recognizable in places, and these, taken in conjunction with the numerous fragments of hard brick and the streaks of brown earth left by the less durable material, enable one to trace its course with some accuracy.

The wall inclosing the Kadmeia was joined on the S. by the *Exterior Wall*, which ran thence to the S.E. along the crest of the hill (incorporated within the fortifications at an early period) whose highest point is formed by the Kastellia, and up through the valley of Hagios Ioannes to a second elevated ridge running from N. to S. and shelving steeply on the E. to a ravine. From the S.E. corner-tower its course was due N., passing to the E. the suburb of Hagii Theodori (halfway a clearly recognizable tower and a portion of the wall itself), as far as the Chalkis road; thence it ran to the N.W. past the sanctuary of Iolaos, and across the streams of Hagios Ioannes and Plakiotissa. Its continuation thence to the Neïstian Gate (see below) is still uncertain, but beyond the gate it reappears and can be followed to the S.W. corner (Hypsistæan Gate?), and from there to the S. wall of the Kadmeia on the E. The length (ca. $4^1/_2$ M.) of this external wall corresponds with the measurement of 43 stadia recorded by Dionysios. The population of Thebes in the 4th cent., before its destruction, is estimated at 30-40,000.

The position of the seven gates of Thebes, although they had by then lost their strategic significance and although probably the walls between them lay partly in ruins, was well-known in the time of Pausanias. We may assume that the *Elektrian Gate* was on the S., as through it entered the road from Platæa, which coincides with the present road (p. 169). The road to Chalkis issued by the *Proetidian Gate*, which must thus have been on the N.E. The theatre and the market-place lay near this gate. The *Neïtian* or *Neïstian Gate* must be looked for on the N.W.; outside it began the road to Onchestos (Livadiá, p. 180), from which, farther on, the road to Thespiæ diverged to the left.

The positions of the other gates are less easily ascertained; they were the *Ogygian* or *Onkaean Gate*, beside which there was an altar to Athena Onka (perhaps on the site of the present Hag. Trias), the *Hypsistaean Gate*, the *Krenaean* or *Borrhaean Gate*, and the *Homoloïan Gate*.

The town-spring proper was the *Dirke* (Dirce), which gushed forth at the spot where Dirce, who had been tied to a bull by

Amphion and Zethos, was killed. The ancients speak of the 'Dircean streams' and the 'Dircean springs', and in fact the Dirke streamlet, now called the *Plakiótissa*, is formed by several springs which rise in an undulating district, 3/4 hr. to the S. of Thebes and near the village of *Táchy* (probably the ancient suburb of *Potniae*). The main source is called *Kephalâri*, and one of the smaller ones is named *Pēgadâki*. A few large tanks, with ancient masonry and inscribed tablets, serve to regulate the irrigation of the surrounding gardens. A third spring, called the *Cadi's Spring* (τοῦ καδῆ ἡ βρύσις), flows from the roof of a little grotto, and is considered to afford the best drinking-water in the district.

On the S.W. slope of the Kadmeia the streamlet is powerfully reinforced by the impetuous waters of the *Paraporti* spring. This spring flows through several channels into a large square tank, partly constructed of marble, where at all times of the day the Theban women are to be seen washing. It is the ancient *Spring of Ares (Aretias)*, and the adjacent cave was the lair of the dragon slain by Kadmos.

Close to the suburb of *Hagii Theódori* (950 inhab.), in which the road to Chalkis begins (p. 173), rises the copious *Spring of Theodoros*, which was anciently called *Œdipodeia*, because Œdipos was said to have here purified himself from blood-guiltiness after the death of Jokasta. — In the N.W. suburb of *Pyrí* (1000 inhab.) are two other celebrated springs, the *Chlevina*, with a marble well-house and bench (to the left), and the *Vrânesi* (to the right).

The want of water on the Kadmeia was early supplied by means of an *Aqueduct*, fed by springs on Kithæron, 6-8 M. distant. This remarkable work was attributed by the ancients to *Kadmos*. It was again brought into use on the construction of the *Kamâraes*, a lofty aqueduct carried by the Franks over the hollow of Hagios Nikolaos, just outside the S. entrance to the city. The water here is seen flowing into the aqueduct from a shaft or channel penetrating the side of the hill. A few apertures afford glimpses into the interior of this carefully constructed channel, which is only a few feet wide at the mouth. Its depth below the surface increases as we follow it up, but it is quite distinct for about 3/4 M. — At the ruins of another aqueduct we pass the path to the under-mentioned church of Hagios Loukas.

'To the right of the Elektrian Gate', says Pausanias, 'is a hill sacred to Apollo and called *Ismenios*, because the *Ismenos* flows past it'. This can only be the hill with the church and churchyard of *Hagios Loukas*, the Ismenos being the modern *Hagios Iôannēs*. The fragments of marble and hewn stone and the appearance of the church clearly indicate that an ancient temple must once have stood here. But no other trace has been discovered of the temple of Apollo, which was adorned with works of art by Phidias and Skopas.

The inner room of the *Church of St. Luke*, entered by a small door to the right of the Ikonostasis, contains a large sarcophagus, which was

formerly affirmed to hold the body of St. Luke the Evangelist. The three late-Greek inscriptions (probably not earlier than the 3rd cent. of our era) relate to members of a family in which Zosimos and Nedymos are the recurring hereditary names.

To the S. of the old road to Thespiæ (p. 165), about 1¼ hr. on this side of Thebes, lies an old *Sanctuary of the Cabiri* (see p. 244), discovered by the German Archæological Institute (p. 15) in 1887-8. The numerous objects found here are now in Athens (pp. 91, 92). They consist chiefly of small bronzes (bulls, etc.) and terracottas. The deity of the temple appears as the Cabir (in the singular), while his son, represented on vases as a kind of cup-bearer, occupies a subordinate position.

From Thebes to *Plataea* (2 hrs.), see p. 169. By road to *Chalkis* (23 M.), viâ Mykalessos, see p. 173.

11. From Thebes to Livadiá by Railway.

26 M. Larissa Railway (comp. p. 171) in 1¼-2 hrs. (fares 5 dr. 40, 4 dr. 50, 2 dr. 70 l.; return-tickets, p. 171, 9 dr. 70, 8 dr. 10, 4 dr. 85 l.). There are two trains daily.

Thebes, see p. 174. — The railway runs to the N. of the road, but both lead pass the suburb of Pyrí (p. 178) and cross the *Thespios* (the modern *Kanavâri*). — 7 M. *Vâgia;* the village and several outlying places lie to the left beyond the road. The plain here was the *Tenerian Field* of the ancients.

Farther on the train skirts the S. and S.W. slopes of the *Phagâs* or *Sphingion Oros* (1860 ft.). The road, which here parts company with the railway, traverses the *Stenó*, a pass running between the S.W. spur of the Phagâs (on which are the insignificant remains of the ancient town of *Onchestos*) and the lesser heights of Helikon (p. 162). The train after rounding the N. side of the spur of the Phagâs enters the verdant basin (now drained, see p. 183) of the former *Lake Kopaïs* and skirts its S. bank (not yet exempt from malaria). On a rugged crag to the left stands a mediæval tower.

13 M. *Moulki;* the village lies about 1 M. to the right of the railway. A little farther to the S. is the village of *Mazi*. The low-lying plain, which is watered by several brooks, including the *Hoplites* and *Lophis* of the ancients, is remarkably fertile; the locality is noted for its excellent small melons.

Between the railway and the road, and midway (ca. 1 M. from each) between Moulki and the next station of (15½ M.) *Siácho*, is a rounded eminence, on which lie the ruins of the ancient **Haliartos**, now called *Mitileni* or the *Palaeokastro of Mazi*. Haliartos was the chief town on the S. bank of Lake Kopaïs, and specially important on account of its position, which commanded the only great thoroughfare between N. and S. Hellas. The best-known event connected with Halíartos was the defeat in B.C. 395 of the Spartan general Lysander, who had planned to unite here with the second Spartan army, under Pausanias, and thence to fall upon Thebes. He was, however, surprised and routed by the Thebans. In B.C. 171 Halíartos, which had joined Koroneia in espousing the cause of the

Macedonian king Perseus, was destroyed by C. Lucretius, the Roman prætor. The ruins extend to the N. of the road up the gradual slope ascending to the *Acropolis*, which is precipitous on the other three sides and presents a jagged and deeply indented outline.

The *Lower Town* was built chiefly on the undulating site to the S. of the Acropolis. Few connected fragments of the town-walls remain, with the exception of a considerable stretch, built of carefully squared blocks, on the brow of the hill near the S.E. tower of the citadel. Some of the lines of the interior walls may be traced, and on a hill outside the town to the S.W. of the Acropolis are the foundations of a square building, probably an outlying bastion.

Also on the N. of the road, to the left beyond Siacho, are seen several earthen mounds. one of which is believed to have covered the so-called *Grave of Alkmene*, the mother of Hercules (p. 340). To the S. is the village of *Vrastamitēs*. — Both road and railway now curve round the steep N. slope of the *Petra*, from the foot of which gushes the celebrated ancient spring of *Tilphossa*. On the height where we should expect to find the site of the temple of the Tilphossian Apollo are some mural remains and antique fragments. The narrow pass between the hill and what was once a morass, created by infiltrations from Lake Kopaïs, was successfully defended in 1829 by the Greeks under Demetrios Ypsilantis and Georgios Vaias against a Turkish army advancing from the S.E. — Farther to the left is *Soulinari*, near the site of the ancient *Alalkomenae*.

20½ M. *Mamoura.* The railway crosses the river named *Phalaros* in antiquity. — 22½ M. *Rachi.* The gable-shaped Chlomós (p. 189) rises on the N.; the height nearer to us is the Acropolis of Orchomenos (p. 190); adjoining it on the left the long ridge of Akontion (p. 190). The height to the left of the railway is the ancient *Laphystion* (p. 161); the road from Thebes continues along its base.

About 2 M. to the S. of Rachi station is the pleasant village of *Hag. Geórgios*, 1¼ M. to the N.W. of which, at the E. base of the Laphystion, lie the ruins of the ancient **Koróneia** *(Coronea)*, in the territory of which was situated the sanctuary of the Itonian Athena, the highly-reverenced goddess of the Bœotian Confederation. It was only after the fall of Thebes that the town of Koroneia achieved any importance. Its name is known in connection with the victory of the Thebans over the Athenians under Tolmides in B.C. 447, and with the victory of the Spartans under Agesilaos over the confederated Thebans, Athenians, and Argives in B.C. 394. The ruins have little intrinsic interest. The Acropolis is only 200 paces long by 150 broad. On its S. verge are the remains of a Roman edifice of brick, supposed to be a bath by the inhabitants of the neighbourhood, who on that account name the place *Loutró*. Between the citadel and the ruins of a mediæval tower is a hollow depression about 150 paces wide which was probably the site of the theatre.

26 M. **Livadiá.** The Railway Station lies 4 M. to the N.E. of the town, on the road to Orchomenos (p. 190); seat in a carriage to the town 1½ dr.; horses or mules (for Orchomenos, etc.) must be ordered beforehand. — Mediocre accommodation may be obtained in the town at the Xenodochíon Parnassos, kept by *Anagnostopoulos*, bed 1½ dr., and at the Xen. Helikon, kept by *Bairaktaris* (charge for rooms, comp. p. xiii). — There is a fair *Estiatorion* in the main street.

Livadiá (540 ft.), officially called and written Λεβάδεια, owed its importance in antiquity entirely to the renowned *Oracle of Trophonios*. In the middle ages the town attained considerable prosperity, and under the Turks it was the seat of government for Central Greece (province of Livadiá). It is now the chief town of the nomos of Bœotia. Livadiá contains 6250 inhab. and has broad streets, several churches (one of them originally a mosque), and a frequented bazaar, and is the centre of the considerable wool-industry of the plains of the Kephisos and Kopaïs. The houses, interspersed with groups of verdant trees, are built along both sides of the mountain-stream *Herkyna* (the modern *Potámi tēs Livadiás*) and stretch down into the plain. Several bridges span the stream, which drives various spinning-factories and fulling-mills. The small *Museum*, on the right bank, chiefly contains inscriptions.

The situation of Livadiá is charming. In the distance is Parnassos and a little nearer Helikon, while the steep *Laphystion* (p. 161) rises close by from the deep, tunnel-like **Gorge of the Herkyna*. High up on the last-named height is perched the conspicuous mediæval *Citadel*, believed to have been built by the Catalonians who settled themselves in Bœotia after their victory over the Duke of Athens (p. 190); it is still in tolerable repair.

The *Oracle of Trophonios* is mentioned as early as the Second Messenian War (second half of the 7th cent. B.C.), and though it reached the zenith of its fame after the Theban victory at Leuktra, it enjoyed a high reputation even in the time of Plutarch and Pausanias (p. cxxiv). The latter himself consulted the oracle; and according to his account the sacred ceremony took place at two different spots and required a period of some days. The enquirer had first of all to undergo a careful course of preparation. He dwelt meanwhile in an apartment dedicated to the 'Agathos Dæmon' and to 'Tyche', he ate the flesh of sacrificial animals, and bathed in the Herkyna. After a solemn sacrifice he was conducted by night through the sacred enclosure to the springs of *Lethe* and *Mnemosyne*, in order to drink forgetfulness of the past and memory for the revelations of the oracle. Finally the priests conducted him to the actual seat of the oracle, a vaulted cave on the hill, where, unlike most other oracles, the enquirer was put into direct communication with the divinity. Placed in a recumbent position he was thrust or drawn through a narrow opening, and various means were used to inspire him with awe. He was then placed upon the 'Throne of Mnemosyne', and the priests enquired into and interpreted what he had heard and seen.

Some authorities recognize the Mnemosyne and Lethe in two springs in the gorge of the Herkyna, the former being identified with the *Kryo* (*i.e.* 'cold'), which has been conducted into a well-house, while the Lethe, connected only with the nnderworld, may be identified with the subterranean water in a shaft near the well-house. A few votive-niches may be observed in the face of the rock. Numerous other springs rise opposite these two, and to these the little river owes most of its water. The oracular cavern has been identified with a reservoir (or perhaps a mediæval crypt?) within the castle; more probably it lay near the *Chapel of St. Elias*, on the loftier of the summits, where the massive blocks of the unfinished *Temple of Zeus Basileus* (perhaps the name of Trophonios, as the town-deity) lie scattered about. A long inscription referring to the building of this temple is preserved in the above-mentioned museum.

Continuation of the railway, see R. 14. — From Livadia to *Chaeronea* (1¾ hr.), see pp. 161, 160; to *Orchomenos* (7½ M.), see p. 190.

12. From Thebes along the Eastern Bank of Lake Kopaïs to Orchomenos.

Two days. From Thebes over *Mt. Ptoon* to *Karditza*, 5½ hrs. Thence viâ *Goulás* and *Topólia* to *Orchomenos*, 5½ hrs., excluding halts. — If the détour viâ *Lárymna* be included the second night is spent at *Martino* or *Topólia*. If the latter be chosen the third day's journey may be extended to *Livadiá* (p. 180).

In addition to the bridle-path over Mt. Ptoon to Karditza described below, there is also a CARRIAGE ROAD, skirting the W. side of *Lake Likeri* (carr., in 4 hrs., 15-20 dr.). Most travellers will, however, prefer the former, especially as at Karditza it is not always possible to procure saddle-horses for the continuation of the journey.

Thebes, see p. 174. The track diverges to the left from the Chalkis road at the suburb of Hagii Theodori (p. 178), and leads through the monotonous plain of Thebes. In 2 hrs. we reach the hills to the E. of *Lake Likeri*, which has been greatly enlarged by the new canal from Lake Kopaïs (p. 184). It was called the *Hylean Lake* by the ancients, after the town of *Hyle* which is supposed to have stood on the N.E. bank. The ancient names of the ruined fortifications passed by our route here and at several other points farther on are unknown. Bearing to the W. we cross the cutting through which the water from Lake Likeri is made to flow into *Lake Paralimni* (p. 184). We then ascend to (¾ hr.) the village of *Houngra*, at the entrance to a vale bounded on the N. by Ptoon, and on the S. by the mountains on Lake Likeri, and fortified in antiquity. We follow the road through this valley, and, without touching the Paralimni lake (to the N.E.), reach in ½ hr. the foot of the bare **Mount Ptoon** (2380 ft.), now called *Pelagía*, and in 20 min. more the summit of the pass, which commands a fine view.

We look back over the valley of Houngra, beyond which is *Mt. Hypaton* with Moriki, while more to the right rises *Parnes*, on the Attic-Bœotian border, and between them the long hill-chain of *Teumessos* (p. 174). Below us, on the bank of *Lake Likeri*, the water from which overflows both it and the surrounding plain (see above), lies the hamlet of *Sengena*. To the W. the view comprises part of the *Plain of Kopaïs*, with *Mt. Akontion*, on the farthest slope of which lies *Orchomenos* (p. 190); still farther off rises the massive *Parnassos*, and more to the S. we see the fissured *Helikon*.

The path now keeps on the same level along the slopes of Ptoon, and then descends a little. In ½ hr. it again ascends, and rounding the steep crags on the W. side of Ptoon, reaches (20 min.) a little mountain-valley, in which the *Perdikóvrysis*, or 'Partridge Spring', rises within an ancient enclosure of masonry. Near the chapel of *Hagia Paraskevé* the French Archæological School (p. 15) has brought to light the *Temple of Apollo Ptoos*, with the adjoining buildings. The chief objects of interest found during the excavations, including numerous bronzes and some archaic marble statues of Apollo, have been removed to Athens. Some architectural fragments and inscriptions still lie on the site of the temple, and others may be seen at the (½ hr.) convent of *Pelagia*, where night-

quarters may be obtained. No detailed information has come down to us about the nature of the Ptoan oracle, which existed until the Roman period.

Opposite the chapel our path crosses the revma which receives the water of the Perdikóvrysis, and then descends gradually on the other side through the ravine to (40 min.) Karditza. Another foot-path, diverging to the N., leads across the mountain to the village of *Kókkino*.

At the exit from the defile lies the large village of **Karditza**, the seat of a demarch, and above it rises the acropolis of the ancient **Akræphia**, which was always in the hands of the Thebans. On the declivity below the ruins, is the church of *Hagios Georgios*, with numerous inscriptions, perhaps occupying the site of the temple of Dionysos mentioned by Pausanias. The ruins of the fortress belong to different epochs, and some parts are well preserved. This is especially the case on the W. side, where the walls are still standing to a height of 10 ft. or more. The construction almost throughout shows the effort to secure level courses, although large blocks have here and there been introduced also. The principal wall is 8 ft. thick. The N. side has suffered most, as it lies next to the village, but here the ruins of smaller buildings are comparatively numerous. On the S. side a doorway, hardly 3 ft. wide by 3 ft. high, still exists. — The polygonal walls on the side next Lake Kopaïs date from an earlier epoch.

The hill of Akræphía is the last of a long chain called *Kríaria*, which stretches from Ptoon to the plain of Lake Kopaïs. On its S. side expands the *Athamantine Field*, bounded on the W. by the bay of Karditza and on the S. by the *Megalē Kiapha*, on which lies the *Katavóthra tou Hagíou Nikoláou* (comp. below). Straight through the field, from W. to E., runs the great cutting that conveys the water from the Kopaïs basin into the tunnel (p. 184) bored through the ridge which separates the heights of Ptoon and Sphingion (p. 179). Of the katavothræ at the S.E. angle of the lake, near Mt. Sphingion, the most remarkable is the *Great Katávothra of Kaneski*, on the N. side of the bay of Kaneski.

Lake Kopaïs (ἡ Κωπαΐς; 320 ft.) or *Kephisis*, though the largest lake in Greece before it was drained (see below), contained practically no water except in winter, when there was a depth of about 13 ft., being entirely dependent on the overflow of its feeders, the chief of which were the *Kephisos* or *Mavroneri* ('black water') on the W. and the *Melas* or *Mavropotamos* on the N. In summer the lake was almost dried up. The lake found its outlet to the sea in subterranean rifts in Mt. Ptoon (to the E.), similar to those which occur in calcareous formations elsewhere, as in the Alps, Jura, etc. Besides innumerable smaller outlets, twenty-five main 'katavothræ', as the modern Greeks call them, are counted, nearly all on the E. side of the lake. The Minyæ (p. 190) are credited with attempts made in very early times to widen them, for purposes of drainage. The draining of the lake was finally undertaken in 1883 by a French company, which gave place in 1887 to a British company,

by whom the work has been carried to completion. The basin is now drained at its deepest part by an *Inner Canal*, 15½ M. in length, while a *Girdle Canal*, 20½ M. long, intercepts all the affluents on the S.E., S., and S.W. sides, with the exception of the *Melas*, which, itself partly canalised, still flows along the N. side and discharges into the Megálē Katavothra (p. 185). From the *Bay of Karditza* (p. 183) the collected waters are made to flow through an artificial cutting nearly 1¾ M. long ending in a tunnel 735 yds. in length, 25 ft. in height, and 16-20 ft. in width, whence they pour into Lake Likeri (p. 182). Thence they are again conveyed, through another cutting near Moriki, into the lower-lying *Lake Paralimni*, and after traversing more cuttings and a second tunnel, ½ M. long, reach the coast at *Anthedon* (p. 187). — In this way nearly 60,000 acres of fertile land, capable of yielding two crops a year, have been reclaimed and now await cultivation, to which malaria is no longer the serious hindrance it once was. On the rank meadows large herds of cattle and swine are pastured.

Of the ancient drainage-works, now once more identified, three different channels or canals can be distinguished: one to the N., to receive the waters of the Kephisos and Melas; one running through the centre of the lake; and one skirting the S. and E. banks of the lake, touching the katavothræ there found. The two last canals unite near the Bay of Karditza, and the single canal thus formed continues to skirt the E. bank to the N.E. angle of the lake beyond the bridge mentioned on p. 185, where it enters the N. canal in the direction of the katavothræ there. The traces of the N. canal are the largest and most distinct, consisting especially of massive masonry near its junction with the others.

From Karditza to Topolia direct, 1¼ hr. exclusive of the halt at Goulas. Ascending the outlier of the Ptoon range to the N.W. of Karditza, we reach the saddle in ¼ hr. and obtain a view of the N. part of the Kopaïc plain with the village of Topólia (p. 188). In front of us, close to the nearer bank of the lake-basin, is the ancient ruin called in Albanian ***Goulás** ('the tower') or *Gla* (locally *Palaeokastro*), one of the most imposing in Greece, recalling Tiryns and Mycenæ. Even at ordinary risings of the lake it used to be surrounded by water, and communicated with the shore only by an embankment. This stronghold may once have commanded the broad plain of Lake Kopaïs, when the overflow-water had a regulated discharge through the katavothræ; but its identification with the Homeric *Arne* is very doubtful. The ruins are ½ hr. from the saddle and ¾ hr. from Kókkino (p. 183).

Round the hill, which rises very precipitously on the N. side, run Cyclopean walls 16-23 ft. thick. As usual in the most ancient fortifications there are no towers; but the smooth line of the walls, which closely follow the curving of the cliffs, is broken at intervals of 8 to 16 paces by a series of buttresses, like those on the wall of the Troy of the Mycenæan age. Two main gates, each 23 ft. wide, one on the N., the other on the S., can be distinctly recognized; and there are also two smaller gates, one in the middle of the W. wall and the other (with a double entrance) to the S. of the E. angle. The N. gate is very strongly defended on the outside by two massive tower-like buttresses, projecting about 6 ft.

from the line of the wall and 6-9 ft. in length. On the inner side the gate is adjoined by a small courtyard. Similar buttresses, projecting still farther out, fortify the S. gate. In the middle of the circumvallation F. Noack claims to have discovered traces of an agora or forum, no other instance of which has been found in Mycenæan excavations. On the highest point within the walls, close to the N. edge, lie the massive foundations of a Mycenæan stronghold; one of the wings, following the course of the wall, is 87 yds. in length, the other wing, running to the S.E., 79 yds. Long corridors can be distinguished in the inside, also the square apartments with ante-rooms (Megarà) usual in Mycenæan citadels. In ancient times Goulás seems to have been connected with Kopæ (Topólia) by an embankment.

The direct road from Goulas to *Topolia* (see p. 188) takes $^1/_2$ hr.

Most travellers visit the KATAVOTHRÆ and the outlets of the lake on the E. side of the mountain, and also the RUINS OF LARYMNA (ca. 4 hrs.) before going on from Goulas to Topólia. The path skirts the bank of the lake, round the N.W. spur of the Ptoon Mts. In 23 min. to the N.E. we reach the ruined *Pyrgos Hagia Marina*, near a bridge with five large and two small arches spanning the *Melas*, the only permanent feeder of the Kopais (comp. p. 184). On the other side of the Melas the plain is intersected by a clearly defined ancient canal confined by broad dykes faced on the inner sides with Cyclopean masonry. Near the bridge are caught large numbers of the fat Kopaïc eels, which were held in great repute by the ancients. Red, yellow, and black marks on the cliffs indicate the heights reached by the most considerable inundations. Our path remains on the hither side of the Melas, near the rocky hills, which are honeycombed with caves. Some of these are used by the shepherds as 'mandræ', or folds; many of them run far into the mountain and were perhaps formerly katavothræ. The line of the hills is broken from time to time by pleasant green valleys. After $^3/_4$ hr. the road diverges from the hills, and we turn our horses' heads almost in a straight line for the (15-20 min.) **Megálē Katavothra,** the largest of all, also called *Katavothra Kokkínou* after the nearest village (p. 183). The Melas (p. 184) flows into it. The entrance, which is visible at a considerable distance, is upwards of 80 ft. high and is vaulted over by a precipitous overhanging cliff. When the water is high the most we can do is to look through a wide crevice close beside the little chapel of *Hagios Ioánnēs* into the space below in which the water disappears. In summer, however, we can advance several hundred paces into the interior. The outlet for the water, half-concealed by masses of rock, is not quite at the end. The courses of masonry on both sides of the cavern-walls are ascribed to *Krātes* of Chalkis, an ancient mining engineer who lived in the time of Alexander the Great, and made the only historically vouched for attempt to drain Lake Kopaïs.

The largest katavothra but one, called *Viniá*, which, however, has an outflow only when the water is high, is also on the edge of

the plain, about 1/2 M. to the N. Other katavothræ are mentioned at pp. 183, 188.

Our path now leads to the N.E. for about 1 1/4 M. past a series of shafts, 6-9 ft. wide and 13-100 ft. deep, which are supposed to be the ventilating-shafts for a subterranean draining-tunnel (like the ancient 'Emissarium' of the Alban Lake near Rome) which the Minyæ (?) had intended to build. There are 16 shafts in all, 80 to 450 yds. apart. Their mouths are partly overgrown with shrubs; some of them still have carefully smoothed walls with foot-holes for descending; others have fallen in.

Beyond the last shaft the path descends to the (1/2 hr.) *Kephalári*, a former outflow of the katavothræ. A revma, covered with lentiscus and oleanders, stretches hence to the sea. The path runs high above the revma. On an eminence to the right we see a mediæval tower and the ruins of Upper Larymna. The ruins of Lower Larymna lie beside the hamlet of Kastri, which lies on the coast straight in front of us. On the W. side of the rocky hill, by which we descend, a second outflow (*Anchoé*, ἀναχοή) from Lake Kopaïs gushes from the cliff, driving several mills on its farther course. In 1/4 hr. after leaving the Kephalari we reach a ruined Byzantine church (*Hagios Nikolaos*), cross a bridge of five arches over the revma, and come to the little village of *Kastri*, where accommodation may be obtained at the little bakali or of one of the inhabitants.

The fresh green valley of Kastri, with its ruins at either end, still bears its ancient name in the shortened form of *Larmaes* (Λάρμαις, from Λαρύμναις). In early times, when the political centre of the land lay at Orchomenos in the E. part of the Kopaïc plain, **Lárymna** was an emporium for Bœotia (comp. p. 190); but later it lost all its importance.

The *Ruins of Lower Larymna*, immediately beside the village of Kastri, are by no means uniform in character and probably date from several different periods. While the principal portion of the enclosing wall, which was strengthened with towers and is still in fair preservation, is built of white and tawny-coloured hewn stones, a fragment of wall on the N.E. has no towers and is built in the polygonal style. The most interesting remains are those in and about the little crescent-shaped harbour, on the N. side of the village. Foundation-walls resembling piers, probably used in closing the harbour-mouth with chains, separate the inner harbour from the sea. Fleets of any size must have anchored off the E. side of the town, where there are still traces of ancient moles. There are some ancient foundations in the interior of the peninsula.

The *Ruins of Upper Larymna*, now called *Bazaráki* (*i.e.* 'little market'), lie on the conical hill overlooking the nearest mill and the Anchoé (see above). They do not appear to be of any great age; but the traffic carried on here in antiquity is attested by the deep

ruts, which extend for 300 paces towards the church of Hagios Nikolaos (p. 186). The Acropolis proper consists of two portions, the uppermost of which faces the N., and the lower the S. On the side next the revma this is adjoined by a flat open space like a market. The walls, of which only the foundations (6 ft. thick) are preserved, were entirely built of regular squared stones. Some polygonal walls below served to support terraces.

From Kastri-Larymna to CHALKIS (p. 225) by a rough path, 8-9 hrs. The route passes *Skroponeri*, where, according to the opinion of engineers and of the natives, the greater part of the water that disappears in the Megale Katavothra (p. 185) re-appears in nine springs. Thence we ride along the coast, past the ruins of *Anthedon*, where excavations have revealed the remains of harbour-works and of walls which surrounded the citadel above, and *Chaliá*, to Chalkis.

Those who do not arrive too late at Kastri should proceed to Martíno, 1¼ hr. farther on. The path ascends through a long valley, traversed by a mountain-torrent (generally dry) that reaches the sea to the N. of Kastri. Near the end of our journey we pass a few hills, with an ancient ruined wall and several mediæval chapels, called *Palaeochori*, or 'old village'. **Martino,** situated upon a spur of *Mt. St. Elias*, is a prosperous Albanian village (tolerable accommodation), and the seat of a demarch. The inhabitants (1400) are almost exclusively engaged in cattle-rearing.

In the pleasant valley of *Malesína* to the N. lie (1½ hr.) the hospitable *Convent of Hagios Georgios*, conspicuous from a considerable distance, and the little ruined seaport of (1¼ hr.) *Halae*. Thence we may ride past (1½ hr.) *Cheliadou*, near the supposed site of *Korseia*, to *Monachou*, the ancient *Kyrtone*, and to (2 hrs.) *Dendra*, with the ruins of *Hyettos* (4½ hrs. from Orchomenos); we may proceed to the W., then to the S.W. via *Loutsi* to *Tegyra* (p. 189).

FROM MARTINO TO THERMOPYLÆ, 16 hrs. — From Martino an unfinished road leads viâ *Proskyna* to Atalante, ca. 4 hrs. to the N.W. In about 2½ hrs. we pass the rocky Acropolis of **Opoûs**, the capital of the E. Lokrians. This fortress, which commands the entire plain, dates from the earliest times, and Deukalion and Pyrrha are said to have dwelt here after they descended from Parnassos. Their daughter Protogeneia, wife of Lokros, bore Zeus a son named Opous, who became the founder of the city. In Homer Ajax, the son of Oileus, is the ruler of Opous. During the Persian Wars the Lokrians were at first on the side of the Greeks, but before the battle of Salamis they had gone over to the Persians. Subsequently they allied themselves with Sparta. In the war between the Romans and Philip V. of Macedon the town was taken by the former in B.C. 197, although the Acropolis held out until Philip's defeat at Kynoskephalæ. The walls, which are built of solid polygonal blocks, distinctly present the characteristics of high antiquity, and in many places still stand 6 ft. high. They encircle the lofty Acropolis, which faces the S.E., and the lower town. Two gates are still recognizable in the Acropolis. The finely minted coins of the Opuntians testify to their artistic taste. — A Frankish tower shows that the height of *Kokkinovrachos*, as it is now called, was fortified also in the middle ages. The fine view from it includes the peninsula of *Gaïdaronisi* on the N.E., the triple-peaked island of *Atalante* and (about 3 hrs. distant) the roadstead of the ancient Kynos (p. 188) on the N., and also a great part of N. Eubœa, beyond the Euripos. — The adjacent village on the road to Atalante is called *Kyparísio*.

The little town of **Atalántē** (1400 inhab.; lodgings may be had at a private house; inferior eating-house near the principal church) consists of

two parts, *Atalante* and *Makedonia* or *Ano-Pella*, not very distinctly divided from each other, and seems to occupy the site of an ancient town, the name of which, however, is not known. Various ruins, inscriptions on wells, and the like recall the rule of the Turks. The place suffered considerably from an earthquake in 1894. High above Makedonia are the remains of an ancient aqueduct. The name of Makedonia is due to a colony of Macedonians who migrated hither between 1830 and 1840 and were granted various privileges. Good tobacco is prepared in Atalante. The *Skala of Atalante*, or *Kato-Pella*, where the steamer plying on the Euripos touches (p. 205), is connected with the town by a carriage-road, 3¾ M. long.

The road from Atalante to Thermopylæ passes the (1½ hr.) Albanian village of *Livanataes* (1200 inhab.), the wells of which are all slightly brackish. About ¼ hr. to the S.W. is the site of *Kynos*, the port of Opoûs, and ¾ hr. farther is *Arkitsa*. The ruins of the ancient *Alope* are passed in 1¾ hr. more, then (2 hrs.) those of *Daphnoûs*, near *Hagios Konstantinos*, in a beautiful district overgrown with myrtle-bushes. We now pass numerous mills, and reach (1¼ hr.) the ruins of **Thronion**, the capital of the Epiknemidian Lokrians, who derived their name from the mountain-chain of *Knemis*. Thronion was pillaged in B.C. 431 by the Athenian general Kleopompos, who had sailed up the Euripos with 30 ships, and in B.C. 353 it was taken by the Phocian Onomarchos and its inhabitants sold into slavery. The ruins are now called the *Palaeókastro of Pikraki*.

From Thronion the road proceeds past the little village of *Kaenoúrio* on the verge of the marsby coast-plain (1½ M. to the right is *Anteras*, another small village) and beyond two warm springs reaches (2¼ hrs.) **Molo**, a prosperous village with 1150 inhab., where good quarters for the night may be obtained. It was probably the port of Boudonitza (p. 200) in the middle ages, and received its name from the old mole, which may, perhaps, be of very ancient date. — The distance from this point to the mill at the E. end of Thermopylæ (p. 201) is 2-2½ hrs. The road leads past *Alpenoi*, mentioned at p. 203. The ancient *Nikaea* also must have been somewhere in this neighbourhood. *Thermopylae*, see p. 201.

The route from Martíno to (1¾ hr.) Topólia passes the (10 min.) chapel of *Hagios Demetrios* and several other fragments of ancient buildings. After 1 hr. we regain sight of Lake Kopaïs, and in another ½ hr. the road descends steeply and reaches the village of **Topólia** (300 inhab.). Topólia, the ancient *Kopae*, which has given name to the lake from time immemorial, is situated on a peninsula connected with the mainland by a flat isthmus, and was inhabited also in the middle ages. The ancient buildings have thus almost vanished and only a few fragments of polygonal walls are now to be found on the N. side of the town, above the isthmus, and on the edge of the isthmus itself. Numerous inscriptions have been immured in the various chapels.

From Topolia to Orchomenos *(Skripoú)*, 4 hrs. The road skirts the N. verge of the lake and passes *Mount Koumitis*, at the foot of which, beside an old mill ('Palæomylos'), is a katavothra (p. 183). The varying height of the water is indicated by the colouring of the rocks (comp. p. 185). Farther on rises a steep rocky hill with three peaks, the middle one called *Bazarâki* and the highest *Tourloyanni*. There are ancient walls on both. The ascent is rewarded by an extensive view.

Almost the entire basin of Lake Kopaïs lies before us; and we can distinctly make out the village of *Skripoú*, above which, on the declivity of Akontion, lie the ruins of the ancient *Orchomenos*. To the N. is the hill of Hagios Athanasios, near *Dendra*, the site of the ancient *Hyettos* (p. 187). The view includes also the plains of Bœotia, enclosed by *Parnassos*, *Helikon*, and *Kithaeron*, while to the E., rising above the lake and the villages of *Kokkino* and *Karditza*, is *Mt. Ptoon*.

Near the chapel of *Hagios Georgios*, which we reach in 25 min. after leaving the foot of the hills (35 min. from Topolia), lies a metochi *(Hagios Demetrios)* belonging to the Attic convent of Mendéli (p. 114). An ancient temple also stood in the district, which is now named *Stroviki*.

Beyond the chapel the road turns to the N. towards the summit of the *Chlomós Mts.* (3546 ft.), the spurs of which descend to the N. bank of the lake. In 3/4 hr. we cross a low ridge, on the slope of which lies the hamlet of *Rado*. The (25 min.) plain on the other side is planted with cotton and maize. Skirting the edge of the plain for about 1/2 hr. we reach a hill, surmounted by a large Frankish tower, and bearing fragments of a polygonal wall identified as the relics of the ancient *Tegyra*. The houses and an old chapel of the 'Isodía tēs Theotókou' at the foot of the hill are usually included under the name *Hagia Triada*. Tegyra is known only as the seat of a temple and oracle of Apollo, and as the scene of the victory won in B.C. 374 by Pelopidas and the Sacred Band of Thebans over twice the number of Spartans, who had advanced from Lokris. The direct route hence to (1 1/4 hr.) Skripou (Orchomenos, p. 190) diverges a little before this point and leads to the S.W. through the lake-bed (always passable).

The path leading round the lake-bed from Tegyra to Skripou takes 3 hrs. In the distance, at the W. extremity of the plain (2 M. from Tegyra), a white hill glistens between the darker heights. Here lay the little town of *Aspledon*, the scanty remains of which, consisting of a wall about 600 paces round, now bear the name of *Avriókastro*, or 'Castle of the Hebrews'.

We have still nearly 2 1/2 hrs. to ride before reaching Skripoú, as the path has to make a wide detour on the W bank in order to avoid the marshes. Traces of an embankment are visible at various points (comp. p. 184). In 1 hr. beyond Avriókastro we pass through a kind of gully, on the N. (left) side of which a good spring rises, and in 25 min. more we reach the convent-farm of *Tsamáli*, belonging to Skripoú. A deep rocky ravine about 1/2 M. to the left of our route gives birth to the spring of *Pétakas*, one of the chief sources of the little river Melas (p. 184), the deep bed of which is fringed with reeds. Near the monntain is a singular natnral shaft or chasm.

In about an hour after leaving Tsamali we reach the *Akontion*, on the summit of which is the conspicuous Acropolis of *Orchomenos*. We then pass the spring of Akidalia (p. 191) and reach the village of *Skripoú* (Orchomenos, p. 190).

13. From Livadiá to Orchomenos.

About 2½ hrs.; horse there and back 8 dr. — We may proceed to Thermopylæ immediately after visiting Orchomenos (see p. 193 and R. 15).

Livadiá, see p. 180. — We leave Livadiá by the highroad (to Lamia) mentioned on p. 161, from which the road to Thebes very soon diverges to the right. About 2 M. farther on the highroad leads round the Thourion (p. 161) to the left, while the road to Skripou leads straight on.

The marshy bottom across which we ride was the scene of a battle on 15th March, 1311, in which Gautier de Brienne, Duke of Athens (p. 24), fighting with his knights against the mutinous Catalonian mercenaries, lost both his kingdom and his life. The Frankish tower on one of the N. eminences of Thourion dates from about the same period.

About 2¼ M. farther on, near Livadiá station, we cross the Larissa railway (p. 193) and after another 1¼ M. we cross the bridge over the girdle canal (p. 184), 1 M. below the sluice where the Kephisos discharges into it. Beyond the canal lies the village of *Arapochóri*. In the distance, to the left, the Kiona (p. 134) appears behind Parnassos.

Finally we cross the now dry lower channel of the Kephisos and reach the village of *Skripoú* (tolerable quarters in a magazi), lying at the E. base of the Akontion (see below), 7½ M. from Livadiá. It is adjoined on the E. by the village of *Petromagoúla*. About 10 min. to the W., opposite the site of ancient *Orchomenos*, is the *Convent of the Panagía* (Κοίμησις τῆς Θεοτόκου, 'Entombment of the Virgin'), where travellers are received on special introduction only. The convent, with a cruciform domed church founded in 874 A.D., occupies the site of a famous temple of the Graces (Charites), where Charitesia, or contests in poetry, music, and the drama, used to be held until a very late period. Several inscriptions in the court in front of the entrance to the church refer to these contests.

The ruins of **Orchomenos**, on the extreme E. height of *Akontion* (modern *Doudourvana*), date from the mythical period when the town was the central point of the *Minyae*. The name Akontion, meaning lance, probably refers to the long shape of the hill.

Excavations carried out under Prof. Furtwängler on this hill in 1903 brought to light traces of habitations, dating back beyond 2000 B.C. The Minyæ, to which these belonged (though the earliest Orchomenos probably occupied a different site, in the plain), were a Greek tribe, whose cycle of myths included the stories of the flight of Phrixos on the ram with the golden fleece and of the subsequent expedition of the Argonauts. This people had drained the greater part of Lake Kopaïs by means of huge canals (p. 184) and had converted its site into fertile land, thus laying the foundations of the wealth of their town of Orchomenos, which probably extended down into the plain. This earliest period, falling within the *First Stone Age*, was succeeded by the *Mycenaean Period*, though the remains of this latter age found here have been shown to be importations from Crete. The original population, however, was probably never submerged. In the prehistoric period Orchomenos seems to have dominated the whole of W. Bœotia. Through its possession of Larymna (p. 186) it became a member of the Kalaurian naval league (p. 322). — In historical times Orchomenos gave way to Thebes and took the second place in the

Bœotian league. It was several times destroyed, notably by the Thebans in B.C. 368 and 346, but on each occasion it rose again from its ruins. It was at Orchomenos that *Sulla* defeated *Archelaos*, the general of Mithridates, in B.C. 85. Judging from the inscriptions that are extant, the place seems not to have been entirely uninhabited during the middle ages.

To the left, shortly before the convent, lies the *Treasury of Minyas, now called τὸ θησαυροφυλάκιον, a work of the Mycenæan period (perhaps ca. 1200 B.C.) corresponding to the tholos-tombs (the measurements coincide exactly with those of the Treasury of Atreus, p. 334), but constituting in this instance a direct development of the round dwellings of the stone age (p. 193). An uncovered passage ('dromos', almost completely ruined), 16 ft. wide, leads to the doorway, which is about 17½ ft. high, 8¾ ft. wide at the bottom, and 8 ft. wide at the top. The lintel consists of a massive block of greyish blue marble, nearly 20 ft. long. The interior of the domed chamber (now roofless), freed by Schliemann from the rubbish of centuries, has a diameter of about 46 ft. The walls are formed of large blocks of marble, with holes for fastening rosettes of metal. In the middle stands a large platform, lately reconstructed, which belongs to a comparatively late epoch and probably formed a base for several statues. To the right is a door (6¾ ft. high, 4-3¾ ft. wide) leading to a second chamber, hewn in the rock and supposed to be the actual tomb. The walls and ceilings were adorned with slabs, now on the ground, with tasteful patterns of rosettes, spirals, and palm-leaves. The building was originally covered by a mound of earth. The tomb of Hesiod, whose bones were transferred from Naupaktos to Orchomenos about the beginning of the 5th cent. B.C., was not, as is usually assumed, in this treasure-house, but probably in the market-place of the town.

Instead of proceeding directly to the ruined E. wall of the fortress, travellers should first visit the N. base of the hill, where, beyond the convent, in the most southerly source of the river Melas (p. 189) the ancient *Akidalia* or *Fount of the Graces* has been recognized. Steps in the rock lead down to the spring, at and near which the women of Skripoú assemble to wash their clothes. Above is the chapel of *Hagii Anargyri*.

The unimportant remains of a *Temple (of Hercules?)* have been found ¾ M. to the W. of the Akidalia.

We now ascend by a rough path, at first on the steep N. slope of the hill, and then more to the left, to (¾ hr.) the tower-like summit of the *Acropolis, which is reached by a very ancient staircase cut in the rock. The latter is about 3 ft. wide at the foot, but is broader above, and consists of three flights, the first, of 20 steps, mounting towards the W., then the second with 25 steps towards the N., and the third, with 43 steps, again towards the W. About the middle of the last flight we notice on the side-wall, and in the steps themselves, several holes, which were probably used to support a strong door of timber.

The Acropolis is very small and really forms little more than the strongest point of the fortifications. On the W. side, where a slight depression divides the fortress from the rest of the Akontion, and on the S. side considerable remains of walls may be seen. These are built in regular courses of squared stone, and reach a height of about 23 ft.; they can scarcely date from before Alexander the Great's time.

Each wall consists of a strong and roughly finished exterior and a carefully jointed interior, connected with each other by a filling-wall of slighter workmanship. A ruined wall, on the Akontion, about 80 paces to the W. of the Acropolis, and running towards its S. edge, seems to have been meant to defend the approach on that side, and more especially to protect the cisterns in the hollow. — In front of the E. wall are the remains of a *Temple (of Asklepios?)* surrounded by tombs.

The Acropolis affords the best point for a survey of the site of the town and the whole district of ancient Orchomenos.

On the N. side of Lake Kopaïs the heights of *Avriokastro* (p. 189), *Pyrgos tēs Hagias Triadas* (p. 189), and the peninsula of Kopæ (p. 188) are most conspicuous; on the E., *Ptoon*, *Hypaton*, and *Sphingion;* on the S., the hills of *Haliartos* (p. 179) and *Petra* (p. 180). The villages of *Karyá*, *Hagios Demetrios*, and *Degles*, lying in a line to the S. of Skripoú, mark the boundary between the fruitful plain of Livadiá and the formerly inundated depression. To the W. and parallel with the Akontion stretches a massive outlier of Parnassos, bounded on the W., between Davlia and Distomo, by the river *Plataniá*. At the N. base lie *Hagios Vlasis* (Panopeus, p. 160), *Kapraena* (Chæronea, p. 194), and *Brámagas*. — The mountains of *Euboea*, *Kithaeron*, and *Helikon* are also well seen.

At the foot of the steep Acropolis begin the *City Walls*, at first only 35 paces apart, but gradually increasing their distance as they follow the N. and S. edges of the gently sloping hill, until they reach the ruined cross-wall on the E., mentioned on p. 191. The town probably originally extended to the E. beyond the present convent, so as to include both the temple of the Graces and the treasury of Minyas within the walls. The lower town seems to have been inhabited during the Roman period also, if we interpret aright the remains of a Roman bath and aqueduct. The present ruined town-walls probably date from about the 7th cent. B.C.

The best preserved is the S. wall, which was probably always the most strongly built on account of the easy slope on that side. The average thickness of the walls is about 6½ ft.; the polygonal blocks of the outer face are throughout considerably larger than those of the interior. The remains of a gate may be seen in the E. wall; and there are traces of posterns in the N. and S. walls, close to the Acropolis. The sites of several towers are recognizable also.

The remains of a large PALACE OF THE MYCENÆAN PERIOD were laid bare in 1903 on the lowest terrace of the hill; this was doubtless the seat of the rulers whose domed tomb has been discovered. The fragments of wall found here, covered with a brilliant red pigment, the remains of mural paintings (representing a procession, jugglers in the air, etc.), vases (including one with an inscription in Cretan characters), bronze utensils (none of iron), etc., are preserved partly in the adjacent church, partly at Athens. These

exhibit so close an affinity to Cretan works of a like nature (comp. p. 421), that the fact that they were executed in Crete and imported thence scarcely admits of a doubt.

Beneath this late-Mycenæan stratum were found an early-Mycenæan and two still earlier layers, each separated from the one above it (as at Troy) by a deposit of ashes and charred remains.

The most ancient objects discovered here date from the end of the neolithic period. Of special interest are the perfectly circular dwellings, built of sun-dried bricks on a foundation of stones bound with clay, and covered with domed roofs formed by overlapping courses. These little buildings, none of which have been discovered elsewhere, are the predecessors of the more massive tholos-tombs. The second layer, with oval dwellings, corresponds generally with the stage of culture represented at Kamaræs in Crete (p. 421), while the early-Mycenæan layer ranks with the shaft-tombs (p. 335). The bodies of the dead were interred, in a crouching or squatting attitude, in small graves within these round dwellings.

From Orchomenos to Drachmani, 5 hrs. — The path from Skripoú at first follows the S. slope of the Akontion, on which lie the villages of *Veli* and *Visvardi*. Farther on it crosses the Kephisos below the W. extremity of the Akontion, and after passing over the Larissa Railway (see below) near the station of Chæronea, it joins the highroad beside the Lion. Thence to Drachmani, see p. 199.

A mountain-path connects Skripoú with the humble village of *Exarcho*, about 4 hrs. to the N. Leaving this path a little short of Exarcho we reach in 1-1½ hr. the very ancient ruined town of **Abæ**, destroyed by the Persians, and a little to the W. the site of a village, known as *Palaeo-Exarcho*. The ruins, on the summit of a high pyramidal hill affording a fine view, consist of a circular town-wall, and of a carefully constructed acropolis-wall, concentric with the other, round the highest peak. On a projecting hill to the N.W. of Abæ are fragments of the periholos and of the foundations of the *Temple of the Abaean Apollo*, which contained an oracle once held in as great repute as that of Delphi. It however, lost its fame after the Persian wars. Excavations made in 1894 revealed nothing of importance.

An oval hill, 20 min. farther on in the same direction, is the site of the ruined **Hyámpolis**, one of the oldest towns in Bœotia, which, though destroyed by the Persians, enjoyed a certain importance even in the Roman period. The ruins, which hitherto have generally borne the name of the vanished village of *Bogdána*, are tolerably extensive.

About 1½ hr. farther to the N. is the village of *Kalopódi*, on the road from Livadiá to (1¼ hr.) Atalante (p. 187). The neighbouring ruin is perhaps that of *Kleonae*, a village belonging to Hyámpolis. *Drachmani* (p. 199) may be reached hence in 3 hrs., *Atalante* in 2 hrs.

14. From Livadiá to Larissa by Railway. Lamía. Stylis.

123½ M., Larissa Railway, one train daily in 8 hrs. (fares 26 dr. 70, 22 dr. 2 l., 13 dr. 35 l.); from Athens to Larissa, 210½ M. in 12½ hrs. (fares 43 dr. 75, 36 dr. 35, 21 dr. 85 l.). — At Lianoklaði (p. 194; 50 M. from Livadiá) a branch-line diverges for (3½ M.) *Lamía* (fares from Athens 28 dr. 10, 23 dr. 45, 14 dr. 5 l.) and (14 M.) *Stylis*.

Livadiá station, 4 M. to the N. of the town, see p. 180. — The railway (as well as the highroad, p. 160) runs near the right bank of the Kephisos (p. 183). On the left projects the Thourion (p. 161),

while on the right the Akontion (p. 190) gradually approaches nearer. To the S. of Visvardi (p. 193), immediately to the left of the railway, we see the sepulchral mound of the Macedonians (see below).

4½ M. **Chæronea** (on horseback viâ Hagios Vlasis-Panopeus to Delphi, see pp. 160-158; to Orchomenos, p. 193). Here, to the S.W. of the Kephisos and the railway, extends a plain 1¼ M. wide; this was the scene of the *Battle of Chaeronea*, where, on the 7th Metageitnion (1st Aug.?), B.C. 338, the Macedonian power overcame the independence of Greece (see p. 195). The plain is dominated on the E. by the Thourion (p. 161), which is adjoined on the W. by the *Pétrachos*, the double-peaked acropolis of Chæronea. At the base of the latter are the hamlet of *Kápraena* and, on our left as we come from the station, adjoining the highroad, the colossal **Lion of Chaeronea*, which was pieced together again in 1902-3, almost all the fragments having been preserved. The figure is nearly 20 ft. high, the head being specially fine.

The excavations of the Archæological Society revealed that the lion stood on the edge of a quadrangular enclosure, within which were deposited the bones of the Thebans (p. 195) slain in the battle of 338 B.C. In the course of centuries this monument had sunk almost entirely into the earth and had fallen to pieces. — In addition to the Thebans the other Greeks and their opponents, the Macedonians (p. 195), were all buried on the battle-field; but the Athenians were interred in the Kerameikos near Athens, where Demosthenes pronounced the funeral-oration.

Chaeronea itself was never of any particular importance; a few remains of the lower town, in the shape of detached fragments of walls and foundations, are scattered in and about Kapræna, where a *Museum* is being formed. The *Panagía Chapel* contains the so-called 'Chair of Plutarch' the historian, who was born here about 40 A.D. On the Acropolis are the remains of a *Theatre*, entirely hewn in the rock and without the usual walls of masonry at the sides. The stage has completely disappeared. The auditorium, one of the smallest in Greece, is divided into two larger sections above and one smaller below; of the latter only two rows of seats are now visible. Quite at the top is a half-effaced inscription relating to Apollo and Artemis.

The Acropolis may be most conveniently ascended by the gorge to the S. of the village. The E. portion of the fortifications, above Kapræna, forms an irregular pentagon dating from the classic period, while the W. portion, with cyclopean walls (restored at a later date), belongs to the Mycenæan period; the entrance to the latter was on the S., near the chapel.

Although no trustworthy and comprehensive account of the BATTLE OF CHÆRONEA, fought in B.C. 338, has come down to us, there is no lack of allusions to it and short notices of it in different writers. The united troops of the Grecian states assembled in the plain of Chæronea, in order to oppose the progress of *Philip II.* (p. 141), who after remaining for nine months near Elateia, had already by a successful move made his way through the Pass of Parapotamioi (p. 195) and was advancing towards Bœotia. Behind the Greek line, which extended across the plain from Chæronea, or 1 M. farther E., to the Kephisos, a distance of 1¼ M., rose Mount Thourion (p. 161). The right wing, formed by the Thebans, whose

Sacred Band met here its last day of glory, rested on the river Kephisos; in the centre were posted the Phocians, Achæans, and Corinthians, and also the Arcadians, who, however, deserted to Philip in the midst of the battle; on the left wing, at the foot of the hill, stood the Athenians, in whose ranks *Demosthenes*, Philip's bitterest foe, played an active part.

Philip's forces consisted of 30,000 infantry and 2000 cavalry, and the strength of the Greek troops was probably about the same. But the Macedonian army had an immense advantage over the confederate Greeks in being commanded by a single experienced general; for the latter, united only in aim, fought independently of each other, and strove more to thwart the tactics of the enemy, than to carry through any plan of their own. *Theagenes*, a disciple of Epaminondas, commanded the Thebans, while the Athenians were led by the experienced *Stratokles* and his lieutenants *Chares* and *Lysikles*.

The Athenians began the fight and pressing impetuously forward drove King Philip, who perhaps purposely gave way, into the plain. Meanwhile the Thebans had also joined battle, and their Sacred Band for a long time vindicated its ancient glory and steadily repulsed the fiery *Alexander*, who, along with the prudent *Antipatros*, commanded the left wing of the enemy. Gradually, however, the missiles of the Macedonians thinned the Theban ranks until the entire band was annihilated, and Alexander, falling on the flank of the Greek centre, now gave the first proof of his military talent. The centre, isolated by the destruction of the Thebans and the advance of the Athenians, offered no long resistance; and Philip, bringing up his cavalry, checked and then repelled the advancing Athenians, who were unable either to rejoin the rest of the Grecian army or to regain their original position. The battle was now decided; 1000 Athenians were slain and 2000 were taken prisoners.

Even in Plutarch's time the oak was pointed out near the Kephisos, under which the tent of the young Alexander was pitched, and near it the grave of the fallen Macedonians. The latter may probably be identified with the artificial mound (23 ft. high and 230 ft. in diameter) lying to the right of the railway halfway between Bramagas and Visvardi; excavations undertaken here in 1902 by the Ephor Sotiriadis revealed traces of a huge funeral-pyre, bones, weapons, and other articles dating from the 4th cent B.C. — In the year 86 B.C. a second great battle took place at Chæronea, in which *Sulla* defeated *Archelaos*, the general of King Mithridates of Pontus.

Beyond Chæronea we see on the left the Acropolis of Panopeus above Hagios Vlasis (p. 160), then the broad valley of the *Plataniá*, an important tributary of the Kephisos. We cross the Platania to —

8 M. **Dávlia.** The village lies 1¾ hr. to the S.W., above the road to Delphi (p. 159). — Beyond Dávlia the railway, with the Kephisos on one side and the highroad on the other, enters the defile of *Bélesi* (1¼ M. long and 328 yds. wide at its narrowest point), between the lower or Bœotian plain of the Kephisos and the upper or Phokian-Dorian plain. In ancient days the ravine was named after the stronghold of *Parapotâmioi*, to the N.E. of the Khan of Bélesi, at the W. base of the *Hedylion*.

Beyond the defile we reach the station of (11 M.) *Krevassará*, where the road viâ Drachmani (Elateia) to Thermopylæ diverges (comp. p. 199). The line now traverses the upper valley of the Kephisos, on the left of which rises the lofty Parnassos, on the right the Knemidian-Œtæan range. We cross the little river of *Kachales*, descending from Velitsa, and reach —

15 M. *Velitsa*. The village of Velitsa, situated about 2 M. to the S.W. of the station, at the foot of a high cliff in a well-wooded

district where tobacco is grown, is built in the midst of the ruins of *Tithora, which are among the most picturesque in Greece.

Tithora or *Tithorea* is minutely described by Pausanias but has little importance beyond that fact. In the lower part of the modern village rises a lofty tower of two stories (with loop-holes below and windows above), which formed the N.W. angle of the old fortifications. Near it is a gate. The other towers, notably on the S. side, adjoining the cliff, are also still standing. The walls, formed of immense square blocks outside and smaller stones inside, are nearly 10 ft. thick. The hills to the S. of the village command a good view of the ruins and of the gorge of the Kachales. We reach them from the Panagia Church, passing the arches of a primitive aqueduct.

Beyond Velitsa the railway and the road ascend to the low ridge which projects from Mt. Parnassos, to the E. of Dadi. Between this ridge and the hills approaching the Kephisos from the N. the valley of the river contracts to an impassable gorge 3 M. long.

24 M. **Dadi** (1310 ft.), a little town of 3300 inhab., lies at the base of the precipitous Mt. Parnassos, high above the plain of the upper Kephisos, in which it is the chief place. Immediately to the W. are the ruins of the ancient *Amphíkaea* or *Amphíkleia*, whence many stones and inscribed blocks have been transported to Dadi.

Ascent of *Mt. Parnassos*, see p. 196; to *Velitsa* (p. 195) on horseback, 2 hrs.; to *Thermopylae*, see p. 200.

28 M. *Souvála* is the station for Kato-Souvala (p. 158). a village 3 M. to the S., in a valley running up towards Mt. Parnassos.

32½ M. **Brálo** lies at the N. end of the plain of the Kephisos. The village of Bralo lies 1 M. to the N., on the highroad to Lamia; the village of Graviá (p. 139) 3 M. to the S. (carriage-road), beyond two arms of the Kephisos, at the mouth of the Pass of Amblema.

The Highroad from Bralo to Lamia (ca. 15 M.), running to the E. of the railway, follows the general direction of the latter (see below) over the hills and crosses the plain in a straight line. Short of Moustapha Bey a branch-road diverges to the N.E., leading to the road through the Pass of Thermopylæ, which it joins near the Alamanna bridge (p. 200).

The railway beyond Bralo, opened for traffic in Aug., 1908, proceeds over the hills between the *Kallidromos* (now called *Sarómata*; 4510 ft.) and the Œta. Immediately to the W. of Bralo the line pierces the ridge of the *Pournaraki Pass* (1935 ft.), the watershed between the Kephisos and Spercheios, by means of a tunnel 1¼ M. in length, beyond which a viaduct, over 300 yds. long, spans an affluent of the Asopos, descending from the E. — 36½ M. *Elevtherochóri*. The line is then carried along the steep limestone slopes on the W. side of the valley of the *Karvounaria* (the ancient *Asopos*) by numerous cuttings, tunnels, and viaducts, including one, 190 yds. long, over the Asopos. Immediately to the left, opposite Elevtherochóri and rising above the left bank of the Asopos at the mouth of the above-mentioned affluent, is the steep, flat-topped hill, on which in early antiquity stood the town of *Trachis* (see p. 195). Farther on, beyond a side-valley opening to the W. and also on the left bank of the Asopos, is the site of the ancient *Herakleia*.

Travellers who desire to visit these two ancient towns must follow the highroad from Lamía to Brálo (see p. 196) towards the S. A ride of 2½ hrs. brings them to the *Khan of Moustapha Bey*, about 1½ M. to the S.W. of which is the hill on which lie the scanty ruins of **Heráкleia**. This ancient town and castle was founded in B.C. 426 by the inhabitants of Trachis, accompanied by Doric (Spartans and others) and Æolic colonists. It was destroyed in B.C. 371 by the Thessalians but was rebuilt by the Œtæans and Malians. The first encounter between the Greeks and Macedonians in the Lamian War (p. 193) took place here, in consequence of which the Macedonians, under Antipatros, withdrew to Lamía. Heráкleia was taken in B.C. 191 by the Roman consul M. Acilius Glabrio (p. 202). The modern name of its site and also of the rocky ravine of the stream is *Sideroporta* or 'iron gate'.

About 1 hr. farther up the Asopos valley is the rocky hill of **Trachis**. Numerous legends of Hercules are connected with this district, among others that of his death on the funeral-pile whence he ascended to Olympos. At the date of the Persian wars Trachis ruled the neighbouring part of the plain and the mountains as far as Thermopylæ. The ruins have not yet been carefully examined. On the S. slope of the hill lies the hamlet of *Koúvelo*.

At the point where the Asopos issues on the plain from its narrow rocky channel the railway begins to descend on the N.W. slope of the mountains towards the Spercheios (p. 204). The gorge of the *Gorgopotamos* (the ancient *Dyras*) is spanned by a bridge, and at the station of (48 M.) *Spercheiós* we cross the river of that name.

50 M. **Lianokládi** is the junction of the branch-line to Lamía and Stylis (see below). The village of Lianokladi lies 4½ M. to the N.W. of the station.

Beyond (51 M.) *Bekí* we begin to ascend the slopes of the Othrys range (p. 134), passing (58 M.) *Stýrphaka* and then mounting in windings to the crest (1920 ft.), which we cross near (72 M.) *Kournovo*. We descend towards the N. — 76 M. *Derelí* lies a little to the E. of the high-lying *Lake of Daoukli* or *Nezero*, known to the ancients as *Xynias*, from the town of *Xyniae* on its E. bank. The line skirts the *Sophaditikos*, a tributary of the Peneios, for some distance, then describes a curve, and descends to the E. into the plain of W. Thessaly viâ (82½ M.) *Agóriani*, (85½ M.) *Velisiótes*, and (90½ M.) *Skarmitsa*. The last is the station also for *Domoko* (p. 215), which lies 2½ M. to the S.E. on the road from Phersala to Lamía. Resuming our N. course we next pass (95½ M.) *Proerna-Bekriler*. The ancient town of Proerna, 3 M. to the E., is mentioned on p. 214.

At (100 M.) **Demerli** our railway intersects the narrow-gauge line from Trikkala to Volo (p. 215), and beyond (105 M.) *Orphaná* we cross the Enipeus (p. 213). On the descent into the plain of E. Thessaly the line crosses a series of low saddles and ranges of hills and passes the stations of (112 M.) *Doxará*, (118 M.) *Had ilári* (or Chatzilár), near the ruins of *Krannon* (p. 210), and (123½ M.) *Hassán Tatar* (p. 210).

123½ M. **Larissa**, see p. 209.

FROM LIANOKLADI TO STYLIS, 14 M., branch-railway in 40 min.

3½ M. **Lamia.** — **Inns.** XENODOCHÍON EVRÓPĒS; XEN. TĒS ANGLÍAS, bed 2½ dr.; XEN. ATHĒNÆ; XEN. GALLÍAS. — *Estiatorion Diákos* (eating-house); several *Cafés* in the Platía.

Lamía (Λαμία; 330 ft.), called *Zitoúni* by the Turks, is a busy little town with 8520 inhab., extending along the slopes of two spurs of Mount Othrys, under the shadow of a mediæval castle. It is the capital of the nomos of *Phthiōtis*. The streets are tolerably regular. A monument to A. Diákos (p. 204) was erected in 1903. Traces of the Turkish dominion still survive in the paintings on some of the houses in the bazaar, in a mosque and minaret, and in the gardens on the N. side of the town. There are also numerous Turkish graves on the low hill to the W., on the slopes of which several mills are driven by the copious water of a single stream.

The antique remains are scanty and uninteresting. For whatever glamour the Homeric poems may have cast about the country round the Malic Gulf as the home of Achilles and his Myrmidons, the later inhabitants of the district appear as semi-barbarians. Lamía is chiefly known from the unsuccessful siege of *Antipatros* here by the Athenians and Ætolians under the Athenian *Leosthenes* in B.C. 323. It was the last effort of the Greeks, encouraged by the death of Alexander the Great, to shake off the Macedonian yoke (the so-called Lamian War). Leosthenes was killed during the siege; and his successor Antiphilos suffered the decisive defeat at Krannon (p. 210) in the following year. The town at that time covered a fairly large area; the enclosing wall probably extended over the lower heights in front of the depression between the two main hills. There are a few fragments of walls, built of regular squared stones, on the S. side of the W. hill.

The E. hill is crowned by a mediæval CITADEL, built on ancient foundations. Permission to visit it may be obtained through the landlord of the inn. The strategic importance of the fortress has long vanished, a small garrison being kept here merely on account of the powder-magazine in the former barracks. The view is celebrated.

To the N. is the long chain of Othrys; to the E., the N. and central portions of Eubœa, and the Malic Gulf (Gulf of Lamía), with the adjoining part of the plain of the Spercheios, stretching as far as Thermopylæ; to the S. the Knemidian Mountains, Kallidromos, and Œta, behind which rise Parnassos and the Kiona. Far to the W. rises the massive Tymphrestos.

About 4 hrs. to the N. of Lamía, in a pleasant nook beneath the crest of Mount Othrys, which formed till 1881 the boundary between Greece and Turkey, lies the hospitable convent of **Antinitsa.** The road, leading to the W. over the *Phoúrka Pass* (p. 215) has been the main artery of traffic between Thessaly and Greece proper since the dawn of history. The view hence across the Pharsalian plain to the distant Olympos is magnificent.

A carriage-road ascends from Lamia (parallel with the railway at first) through the valley of the Spercheios on the W., past *Lianokladi*, *Varibopi* (460 ft.; 612 inhab.), and *Hagios Ioannes;* it then skirts the S. base of the *Tymphrestos*, the modern *Velouchi* (7610 ft.), and continues upward, past *Laspi*, to (ca. 16 hrs.) **Karpenisi** (2000 inhab.; small *Xenodochíon*), the high-lying capital (3280 ft.) of the nomos of *Evrytania* (p. xlii). — Another carriage-road diverges to the S.W. from Lianokladi (2 hrs. from Lamía),

and leads across the Spercheios to (2½ hrs.) *Hypatē* (2000 inhab.), at the foot of Mt. Œta, which was called *Neopatra* in the middle ages but has now resumed its ancient name. About halfway the road passes the warm *Sulphur Baths of Hypatē* (91° Fahr.). Pension in summer at the hotels (in the Greek style), from 10 dr.

Four trains daily run from Lamia to Stylis, passing the stations of (6 M.) *Megalē Vrysi* and (12 M.) *Hagia Marina*.

14 M. **Stylis.** — Inns. Xenodochion Thermopylæ, on the quay, not far from the Platía, bed 2 dr.; Xen. Thivæ, in the Platía, bed 1-3 dr., both with restaurants.

Stylís (Στυλίς) or *Stylída*, a small town with 1800 inhab., in a pretty but unhealthy situation, is the port for the whole district of Phthiotis. At the foot of the neighbouring hill of *Hagios Elias* lay *Phalara*, the ancient port of Lamía. The steamers (p. 204) lie 50-100 yds. from the quay.

About 6¾ M. to the E. is *Achinó*, the ancient *Echinos*, and 9 M. farther on is *Gardíki*, with the ruins of the ancient town and citadel of *Larissa Kremaste*, taken in B.C. 302 by Demetrios Poliorketes.

15. From Livadiá to Lamia viâ Thermopylæ on Horseback.

1⁸1/4 hrs. From Livadiá to *Drachmáni*, 5¾ hrs.; thence to *Boudonitza*, 5½ hrs.; thence to *Thermopylæ*, 3½ hrs.; through the pass to *Lamia*, 3½ hrs. Time may be saved by taking the railway to *Dadi* (p. 196, 200). — From Orchomenos to Drachmani, see p. 193; viâ *Exarcho* (p. 19), 8½ hrs

Since the completion of the railway to Lamia Thermopylæ is most conveniently visited in the course of a day's excursion from Lamia (comp. pp. 204 203). — Malaria is rife at Thermopylæ in summer.

Livadiá, see p. 180. Thence by bridle-path over the Thourion to (1¾ hr.) *Chaeronea*, see pp. 161, 160. At the Lion of Chæronea the bridle-path (as well as the path from Orchomenos, p. 193) debouches on the highroad to Lamia, which we follow, leaving *Hagios Vlasis* (Panopeus, p. 160) to the left. The road then skirts the railway, crosses the *Plataniá* (Davlia station, see p. 195), and leads through the defile of Bélesi (Parapotamioi, p. 195).

At *Krevassará* (railway thus far, see pp. 193-195), 2 hrs. from Chæronea and a little beyond the defile, the road forks. The left branch leads viâ Dadi to Lamia. We, however, follow the right branch, which crosses the Kephisos and several of its N. tributaries, and gradually ascends, after leaving the Atalante road on the right. About 2 hrs. farther on we reach the large village of **Drachmáni** (900 inhab.), where accommodation for the night may be obtained in a 'magazí'. A few ancient architectural and sculptured fragments have been used in the construction of the village-well. A small museum, the key of which is kept by the Demarch, contains the inscriptions and other antiquities brought to light by the excavations of the French School (p. 15) on the site of the *Temple of Athena Kranaea* (on the isolated hill of Kastro tou Lasoú, 1¼ hr. to the

N.E.) and at Eláteia itself. The temple, of which portions of the stylobate and eight bases of columns are to be seen, was a Doric hexastyle peripteros (90 ft. by 38 ft.), with a S. and N. orientation.

About 20 min. to the N.E. of Drachmáni, near the chapel of the deserted village of *Lefta*, lie the ruins of the small but ancient town of **Eláteia**, the capital of *Phokis*. It commanded the lowest pass between the plain of the Spercheios and the middle valley of the Kephisos, the most frequented route between N. and Central Greece.

Eláteia is best known in history from its occupation at the beginning of the Holy War against Amphissa (p. 139) by Philip II. of Macedon, whose first overt act against Greece it was (B. C. 339). The astounding impression which the event produced in Athens is reflected in a famous oration of Demosthenes; but the alliance with Thebes formed at his urgent representations was able to withstand Philip but for a short time; barely ten months later the decisive battle of Chæronea (p. 194) was fought and lost. Eláteia was taken by the Romans in B. C. 198; but in B. C. 85-86 it offered a successful resistance to Taxiles, the general of Mithridates.

The lower line of the town-walls, which now looks like an earthen rampart, rose only a little above the plain. The town stretched along the steep slope from W. to E., between the deep beds of two mountain-torrents. The ruined chapels probably mark the sites of ancient sanctuaries. The top of the hill served as the Acropolis.

The route from Drachmáni to Thermopylæ is merely a bridle-track. It descends a little and then ascends the Knemidian-Œtæan chain of hills, past (40 min.) the hamlet of *Selim Bey*.

Travellers who omit Elateia may take the direct path from the railway-station of Velitsa (p. 195) across the Kephisos to (40 min.) the hamlet of *Tourkochori*, situated on the highroad below Selim Bey, at the beginning of the road through the pass.

At a lofty knoll or 'tourla', 2 hrs. from Selim Bey, we reach *Dervéni*, the summit of the pass (2360 ft.). From this point we have a fine retrospect of the imposing Parnassos, with the villages of Velitsa (p. 195) and Dadi (p. 196) at its foot; on this side of the Kephisos lies *Modi*. To the N. we see the Gulf of Lamía and Mt. Othrys. A spring rising just beyond the summit of the pass joins the stream that enters the Euripos at Thronion (p. 188).

We now descend a long valley, among fine ivy-twined plane-trees, turn to the W. at an imposing rocky gate, and cross the flat and partly wooded hills to the hamlet of *Loukéri*. On the hills opposite lies *Lapatae*. Here we catch a distant view of the nearest houses and mediæval castle of Boudonitza, about $2^3/_4$ hrs. distant from Dervéni.

From *Dadi* (p. 196) another bridle-path leads direct to Boudonitza in ca. 3 h s.; it diverges to the right from the highroad beyond the (½ hr.; 820 ft.) Kephisos and crosses the Kallidromos beyond *Dernitza* at a height of about 3280 ft.

Boudonitza or *Mendenitza* (1785 ft.), a village with 650 inhab. (accommodation at a bakali), probably lies on the site of the ancient town of *Pharýgae*, of which, however, only insignificant

remains are now extant. The place played a more important part in the middle ages, after Boniface de Montferrat (p. lix) had made it the seat of a margrave and bishop (1205) for the protection of the always important Thermopylæ. The first margrave was *Guido Pallavicini* (d. 1237) whose family remained in possession of the lordship until 1311. In 1410 the district passed into the hands of the Turks, whose possession, however, was intermittent until 1454.

The citadel, which crowns the precipitous hill to the N. of the village, consists first of an ancient polygonal enceinte, several times repaired in the middle ages, and secondly of the margraves' castle proper, in which ancient fragments also have been plentifully used. Two of the gateways are almost entirely constructed of ancient masonry. The view ranges over the Gulf of Lamia, Mt. Othrys, the peninsula of Lithada in Eubœa, and a great part of Kallidromos.

Our route follows the slope to the W. of Boudonitza, which is sprinkled with ruins. The surrounding heights of *Mt. Phrikion* are all well wooded. Beyond a miserable Wallachian village, we approach a depression between two hills, which ends abruptly. To the N. rises the steep convent-hill of *Palaeoyannis*, reached in 2 hrs. from Boudonitza. The ruined walls on this hill, which are visible from a considerable distance, belong to a fortress which guarded the mountain-path above Thermopylæ. This was probably the fortress which formerly shared the name of *Kallídromos* (p. 196) with the whole of the range.

Ascending still farther along the W. slope of the ravine beyond Palæoyannis, we reach in 1/4 hr. the prettily situated and shady village of *Drakospēliá*, which commands a view of the entire plain of the Spercheios. This seems to be the beginning of the *Pass of Anopaea*, through which Ephialtes led the Persian division under Hydarnes to the rear of the Greeks. The path descends through a gorge wooded with plane-trees, passing (55 min.) the wretched *Kalyviae* (huts) *of Drakospēliá*. A descent of 25 min. more brings us to the mill driven by the warm springs (p. 203) and to the E. entrance of the **Pass of Thermopylæ** (αἱ Θερμοπύλαι), the name of which has been immortalized by the heroic death of *Leonidas* and his 300 Spartans and the 700 Thespians in July, B.C. 480.

The Greeks, awaiting the advance of the Persians from the N., abandoned the defence of Tempe as hopeless, and posted themselves in the more easily defended pass of Thermopylæ. Besides 300 Spartans their forces consisted of 500 hoplites from Tegea and as many from Mantinea, 120 from Orchomenos in Arcadia, 1060 from the rest of Arcadia, 400 from Corinth, 200 from Phlious, 80 from Mycenæ, 700 from Thespiæ, 400 from Thebes, and 1000 from the Opuntian Lokris.

Prof. Curtius describes the events of the contest as follows: — *Xerxes* crossed the *Spercheios* (p. 204), advanced towards the pass, and encamped on the plain of Trachis (p. 197), where the Asopos dashes forth from the cliffs of Trachis, which rise in an imposing crescent on the S. verge of the bay. The hostile camps thus lay but 3 M. apart. Xerxes, who wished to avoid unnecessary bloodshed, expected that the Greeks would retire from Thermopylæ as they had retired from Tempe. The

latter, however, remained in their position, exhibiting themselves in front of their trenches, strengthening their limbs by gymnastic exercises, and adorning their long hair as for a banquet. At last, on the fifth day, the Persian monarch ordered his troops forward to punish the arrogance of his opponents and for two days, from morning till evening, the battle raged in the small coast-plain. Again and again the Medes advanced against the Greeks as against the ramparts of a fortress; their foremost ranks, thrust forwards by the pressure of the myriads behind, met certain death. They had no protection against the Grecian lances, while the Median missiles rebounded like hail from the bronze armour of their foes. The onslaughts were repeatedly repulsed, and Xerxes, overlooking the battle from a height, saw the blood of his choicest troops flowing like water across the path. To hurl fresh masses of troops forward was useless. The only method was to march round the pass, and for this neither road nor guide was wanting.

Ephialtes, a Malian, offered to guide the invaders through the heights which stretch upwards from the pass. The Persians, leaving the gorge of the Asopos in the evening, climbed upwards all night through the oak-forests, and when day broke found themselves on the crest of the hill. The stillness of the morning air favoured their march. The sleeping Phocians were only aroused by the tread of the enemy. Unable at once to assume a posture of defence, their hearts failed them, and they withdrew to the summit of *Kallidromos* (p. 201), believing that the attack was directed against themselves. The Persians, however, had no thought of delaying for any such purpose, and pushed on in order to fall upon the rear of the Spartans.

The latter soon learned how matters stood. The position had been forced through the neglect of the Phocians to post sentries. *Hydarnes* was still above on the heights and the rear was still open. But *Leonidas* could not hesitate as to what he had to do. He was not there as a general to carry on the war according to circumstances after his own plans; he was there simply to defend the pass. Whatever just reason he had to be indignant with the Spartans who had left him in the lurch, to remain at his post was only the fulfilment of his duty as a citizen; and that to the true Spartan was second nature.

In order to avoid useless bloodshed he permitted the contingents from the other states to depart. The *Thespians*, however, and the *Thebans* remained; the former, according to unanimous admission from a spirit of heroism, which deserved all the more credit because no exterior claim of duty chained them to the spot; the latter, says Herodotus, because Leonidas would not let them go. He was aware that if they survived that day they would only serve to swell the ranks of the Persians. Immediately after the departure of the allies, retreat was cut off, and the Greeks were hemmed in on both sides by overwhelming numbers.

At ten o'clock in the morning the devoted band prepared for battle. Leonidas led them into the midst of the foe, that they might sell their lives as dearly as possible, but when they were exhausted with fighting, and their lances were shattered, they withdrew to a small hillock, which rose about 30 ft. above the springs (p. 203). Here they fell one by one under the arrows of the Medes, standing by each other like brothers to the end. Their self-devotion was not in vain. It was an example to the Hellenes; to the Spartans it was a stimulus to revenge; and to the Persians a proof of Grecian valour, the impression of which could never fade. Their grave became an imperishable monument of heroic patriotism, which preferred death to violation of oath and duty.

The strategic importance of Thermopylæ was illustrated several times afterwards, as in B.C. 279, when about 24,000 Greeks under *Kallippos* the Athenian defended the pass for months against more than 170,000 Gauls (Galatians) under Brennus. The Gauls too eventually found their way across the mountains, but the Greeks had time to depart in the ships which were kept in readiness.

In B.C. 191 *Antiochos III.* of Syria, with 10,000 men, retired to Thermopylæ before a Roman army of 40,000 men under *Manius Acilius Glabrio*,

who was joined also by the Macedonians. Antiochos fortified himself in the pass with rampart and ditch to await the arrival of his large Asiatic army; but once more a detour gave victory to the attacking force. *M. Porcius Cato*, the legate, stormed the fortress on Kallidromos (mentioned for the first time on this occasion; comp. p. 201) and pressed on against the Syrian camp from the height above, while Acilius Glabrio attacked it from beneath. This decided the fight; the camp was stormed, and only the king with 500 followers escaped.

Several armies have marched through the pass in mediæval and modern times, without, however, coming to any decisive battle there.

A survey of the district from the rocky eminence above the mill shows us that the spot must have undergone considerable alteration since the days of Leonidas. For instead of an easily closed defile 165 ft. wide, between the precipice and the sea, there extends before us a flat and partly marshy plain from $1^1/_2$-3 M. broad, which has been formed by earthquakes and the alluvial deposits of the Spercheios (p. 204) and several mountain-torrents. The easternmost and westernmost of the three circular hillocks near the mill bear mural fragments of undoubtedly ancient origin; for the E. entrance to the pass seems from the first to have stood more in need of artificial fortification than the W. As the walls were repeatedly repaired and extended, even so late as under Justinian in the 6th cent. A.D., it is now impossible to say when they were first erected. Acilius Glabrio and Antiochus III. fought at the E. end of the defile, Leonidas and the Persians at the W. end.

On a fourth hill, which lies $^3/_4$ hr. to the E., in the direction of Molo (p. 185), are some ruins believed to be those of the little town of *Alpenoi*, whence the Greek army drew its supplies in B.C. 480.

The two hot *Sulphureous Springs* (temp. over 104° Fahr.) which have given the pass its name, rise at the foot of the mountain, nearly $^1/_2$ M. to the W. of the mill. For a considerable distance round the springs the ground is encrusted with the white and glistening deposit of the sulphureous water and sounds hollow under the horses' hoofs. In the conduits by which the water is led to the mill and other points the water has a bluish-green colour. This fact was observed by Pausanias; "I noticed", he says, "that the water of the springs at Thermopylæ was coloured like the sea, not of course at all points, but on its course to the basins, which the inhabitants call 'chytroi' or cooking vessels". These 'chytroi' may perhaps be identified with the square basins, beside which a guard-house, a small magazi, and more recently a simple house for the accommodation of visitors have been erected; they have, however, had their appearance much altered by the sulphur deposits. The water in the springs themselves is quite clear.

About 20 min. to the W. of the thermal springs, on the road from Atalante (p. 177) to Lamía, just beyond a copious cold spring, rises a round hill, surmounted by a ruined cavalry barrack and commanding the W. entrance of the pass. This is the KOLONOS mentioned by Herodotus, on which the surviving Greeks assembled for the last deadly struggle, and on which was afterwards placed a lion as a monument to Leonidas, with the famous inscription:

Ὦ ξεῖν' ἀγγέλλειν Λακεδαιμονίοι ϕῶτι τῇδε
κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι
'Stranger, tell the Spartans that we are lying here
in obedience to their commands.'

No traces of the monument have, however, been brought to light during the excavations made in 1889 here and at the hills near the mill (p. 203), which are thought by some to have been the scene of the last stand. — The inscription referring to all the combatants ran:

'On this spot four thousand, Peloponnesians,
Fought against more than three millions.'

From this hill we can trace with our eye a long reach of the *Spercheios* (the modern *Hellàda*), here bordered by pine-trees. In the time of Herodotus this river entered the Malic Gulf much farther to the N.; and its present tributaries, the *Asopos*, *Melas*, and *Dyras*, flowed directly into the sea. The marshes to the N. of the Thermopylæ are traversed by long drainage-canals, which also empty themselves into the Spercheios. Beyond the marshes pasture-lands stretch as far as Mt Othrys.

Following the road, between the marsh on the right and the heights on the left, we now leave the valley of Thermopylæ and reach (25 min.) the *Mill of Zestano*, to which water is brought from the mountain by means of a long aqueduct supported by arches. A little before reaching the mill we pass a shallow watercourse, over the reddish stones of which flows luke-warm mineral-water. This is doubtless the ancient *Phoenix*, which obtained its name from its reddish colour, and formerly flowed into the Asopos (see below). This district is also said to have contained the little town of *Anthele* and a *Temple of Demeter*, where the Greek Amphictyons assembled as they did at Delphi (p. 140).

We cross the Spercheios 3/4 M. farther on by the *Bridge of Alamanna*, named after the adjoining group of houses, among which is a khan. The bridge is known as the scene of the heroic resistance offered by the young *Athanasios Diákos* and the brave Bishop of Sálona, at the head of 700 Greeks, to a strong Turkish army under *Omer Vriones* and *Mehemed Pasha*, on 5th May, 1821. The leaders of the Greeks both fell.

The route from Thermopylæ is joined at the Bridge of Alamanna by the road which branches off from the highroad between Livadiá and Lamia (p. 196) and by the bridle-path coming from (4 3/4 hrs.) *Gravia* (p. 139).

The plain beyond the Alamanna bridge is occupied by tilled land and pasture, vineyards, and tobacco-plantations. We ride past the mouth of the *Asopos* (p. 196), descending from Trachis, and past the villages of *Omer Bey* and *Saramsakli* or *Sarmousakli* ('onion village'), and in 2 1/2 hrs. after leaving the bridge reach Lamia (p. 198).

16. From Athens to Volo by Sea.

Greek Steamers (pp. xviii e-h) leave the Piræus daily about 7 or 8 p.m. for Volo, some touching on the way at Chalkis only, others calling at Laurion, Alverion, Chalkis, Limne, Atalante, Ædepsos, Stylis, and Oreous. The voyage occupies 3/4-1 1/2 day (fares, see pp. xviii e, f). — The *Austrian Lloyd* steamers (p. xviii a) touch at Volo on their way from the Piræus to Saloniki, but do not issue tickets between Greek ports.

The *Piraeus*, see p. 99. Small boat to the steamer's side 1 dr., with luggage 2 dr., comp. p. 99. — About 2½-3½ hrs. after leaving the Piræus (see pp. 7, 128) the steamer doubles Cape Colonna (Sunion, p. 124), which is crowned with the columns of the temple of Poseidon. The Austrian Lloyd boats steer to the N.E. through the Canal d'Oro and skirt the E. coast of Eubœa. The Greek boats pass between *Makronisi* (p. 124) and the mainland and reach (½ hr.) *Laurion* (p. 123), where a short halt is usually made. Our course now lies through the gulf of Eubœa. In about 9½ hrs. after our departure from the Piræus we lie to at the skala of *Alivéri* (p. 228). *Chalkis* (p. 225) is reached in 3 hrs. more; on account of the rapid current of the Euripos (comp. p. 225) the steamer usually lands its passengers on the other side of the bridge.

From Chalkis we steam past the sheer cliffs of the *Kandili Mountains* to (2¾ hrs.) *Limnē* (p. 232), and thence straight across the channel to the landing-place for (1½ hr.) *Atalántē* (p. 187), or, in summer, to *Ædēpsos* (p. 233) on the N.W. Farther on we pass the *Lichadian Islands* on the right, one bearing a conspicuous lighthouse, and soon after enter the *Malian Gulf* and reach (4½ hrs.) *Stylís* (p. 199) the port of Lamía.

The steamer now returns to the Eubœan coast and touches at (3¼ hrs.) *Oreoūs* (p. 233), at the foot of a square-topped hill surmounted by the ruins of a mediæval citadel. We then again head for the mainland, round the *Kavo Stavro* (the ancient *Poseidion*), traverse the strait (Boghazi) of *Trikeri*, with the village of that name on a height to the right, and enter the **Gulf of Volo**, the *Pagasaean Gulf* of the ancients. Here the steamer sometimes touches at *Nea Minzéla*, a watering-place, and, farther on, at the landing-place for *Armyró*, both on the left. The latter town (3860 inhab.; small archæological museum), which has declined since it was freed from the Turkish dominion (1881), lies 2½ M. from the coast. To the S. of the skala the ruins of the ancient *Halos*, now known as the *Palaeókastro of Kephaloūs*, are visible on a steep mountain spur. From Armyró we steer towards the N., passing the *Kavo Anghistri* and the small rocky islands in front of it, called by the ancients *Deukalion* and *Pyrrha*, and soon approach the little town of Volo, situated on the flat coast. The circular elevation to the right, with its seaward face seamed with quarries, bears the ruins of *Demetrias* (p. 206), and the undulating hills to the left, among which appear the arches of an aqueduct, surround the ancient *Pagasae* (p. 207). The massive forest-clad mountain that towers above Demetrias and Volo is the famous *Mount Pélion* (τὸ Πήλιον), on whose highest summit, now called *Plessídi* (5350 ft.), sacrifices used to be offered to Zeus Akræos. The villages on its slopes are among the so-called 'Twenty-four Villages', which are all distinguished for wealth and independence. About 3 hrs. after leaving Oreoús, the steamer reaches Volo. **Landing, 1 dr. each person, luggage included.**

Vólo. — **Hotels.** Hôtel de France, opposite the landing-place, with restaurant and a large selection of photographs of Thessalian scenery (by Stournáris); Hôtel de la Minerve, on the quay, with 50 rooms and restaurant bed 2½ dr., well spoken of; Hôtel Grande Bretagne, bed 2 dr., well spoken of; Xenodochíon Melissa, Xenodochíon Alexandria, with similar charges.

Cafés. The better cafés, like the *Horaea Hellas*, are on the beach; they take in French newspapers. Other foreign newspapers may be seen in the *Casino* (Leschē), to which strangers may be introduced by a member.

Railway Station (RR. 17, 18), to the W.; carr. 1-2 dr. — Steam Tramway viâ Agria and Lechónia to Miliæs.

Boats, for excursions along the coast, may be hired near the mole and the cafés; the charge is about 3 dr. per hr., less for long excursions. — In leaving by steamer travellers should let the hotel-keeper order the boatmen, who then call for the luggage at the hotel (charge 1½ dr.).

British Vice-Consul, *A. A. C. E. Merlin.*

Volo (Βόλος or Βῶλος) is the capital of the nomos of *Magnesia*, the seat of an archbishop (the metropolitan of Demetrias), and the chief seaport of Thessaly. Though it dates its existence only from the 19th cent. it already numbers 23,363 inhab. and in industrial activity far outstrips Larissa. The rows of houses run parallel with the shore. At the W. end, beside the station, is a monument, erected on the opening of the railway in 1884, consisting of a reproduction of the Parthenos of Phidias, with a medallion of King George. Within the walls of an abandoned Turkish fortress are barracks, a mosque, and the dwellings of the few Turks who have remained since Volo passed into the possession of Greece in 1881. The new church of *Hagios Theodoros* is built on the ruins of a Byzantine church; the ruins of another Byzantine church, containing some interesting frescoes, were brought to light in 1901. The ancient inscriptions formerly built into the walls of the fort are now in the *Gymnasium*. There are other ancient remains at the church of *Hagios Nikolaos*, at the E. end of the town.

Volo has succeeded to the inheritance of three ancient towns, the sites of which can be visited in the course of two pleasant walks. *Demetrias* and *Iolkos* lie to the E. (a round of 3-4 hrs.) and *Pagasae* to the W. (there and back 2-3 hrs.).

Proceeding to the E. from Volo along the coast, we reach (½ hr.) the foot of a cliff, rising perpendicularly from the sea to the height of ca. 700 ft., called *Gorítza* (station for the tramway, see above), after a now vanished village. We first ascend between quarries to the top of the rounded spur to the W. and so pass quickly to the main hill, to the E., on which are situated the ruins of **Demetrias**, a town founded at the beginning of the 3rd cent. B.C. by *Demetrios Poliorketes*, the son of Antigonos.

The town was formed by the union of numerous older places (*Neleia*, near the present Lechónia, *Iolkos*, *Pagasae*, etc.) and for a long time was the leading member of the *Magnesian League*, which embraced the country between Pélion and Halos (p. 205), and kept itself independent in a measnre of the rest of Thessaly. The Macedonian kings often resided here, attracted not only by the strength of the town (Philip V. called Demetrias, Chalkis, and Corinth the three fetters of Greece) but also by its situation immed-

iately above one of the most beautiful bays of Greece, and close to the teeming game-preserves, ravines, and woods of Pélion. After the battle of Kynoskephalæ, fought in B.C. 197 (p. 213), the Romans entered the town; but it was soon restored to Philip V., and it remained in Macedonian possession until the battle of Pydna in B.C. 169 deprived Perseus of both throne and liberty. Demetrias existed till far on in the Christian era.

The line of the town-wall, which follows the ridge to the N.W., may be traced throughout nearly its entire circumference (about 1½ M.), either by its lowest courses or by the foundations cut in the rock. The wall was 8 ft. thick, strengthened with square towers, and was built in the customary style, with an outer and inner wall of regular squared stones fitted together without either mortar or clamps, the intervening space being filled in with small stones and earth. The gates have practically disappeared. At the N.E. angle stood the small citadel, within which, on the site of an older edifice, a chapel of the Panagía has been erected. Close behind the apse lies an ancient square cistern, in which it is fabled that the water rises miraculously during the celebration of the Easter service. To the right and left of the entrance are two ancient bottle-shaped water-basins hewn in the rock, and two similar basins are to be found at the W. extremity of the citadel. A few streets, foundation-walls, and rock-cuttings belonging to the town proper may still be made out.

About 20 min. to the N. of this point, near the village of *Ano-Volo*, a rocky spur of Mt. Pélion, surmounted by an *Episkopí Chapel*, with early Byzantine paintings, sculptures, and architectural fragments, rises steeply above the olive-clad plain. This, probably, is the site of the ancient town of **Iolkos**, famous in the legends of Jason and Medea and in other myths. In later times it was known only for its temple of Artemis Iolkia.

About ½ hr. to the S.W. of Volo lie the ruins of **Pagasæ**, which derived its name from the brackish springs (παγαί, πηγαί) rising among the quarries and rocks on its N. side. Although Pagasæ is mentioned in the myths of Jason, it is probably only by later interpolation; its importance is better vouched for by the fact that it gave name to the Pagasæan Gulf. The inhabitants of Pagasæ were mostly removed to Demetrias, on the founding of that town (see p. 206). Under the Romans, however, the deserted town recovered some of its prosperity as the port of Pheræ (p. 208), and the present extensive ruins date from this period. The massive walls, strengthened with towers, ascend the rocky ridge above the springs, encircle the summit of the hill so as to form an Acropolis, then descend towards the S. along the slopes of the hill, and turn E. towards the sea, where they end near a lighthouse. (A boat may be ordered to meet us here for the return.) The main gate, on the W. side, through which the road to Pheræ issued, is in fair preservation. Among the ruins within the town, we observe the arches of a Roman aqueduct, and the hollow in which the theatre formerly stood.

Near the village of *Dimini*, about 3/4 hr. to the W. of Volo, some beehive tombs have been discovered, dating from the Mycenæan period and closely resembling that of Menidi (p. 171) in arrangement. The objects found (in gold, bronze, glass-paste, etc.), which bear less distinct traces of the Mycenæan influence than the Menidi discoveries, are now in Athens (p. 81). On the hill above the tombs were found the remains of houses (each consisting of a megaron and a prodomos; the largest on the summit) and of six encircling walls dating from the stone age and the Mycenæan period. — Another Mycenæan beehive tomb has been unearthed in the suburb of *Kapakly*, near the ruined Turkish fortress (p. 206) of Volo, while at the village of *Seskoulos*, to the S.W. of Dimini, a large prehistoric building has been found, consisting of a megaron with its quadrangular hearth, a prodomos, and an opisthodomos.

A very attractive excursion (3 1/2-4 hrs. on foot; mule 6 dr.) may be made from Volo via Ano-Volo (p. 207) to (1 1/2 hr.) *Portariá* (2,000 inhab.; most Xenodochion) and *Makrynitza* (5000 inhab.), the chief of the 'Twenty-four Villages' of Pelion (p. 205). Makrynitza, separated from Portaria by a deep gorge, extends up the mountain-slope for about 3 M. (ca. 1510-2200 ft.), amid striking rocky and well-wooded scenery. The summit of *Plessidi* (p. 205; magnificent view) may be reached from Portariá by a fatiguing ride of 2 hrs.

17. From Volo to Lárissa by Railway.

37 1/2 M. in about 2 1/2 hrs. (fares 9 dr. 5, 7 dr. 75 l.). Views to the right.

Volo, see p. 206. The railway crosses the small and well-tilled plain of Volo, to the N.E. of which rise the broad flanks of Pélion, with their villages (p. 205). Beyond (6 M.) *Latomion* ('quarry'), we enter the pass of *Pilaf-Tepé*, enclosed by low hills, through which lay from time immemorial the main route between the coast and the interior of *Thessaly*, the estuary of the Peneios (p. 212) being destitute of a harbour. The pass takes its name from the pointed tumulus at its entrance, which is also its highest point, where a rock-tomb was discovered in 1899 (contents at Athens, p. 93). We then descend, passing several tumuli (common on all the roads of Thessaly but the exact date of which has not yet been ascertained) and (right) a hill crowned with a ruined Turkish watch-tower.

11 M. **Velestino** (buffet), the junction of the railway to Trikkala (R. 18). The little town (1600 inhab.), which possesses several copious springs and a luxuriant growth of trees, lies to the left of the railway. It was the home of the Greek poet and patriot *Rhigas*, who was shot by the Turks in May, 1798. The chief spring, the ancient *Hypereia*, rises in front of a mosque in the midst of the town, and falls into a large basin partly covered with marble slabs. Velestino occupies the site of the ancient **Pheræ**, and everywhere, in the streets and houses and in the cemeteries, numerous fragments of marble attest the importance of the ancient city.

Pherae is the mythic seat of *King Admetos*, whose flocks Apollo once tended; and its most prosperous days were in the first half of the 4th cent. B.C., more especially in the time of the able and energetic tyrant *Jason* (374-370), who received the lordship from his father Lykophron, and transmitted it to his brothers. Philip II. of Macedon made himself

master of the town in B.C. 352. The ancient Acropolis was situated on the square-topped hill above the present Wallachian quarter. A careful investigation enables us to trace the course of the ancient walls, of which the best preserved portion lies near the Church of the Panagía, to the S. of the Acropolis.

The train now runs through the monotonous E. part of the Thessalian plain, which is bounded on the W. by the *Mavro Vouni* (p. 213). A bright streak indicates the position of the large *Lake Karla*, the *Boibëis* of the ancients. Among the numerous ruins round this sheet of water are those of *Glaphyrae* to the S.E., near Kapræna, *Boibe* to the E., near Kanalia, and *Amyros* to the N.W., near Kastri. — To the N. rises the peak of *Mt. Ossa* (p. 211), and to the left of Ossa is the massive *Olympos* (p. 211), covered with snow nearly all the year round.

The serrated hills, which we see to the left of (19½ M.) *Gherli* or *Yerelí*, belonged to the ancient town of Skotussa (p. 213); the famous *Kynoskephalae* (p. 213) form part of them. — 22½ M. *Kililer*; 26½ M. *Tsoulari*; 30½ M. *Topouzlar*.

37½ M. **Lárissa.** — The Railway Station lies about ¼ hr. from the town (carr. 2 dr.). The omnibus (40 l.), always crowded, should be avoided. — Railway to *Livadiá* and *Athens*, see R. 14.

Inns. Xenodochíon Stemma, in the Platía (Alexandra Street), bed 2½ dr.; Xen. Anglia, close by, Alexandra St.; Xen. Olympos (kept by *Tsamis*), Pharsalos St., behind the Didaskaleion, near the Platía, bed 2 dr., well spoken of; Xen. Epeiro-Thessalia, same street. — Meals are taken in the *Restaurant Minos*. — *Cafés*, in the Platía and to the N. of the town, near the Peneios (see below). — A *Military Band* plays several times a week in one of the principal squares or beyond the Peneios bridge.

Horses and Carriages. To the *Vale of Tempe* and back, horse about 10, carriage 20-30, with three horses 30-35 dr.; carr. to Trikkala about 50 dr.

Lárissa (Λάρισα, Λάρισσα), in Turkish *Yenishehr* ('new town', comp. p. 210), a town with 18,132 inhab. (incl. 2000 Jews), the seat of a nomarch and of a bishop, is situated in the centre of a large and fruitful plain, on the right bank of the broad and rapid *Salámvria* (the ancient *Peneios*), the chief river of the country, and is exposed in summer to the cooling winds from Olympos on the N. and Ossa on the N.E. The Peneios, which is well stocked with fish, changes its course here from E. to N. The town still retains a marked Oriental character, which finds its most obvious external expression in the 27 lofty minarets of the mosques (of which, however, only three are now in use) and in the spacious private houses of the interior of the town, with their blank walls towards the street and open courts and arcades within. The energetic commercial Greek element is steadily growing, and since 1881 the town has made visible strides in prosperity. There are distinct Turkish, Jewish, and Greek quarters, which, however, overlap to some extent in the neighbourhood of the *Bazaar* (now the *Agorá*).

As capital of the country *Lárissa* has always played an important part in the history of Thessaly. The name, which repeatedly occurs in connection with Pelasgian settlements (*e.g.* at Argos, p. 344), means simply 'the city', and is the best proof of **Lárissa's** dominating importance in the most remote ages. In historical times the fate of the town, and in part that

of the whole country also, was directed by the family of the *Aleuadae*, to whose founder *Aleuas*, surnamed *Pyrrhos* ('red head'), is traced the division of the country into the so-called 'Tetradæ' of *Hestiaeotis* (to the W. and N.W.), *Pelasgiotis* (between the Pagasæan Gulf and Olympos), *Thessaliotis* (S.W.), and *Phthiotis* (S. and S.E.). The Aleuadæ continued to be the most influential family in the whole country, rivalled only by the wealthy Skopadæ of Krannon (see below), until the Macedonian period, and even then they retained their prominence when Philip II. of Macedon (4th cent. B.C.) replaced the Tetradæ with *Tetrarchies*, under Macedonian rulers. For a long period the privilege of supplying the *Tagos* or leading king in time of war, belonged to this family, but in B.C. 369 the brave and active Jason of Pheræ (p. 208) succeeded in winning the honour for himself and his house. After the battle of Kynoskephalæ (p. 213) Thessaly was declared autonomous by the Romans, and was formed into a commonwealth (κοινόν) with a Strategos at its head, who seems to have had his seat at Lárissa. The town flourished till far on in our era; it is only since the appearance of the Turks that the name of Old Lárissa has been applied to Krannon (see below). — The famous physician *Hippokrates* (ca. B.C. 460-370) lived and died at Lárissa.

There are few remains of antiquity at Lárissa. The ancient, and at one time strongly-fortified *Acropolis* may perhaps be recognized in the hill to the N., on which rises the *Metropolitan Church*, with its school. The *Theatre* was situated on the S.W. edge of the hill, opposite the large cavalry barracks and immediately below a solitary minaret; but the only remains of it are a few blocks of one of the rows of seats, with an inscription referring to the actors. In the *Didaskalion*, or normal school for teachers, near the Dēmarchia, are preserved some ancient inscriptions and a few sculptures.

The promenade beyond the bridge over the Peneios, in the N.W. of the town, is much frequented on fine evenings. On this side of the bridge is a handsome mosque in good preservation.

About 3½ hrs. to the S.W of Lárissa lie the insignificant ruins of Krannon. Halfway, ½ M. to the right of the road, is the village of *Hassan-Tatár*, with numerous wells; and ¾ M. on this side of the ruins lies the large half-Turkish village of *Hadjilári* (railway-station, see p. 197), where the horses may be left. Next to Lárissa Krannon was the most important town in Thessaly. It was the seat of the wealthy and powerful family of the Skopadæ and was noted for the victory won here in B.C. 322 by Antipatros, which brought the Lamian War (p. 198) to an end. The ruins, called by the Turks *Palæo-Lárissa* (Old Lárissa, in contrast to Yeni-shehr, p. 209) and now generally known as the *Palæókastro of Hadjilári*, are very inconsiderable. The position of the walls is indicated by an earthen rampart running round the hill. The upper part consisted of bricks of unfired clay (comp. p. 296), which have crumbled away in the course of time. A few blocks of marble and drums of columns may be seen near the *Panagía Chapel* and the two wells on the way from Hadjilári. The site commands a good view over the plain with its numerous tumuli (p. 208).

The *Excursion to the Vale of Tempe from Lárissa will shortly be facilitated by the completion of the continuation of the Lárissa Railway (from Lárissa to Karalik Derveni, p. 212) along the road described on p. 211. At present it takes 12 hrs. on horseback there and back, or 10 hrs. by carriage (horses and carriages, see p. 209; supply of provisions advisable). Travellers are advised to drive, so that they may be able to enjoy without fatigue the walk through the

Vale itself. — The road at first descends along the course of the Peneios, but quits the river where it bends to the W. We then cross the plain in the direction of a range of low hills, among which, a little way to the left, appears the village of *Bakrina*, with some ancient ruins, which are perhaps those of *Elatia*. In about 2 hrs. we approach the ancient quarry which yielded the 'marble' of Atrax (more correctly described as serpentine breccia), and in 1/2 hr. more we pass a little to the right of the straggling village of *Makrychori*, and soon after see (to the right) the two villages of *Kisserli*, situated at the foot of *Mount Ossa* (ἡ Ὄσσα), the pyramidal summit of which (*Kissavos*, 6398 ft.) seems almost to overhang the plain.

A ride of 4 hrs. brings us to the village of *Babá*, at the mouth of the defile of Tempe (tolerable quarters at the Xenodochíon ta Tempe). Opposite, on the other side of the Peneios, lies the village of *Balamoutli*, about 1 1/2 M. to the W. of which, also on the left bank of the river, is the village of *Dereli* (1600 inhab.). Both of these are chiefly inhabited by Turks. On a triple-peaked hill near Dereli lie the ruins of the fortress of *Gonnos*, commanding the entrance of the pass. The Vale of Tempe is best visited on foot.

The ***Vale of Tempe** (τὰ Τέμπη, 'the cuttings') is a mountain-defile about 4 1/2 M. long, between the precipitous sides of *Mt. Ossa* and *Olympos* (*Elymbos*, 9794 ft.), through which the Peneios rushes to the Gulf of Saloniki. From the earliest times the vale has been famed for its beauty; and its renown is amply justified by the picturesque rocky walls on either side, the peculiar grey hue of the impetuous stream, by the side of which there is hardly room for the rock-out path, the luxuriant growth of plane-tree and willow, wild fig-tree and agnus castus, the clinging tendrils of ivy, wild-grape, and clematis, and the lovely view of the sea at the end.

Here and there the rocky walls retire so as to enclose beautiful little glades, as for example just at the entrance near Babá, whence we see the village of *Ambelakia* (1500 inhab.), formerly noted for cotton-spinning and dyeing, perched on a terrace (1180 ft.) to the right. In one of these glades there stood an altar to *Apollo*, to which a solemn embassy made a pilgrimage from Delphi every eight years; for here, it was said, the god found expiation for the slaughter of the Python (p. 140).

Barely 2 1/2 M. from Babá we pass the copious spring of *Kryologon* or *Vasilikó*. The mediæval *Kastro tēs Oraeás*, 1/2 M. farther on, built partly on lofty rocks, commands at once the pass of Tempe and the entrance to a rough mountain-gorge which opens here; probably a stronghold stood here in ancient times also. A little farther on, near the small guard-house, the following ancient inscription is cut on the rock immediately beside the road: 'L. Cassius Longinus pro cos. Tempe munivit'. The inscription (which refers to Cæsar's legate) has become almost illegible, and is difficult to find without a guide. In 1/4 hr. we reach the spring of *Barlaam*,

beside which is a small tavern (not cheap). About 10 min. farther on are another guard-house and a bridge over the Peneios.

As we emerge from the pass we enjoy a lovely *View of the sea and the Gulf of Saloniki. At the mouth of the Peneios lies the village of *Laspochori*, about 3/4 hr. from the bridge. In antiquity sacrifices were here offered to *Poseidon Petraeos* (the 'Rock-God'), and games held in his honour; for to him was ascribed the forcible opening of the gorge which afforded an outlet to the waters previously dammed up within the plain.

Travellers bound hence for *Saloniki* are advised to ride to (about 3 hrs.) *Tzágesi*, a small port, whence there is regular communication to Saloniki by sea. — The land route to Saloniki (2 1/2 days) is somewhat monotonous, and the night-quarters are bad, not to mention that Mt. Olympos presents a much more majestic appearance as seen from the sea.

We cross the river at the entrance of the Vale of Tempe and quit Greek soil at the frontier-station of *Karalik-Derveni*. In 2 1/2 hrs. we reach the Turkish village of *Platamóna*, where perhaps we may place the site of the ancient *Herakleia*. — On the second day we ride past (2 hrs.) *Litochori*, (1 hr.) *Maláthria* (near the very insignificant ruins of *Dion*), *Katerini*, *Great* and *Little Ayáni* and *Kítros*, with the battle-field of *Pydna*, where Æmilius Paulus defeated Perseus in B.C. 168, to (4 hrs.) *Elevtherochóri*. — On the third day we pass *Libánovo*, cross the rivers *Vistritza* (the ancient *Haliakmon*, in Turkish *Indjé Kara Sou*) and *Vardár* (the ancient *Axios*) and numerous other small streams, and reach (ca. 7 hrs.) *Saloniki*. See *Baedeker's Konstantinopel und Kleinasien*.

From Lárissa to Trikkala, 42 M., by carriage in 8 hrs. (about 50 dr.). The road is bad and the accommodation at the khans en route meagre; the railway viâ Velestino (see pp. 208, 213) is preferable. The road leads over the low range of hills which, running through Central Thessaly, divides the E. from the W. plain, and is intersected by the Peneios. At (10 1/2 M.) *Koutzóchēro* a bridle-path diverges to the left towards the *Dobroudshi Hills*, at the foot of which, near the village of *Alifáka*, are seen the conspicuous fortifications (repaired in the middle ages) of an ancient town (perhaps *Atrax*; more probably *Phakion*). Its chief gate, at the foot of the hill, and fragments of polygonal walls may be recognized. Farther along the right bank lies Vlócho (see below).

Beyond Koutzóchero the road crosses the Peneios by a long wooden bridge and leads along the left bank. About 7 M. farther on we pass within 2 M. of the large village of *Zarkos*, situated to the right on the site of the ancient *Pharkadon*; 3 M. beyond this point the river Enipeus (p. 213) flows into the Peneios from the S. If we ascend the course of the former for 1 1/2 hr. we come to two isolated rocky heights; on one of them, near the village of *Vlócho*, lay the *Peiresiae* of the ancients, and on the other, near *Kortiki*, the ancient *Limnaeon* (or *Titanion?*). — About 5 M. farther on a bridle-path diverges to the right from the road and leads viâ *Klokotó* and round the marsh of *Boulla* to the hill of *Palaeo-Gardiki*, which has walls on its S.W. flank and on the top. The rocky height with remains of walls near Klokotó perhaps represents the ancient *Pelinnaeon*, which other authorities, however, place at Palæo-Gardiki. Another theory identifies Palæo-Gardiki with *Limnaeon* (see above). The walls at the last mentioned place, with their square towers, are preserved at places to a considerable height, and are best surveyed from the top of the hill, where a ruined chapel is now the only relic of the mediæval town of Gardiki. — Thence the bridle-path goes on viâ *Kritzini* and *Bouchovitzi* to the conspicuous *Trikkala* (p. 216). From Klokotó (see above) the carriage-road to (16 M.) Trikkala leads along the Trikkalinos (p. 216).

18. From Volo to Trikkala and Kalabaka by Railway.

Railway to (87 M.) *Trikkala* in 5½ hrs. (fares 18 dr. 35 15 dr. 35 l.); thence to (14 M.) *Kalabaka* in ¾ hr. (fares 2 dr. 95, 2 dr. 45 l.).

From Volo to (11 M.) *Velestino*, see p. 208. The line to Trikkala penetrates by several cuttings the chain of hills separating the plain of Velestino (on the N.) from the plain of *Armyró* (on the S.; p. 205), the territory of the *Phthiotic Thebes*. Stations *Persouphli*, *Aïvalí* (view of the Pindos chain), and (34 M.) *Orman-Magoúla*.

On a grassy hill, 5 M. to the N. of Orman-Magoúla, lie the extensive ruins of the ancient fortified town of **Skotússa**.

A series of low hills runs hence to a chain of steep, grey crags, now known as *Karadág* or *Mavro Vouni* ('black mountain'), but called in ancient times **Kynoskephalae** ('Dogs' Heads'). It is famous as the spot on which was fought in B.C. 197 the decisive battle betwixt the Romans nnder *Titus Quinctius Flamininus*, and the chivalrous *King Philip V. of Macedon*. Both armies were about 26,000 strong. The Roman elephants and cavalry, by breaking the Macedonian phalanx, decided the victory.

The train now approaches the right bank of the deep bed of the *Tshinarli*, the ancient *Enipeus*. To the left, on the opposite bank, to the W. of *Mt. Karadja-Ahmet*, lies the famous battle-field of Pharsalos (comp. p. 214). Beyond stat. *Lazarboúga* we cross the river.

42 M. **Phérsala.** — The Railway Station (tolerable restaurant) lies nearly 2 M. to the N. of the town. Night-quarters at the *Xenodochion Rhigas Pheraeos*, bed 2 dr., well spoken of; meals at a cook-shop.

Phérsala, the ancient *Phârsālos*, a straggling little town with about 2500 inhab. (one half of whom are Turkish), lies under the shadow of a steep Acropolis, on the right bank of the generally dry *Aûkli* or *Phersalitis*, and at the N. foot of a spur of the *Chassidiâri Mts.* (3775 ft.). The E. quarter of the town *(Varoúsi-Machalâs)*, the Greek quarter under the Turks, contains the metropolitan church. Excellent tobacco is grown in the neighbourhood and is prepared by the inhabitants.

The traveller should not fail to ascend the two-peaked hill, on which, 360 ft. above the town, lie the extensive ruins of the ancient Citadel, partly restored in the middle ages. The ascent is best made from the W. side, and takes (there and back) 2 hrs. The ancient walls, which stretch from the summit of the hill on the E. and W. sides down to the town, belong to at least three different periods, of which the earliest may date as far back as the so-called Mycenæan epoch. In the depression between the peaks are situated two gates. Near the S. gate is a *Cistern*, constructed of large blocks of stone, to which rain-water was conducted in the artificial channels still to be seen. The view embraces the entire W. Thessalian plain as far as the rocks of Meteora (p. 217) on the N.W., Olympos on the N., Ossa on the N.E., and Pélion on the E.

Leake has suggested that the castle of Pharsalos is to be identified with the Homeric *Phthia*, the home of Achilles. In historical times *Pharsalos* first appears after the Persian wars, and was then a strong and wealthy city with a strictly oligarchic constitution. In B.C. 455 it was

vainly besieged by the Athenian general Myronides; but afterwards it was one of the few Thessalian towns that espoused the Athenian cause. In later times Pharsalos was captured by Jason of Pherae (p. 208), Acilius Glabrio (p. 202), and on several other occasions.

The name of Pharsalos is, however, best known from the decisive battle between Cæsar and Pompey, which took place on 9th August, B.C. 48. The battle-field is placed with the greatest probability in the plain (4½ M. long, 2 M. broad) to the N. of the town, between the hill of *Krindir* (near the present station), on the W., and *Mt. Karadja-Ahmet* (1110 ft.) in an angle of the Enipeus, on the E. *Caesar* with 8 legions (22,000 foot and 1000 horse) occupied a position near Pharsalos and seems to have moved forward in the direction of the present railway-station. The road leading from the latter to the town crosses the deep, embanked bed of the Enipeus by a seven-arched bridge, about ½ M. farther up. Pompey, with his 11 legions (47,000 foot and 7000 horse) lay encamped on the heights on the opposite bank. The exact point where the two armies came to close quarters is uncertain. In his account of the battle Cæsar says nothing about crossing the river, though one of the armies must have done so.

Mommsen ('History of Rome', Vol. IV; translated by Dickson) gives the following account of the battle. 'Pompeius rested his right wing on the Enipeus; Cæsar opposite to him rested his left on the broken ground stretching in front of the Enipeus; the two other wings were stationed out in the plain, covered in each case by the cavalry and the light troops. The intention of Pompeius was to keep his infantry on the defensive, but with his cavalry to scatter the weak band of horsemen which, mixed after the German fashion with light infantry, confronted him, and to take Cæsar's right wing in rear. His infantry courageously sustained the first charge of that of the enemy, and the engagement there came to a stand. Labienus (Cæsar's lieutenant in Gaul, who had joined Pompey's party on the outbreak of the civil war) likewise dispersed the enemy's cavalry after a brave but short resistance, and deployed his force to the left with the view of turning the infantry. But Cæsar, foreseeing the defeat of his cavalry, had stationed behind it on the threatened flank of his right wing some 2000 of his best legionaries. As the enemy's horsemen, driving those of Cæsar before them, galloped along and around the line, they suddenly came on this select corps advancing intrepidly against them, and, rapidly thrown into confusion by the unexpected and unusual infantry attack, they galloped at full speed from the field of battle. The victorious legionaries cut to pieces the enemy's archers now unprotected, then rushed at the left wing of the enemy, and began now on their part to turn it. At the same time Cæsar's third division hitherto reserved advanced along the whole line to the attack. The unexpected defeat of the best arm of the Pompeian army, as it raised the courage of their opponents, broke that of the army and above all that of the general. When Pompeius, who from the outset did not trust his infantry, saw the horsemen gallop off, he rode back at once from the field of battle to the camp, without even awaiting the issue of the general attack ordered by Cæsar. His legions began to waver and soon to retire over the brook into the camp, which was not accomplished without severe loss. . . . So ended the day of Pharsalus. The enemy's army was not only defeated but annihilated; 15,000 of the enemy lay dead or wounded on the field of battle, while the Cæsarians missed only 200 men; the body which remained together, amounting still to nearly 20,000 men, laid down their arms on the morning after the battle'.

From Pherſala to Lamia, about 44 M.; by carr. in 8 hrs.; on horseback, 1½-2 days. — The road traverses the depression between the heights of *Alogopati* (horse's hoof) and *Skiá*, then crosses the outlet of the marshy valley of *Vrysiá* by a long stone bridge. After riding for 2¾ hrs. we pass, ¾ M. to the left of the road, the considerable remains of squared stone walls strengthened by towers which defended the ancient but unimportant town of *Proerna*, now called *Gynaekókastro* (Women's Castle) from a mediæval legend. Crossing two streams, not far from the village of *Pournari* (on the left), and skirting the deep gorge of the *Domokiótiko Potámi*, we reach in 3 hrs. more —

Domokó (1705 ft.; railway-station, see p. 197), a small town with 1630 inhab., in a situation of great beauty at the foot of a hill crowned by fortifications. The ancient *Thaumakoi* (*i.e.* wonder-city), of which some ruined walls are standing on the W. slope of the fortress and a few stone inscriptions are preserved in the town, was besieged in vain by Philip V. of Macedon in 198, but in B.C. 191, like many other Thessalian towns, surrendered to Acilius Glabrio (p. 202) without striking a blow. — On May 17-18th, 1897, the Græco-Turkish war came to a termination near Domokó. The Turkish army of about 88,000 men, under Edhem Pasha, had after severe fighting driven the Greeks (58,000 strong) under the Crown-prince Constantine from the N. frontier of Thessaly, had invested Lárissa, and pushed forward on May 5th as far as Phersala. The Greek forces entrenched themselves to the N. of Domokó and on May 17th repelled the attack of the Turks, but finding their rear threatened on the E. they decided to abandon their position during the night. But for the intervention at this juncture of the European powers the Turkish army would have marched on Athens.

The road to Lamía proceeds to the S. from Domokó, affording a partial view, on the right, of *Lake Nezeró* (the ancient *Xyniás*; p. 197). After crossing the *Phoúrka Pass* (2625 ft.), which was stormed by the Turks on May 19th, 1897, it descends in windings; we catch a glimpse of the convent of *Anhinitsa* (p. 198) on an eminence to the left. The new railway to Lárissa is seen on the right.

Lamía, see p. 198.

The railway proceeds across the plain of Pharsalos, which is bounded on the N. by a low chain of hills. To the left are the S. spurs of *Mt. Pindos*, the streams descending from which in winter convert this district into a marsh. — 49 M. *Demirlí*, the junction of the new line (Lárissa Railway) from Athens, Chalkis, and Thebes (comp. p. 197). — About 2 M. to the N. of (58½ M.) *Sophades*, on a double-peaked rocky hill near *Pyrgos*, are the ruins of *Kierion*.

68½ M. **Karditza.** — **Inns.** Xenodochíon Epiros (kept by *Totsikas*), bed 1½ dr., restaurant on the groundfloor; Xen. Zachíla, bed 1½ dr., no restaurant; Xen. Horæa Hellas.

Karditza, a thriving town with 9450 inhab., mostly Greeks, and a considerable trade in corn, cotton, and tobacco, lies on a branch of the small river *Karditzis*, ¾ M. to the N. of the station. It is the capital of a nomos.

The N. horizon is bounded by the *Cambounian (Chassiá) Mountains*. — To the left, at the foot of the hills, but not visible from the railway, lies *Palaeókastro*, the ancient *Metropolis*, a town rebuilt by the inhabitants of Ithome (see below) in the Roman period.

76 M. *Phanári* (the 'light'). The little town (1840 inhab.), not seen till after the train quits the station, hangs on the slope of a rocky hill, the site of the Acropolis of the Homeric *Ithome* (κλιμακόεσσα, the 'rocky'), now crowned by the walls of a Byzantine citadel.

To the left, in an angle of the Pindos range, rises an amphitheatrical hill, which bears the walls of the ancient *Gomphi* (near the village of *Ghelánthi*). Gomphi is often mentioned by ancient writers as a point of strategic importance. Behind it the chain of Mt. Pindos is broken by the so-called *Portaes*, a deep cleft through which ran the road from the plain of Thessaly to the upper basin of the Aspropotamos (Acheloos, see p. 134) and the territory of the

Athamani. The part of Pindos to the N. of the Portæs was anciently called *Kerketion*, now *Kótziakas* (6235 ft.).

A second cleft, on the W., shelters the village of *Porta Bazari* (656 ft.). On the right of the bridge spanning the stream Po tarkos stands the *Panaghia tēs Portas*, a Byzantine church, with mosaics and mural paintings, probably dating from the 15th century.

Near *Phanúri-Magoúla* (right) the train crosses the *Bliouri*, the ancient *Pamisos*, and beyond *Stephanossaeus* it crosses the *Peneios*, flowing rapidly along its wide channel.

87 M. **Trikkala.** — Inns. XENODOCHION TES PETROPOLEOS, in the Rue du Chemin-de-Fer bed 2½ dr.; XEN. TA METEORA, opposite; XEN. ATHENÆ, across the river, bed 2½ dr.; all with tolerable restaurants.

Trîkkala, capital of a nomos, the ancient *Trika*, a famous seat of the worship of Æsculapius, is situated on the slope of a hill crowned with a citadel, and on both sides of the *Trikkalinós* (the ancient *Lethaeos*). The population in winter, when the Wallachian herdsmen of the surrounding country retire into the N. quarter of the town, numbers 21,160. The most populous quarter (many Jews) is near the busy *Bazaar*, in which centres the trade in corn, maize, tobacco, and silkworm-cocoons for the country round, as far as the district of Yánnina.

Tríkkala contains ten churches and several mosques, but only two of the latter are in use. Three stone bridges (the chief near the bazaar) and numerous wooden bridges span the broad but shallow river, the banks of which are shaded with handsome planes and other trees. — Near the new *Metropolitan Church*, at the foot of the citadel and in the immediate vicinity of the river, rise two springs; these and the adjacent architectural remains probably mark the site of the *Asklepieion* of the ancients. Excavations were begun by the Greek Archæological Society in 1902. A few other antiquities are scattered through the town. In the *Club* is the epitaph of a physician, and the *Gymnasium* and some private houses contain a few inscriptions.

The best survey of the town and an extensive prospect of the environs are obtained from the top of the Byzantine *Citadel*, which stands on the site of the ancient Acropolis. None of the old walls remain. Admission (by the gate on the W. side) is obtained only by special permission from the commandant.

The *EXCURSION TO THE MONASTERIES OF METÉORA at Kalabáka is easily made in one day from Trikkala. The railway (best views to the left) traverses extensive vineyards, with a view of Olympos to the right and Pindos to the left, and passes the stations of *Mersi*, *Voivóda*, and *Kouveltzi*, just before which the convent of *Hagios Theodoros* appears on a hill. As we enter Kalabaka we see in the foreground to the right (N.) the rocks bearing the Metéora monasteries, of which Hagios Stephanos and Hagia Triada may be distinguished on two points of the E. group.

14 M. **Kalabáka** (Καλαμπάκα; mediocre *Xenodochíon* and cook-shop), with 2330 inhab., formerly bore the Byzantine name of *Stagoús* (εἰς τοὺς ἁγίους). It stands on rising ground at the point where the Peneios enters the Thessalian plain, on the site of the ancient town of *Æginion*, which commanded the pass, and of which a few inscribed and carved stones in the modern town are relics. The *Metropolis*, one of the oldest churches in Greece, with an ambo occupying nearly the whole of the nave, deserves a visit.

The ***Monasteries of Metéora**, founded in the turbulent and warlike 14th cent., owe their name, which means the 'monasteries in the air', to their remarkable position on the summits of a number of curious pillar-like rocks, rising precipitously from the valley. The nucleus of the settlement was the monastery of the Panagía of Doúpiano, situated near Kalabaka at the foot of the rocks, which at first were occupied by simple hermitages. Gradually these hermitages were replaced by 23 convents, of which, however, nearly the half had disappeared before the middle of the 16th century. Of the seven monasteries now remaining only five are inhabited, by about 30 monks altogether. The monastery of *Hagios Stephanos*, founded by the Byzantine emperor Andronikos III., is the richest; the others are *Hagia Trias*, *Hagia Moné*, *Hagia Rosané* (these two uninhabited), and *Hagios Barlaam*. The largest and highest monastery (1820 ft.), founded in 1388, bears the name of *Metéoron*. The last is named *Hagios Nikolaos Kophinás*. The most interesting of the monasteries is that of Hagios Barlaam, which has a chapel in the rock, with paintings from the legend of St. Ephraim. Travellers are drawn up in a net by means of a windlass to most of the monasteries; the ascent by the ladders is not recommended. — About the foot of the imposing masses of rock grows the most luxuriant vegetation, while above appears the naked grey conglomerate cliff.

A visit to the most important monasteries may be made in about 5 hrs. From Kalabáka we ride (horse 5-6 dr.) to the W. viâ the hamlet of (1/2 hr.) *Kastraki*, picturesquely situated at the foot of the rocks, to *Metéoron* and *Hagios Barlaam* (ca. 1 hr.), then bear to the S.W. to **Hagios Stephanos* (1 hr.; good accommodation for the night), and back to Kalabáka, 1 hr. to the W. The view of the West Thessalian plain from Hagios Stephanos is superb. — Many travellers content themselves with a visit to the last-named monastery as the nearest (horse there and back 3 dr.). The bridle-path leads up the E. side of the hill (1 1/2 hr.) and we may return on foot by a steep path on the W. side.

FROM KALABÁKA TO YANNINA, the capital of Albania, the road leads over the pass of *Zygos*, at the N. end of the principal chain of Pindos, a journey of two days' hard riding, better spread over three days. If the former be preferred the night should be spent at *Metzovo*, a small town of 8000 inhabitants. From Yannina to *Santi Quaranta*, see p. 3.

19. From the Piræus through the Gulf of Corinth to Patras and Mesolongion.

GREEK STEAMERS (comp. the Synopsis pp. xviii d-h), once, twice, or thrice daily except Sun. to Patras in 10-20 hrs. according to the number of ports touched at. Departures from the Piræus: *Syra Dock Co.*, Mon. 6 p.m. for Patras and Mesolongion, Thurs. 8 p.m. for Patras; *MacDowall & Barbour*, Tues. & Thurs. 8 a.m. and Sat. 8 a.m. & 8 p.m. for Patras, Sat. 7 p.m. for Patras and Mesolongion; *Destounēs*, Sat. 7 p.m. for Patras, Wed. 7 p.m. for Patras and Mesolongion; *Achaia*, Frid. 8 p.m. and Sun. 9 p.m., *Athan soulēs*, Mon. & Frid. 10 a.m., *Portolos*, Wed. & Sat. 9 a.m., *Komenos*, Tues. & Sat. 9 a.m., all for Patras. — To the Ionian Isles, see p. 255.

Railway from Athens to Corinth and Patras, see RR. 4 and 27.

From the Piræus to *Itéa*, see pp. 137, 138. — Before quitting the bay of Salona the steamboat stops off the little town of **Galaxidi**, rebuilt since its destruction by the Turks in 1821. It numbers 4600 inhab. and several ship-building yards, and stands on the site of the ancient *Œantheia*. Some steamers also call at *Vistrinitza*, on the other side of *Cape Andromachi*, to the W., but most of them steer diagonally across the gulf from Galixidi to (2 hrs.) —

Ægion (p. 310). — Other steamship lines shape their course direct for Náupaktos, steering due W. Just beyond the alluvial deposits of the *Mornos*, about 2 hrs. after leaving Ægion, we reach —

Náupaktos (pron. Návpaktos; *Xenodochíon tōn Xénōn*, on the beach, near the Piatía; daily ferry-boat to Psathopyrgos, p. 309). The picturesquely-situated but poor-looking town (2570 inhab.), also called *Epaktos*, in Italian *Lepanto*, is surrounded by decaying walls of the Venetian period, which enclose also the tiny harbour. Above, on the ruins of the ancient Acropolis, rises a well-preserved castle.

Náupaktos was an important sea-port of the Ozolian Lokrians, and is said to have derived its name from the fleet built here by the Heraclidæ to invade the Peloponnesus. Captured by the Athenians in B.C. 455 and assigned to the Messenians expelled from Ithome (p. 408), it afterwards became the chief station of the Athenian fleet in the Corinthian Gulf. In B.C. 429 the experienced Phormio here defeated with 20 vessels the fleet of Corinth and Sikyon of nearly double that number, and with the help of the loyal Messenians successfully opposed the Spartan fleet of 77 vessels under Brasidas. It was probably on this occasion (and not after the capture of Œniadæ, p. 220) that the Messenians dedicated their statue of Nike at Olympia (see p. 316). After the Peloponnesian War Náupaktos was restored to the Lokrians. In the middle ages Náupaktos was still the key of the gulf. Acquired by the Venetians in 1407, it was captured by the Turks in 1499 and remained in their possession down to the 19th century with the exception of a short Venetian supremacy in 1687-1700. Near the Oxia Islands (p. 4) was fought the famous *Battle of Lepanto* (6th Oct., 1571), in which Don John of Austria (aged 26) at the head of 250 Venetian and Spanish vessels defeated an equally strong Turkish fleet, destroying 200 of the enemy's ships.

Beyond the bay of Náupaktos the Corinthian Gulf narrows to a width of $1\frac{1}{4}$ M. The two dilapidated forts erected here by the Venetians, *Kastro Moreas* on the S. and *Kastro Roumelias* on the N., were formerly known as the 'Little Dardanelles'. In antiquity the two points were named *Rhion* and *Antirrhion*, and each bore a temple of Poseidon, while near the latter lay the small town of *Molykreia*.

The W. portion of the gulf is known as the *Gulf of Patras*. In the distance, on its N. bank, lies *Kryoneri* (see below). The steamboat bears to the S. and, 3 hrs. after leaving Ægion, touches at —

Patras (p. 283), behind which towers the lofty *Panachaikon* (the modern *Voïdia*, p. 287). — On the Ætolian coast opposite rise the *Taphiassos* (*Klokova*, 3415 ft.) and the *Arakynthos* (*Zygos*, 3135 ft.). Beneath the latter height, and separated from the sea by a large lagoon (intersected by a causeway) is situated —

Mesolongion (see below). After crossing the gulf we lie to at the little island of *Hagios Sostis* (2 hrs. from Patras), at the beginning of the causeway. — Railway to *Agrinion* see below; steamer to the Ionian Isles, see p. 255.

20. Excursion to Southern Acarnania and Ætolia.

From Patras to *Kryoneri*, Steamboat of the Greek N. W. Railway twice daily (7 a.m. & 4 p.m.) in 1¼ hr. (fares 3 dr. 25, 1 dr. 90 l., charge for embarking and disembarking included). From Kryoneri to *Agrinion* viâ *Mesolongion*, 3½ M., Railway in 3 hrs. (fares 8 dr., 6 dr. 10 l., 4 dr.). Through-tickets from Patras to Mesolongion 5 dr. 45, 4 dr. 55 l., 3 dr.; to Agrinion 11 dr. 25, 9 dr. 35, 5 dr. 90 l.; return-tickets (valid for two days) 8 dr. 45, 7 dr. 15, 4 dr. 85 l. and 18 dr. 20, 15 dr. 25, 9 dr. 70 l. — Other steamers from Patras to Mesolongion, see p. 218; embarking or disembarking 1 dr.

Patras, see p. 283. — For the steamer-voyage across the Gulf of Patras to the port of *Kryoneri*, on the opposite coast, see above.

The Railway to Mesolongion skirts the finely-shaped *Varássova* (3010 ft.), the ancient *Chalkis* (at whose base lay the little town of that name), and crosses the *Phidari*, the *Euēnos* of the ancients. — 5 M. *Bochōri*. About 2 M. to the N.E. lie the extensive ruins of *Kalydōn*, one of the oldest and most important towns in Ætolia, though it plays a more prominent part in legend, such as the Kalydonian Boar-hunt of Meleager, than in actual history. The temple of Artemis Laphria here is to be exhumed.

10½ M. **Mēsolóngion**, *Missolunghi (Missolonghi)*, or *Mesolonghi* (*Xenodochíon Byron*, bed 1½ dr.; meals at the *Restaurant Karatzoli*, clean), a poor town with 8300 inhab., residence of the nomarch of Acarnania-Ætolia and of an archbishop, is separated from the sea by a lagoon 4½ M. broad (see above), extending between the plains at the mouths of the Phidari and the Archeloos (p. 222). In the Greek War of Liberation, this town, originally only a fishing-hamlet, became the chief stronghold of the Greeks in W. Hellas, and offered a long and heroic resistance to the Turks.

In 1822 the defence was conducted by *Mavrokordatos*, in 1823 by the bold and noble *Markos Bozzaris*, who fell in a night sortie on Aug. 20th. After the latter siege its fortifications were restored and strengthened, with the assistance of *Lord Byron* who transferred his residence from Kephallenia to Mesolong on in January, 1824, but succumbed in the following April to a fever heightened if not produced by his exertions. The house in which he lived no longer stands. A third siege was begun by Kiontagi and Ibrahim Pasha on April 27th, 1825, and was carried on for a whole year. At length, under the compulsion of famine, the garrison

determined to make an effort to cut their way through the enemy. The desperate attempt was made at midnight on April 22nd, 1826, when 3000 soldiers and 6000 unarmed persons, including women and children, threw themselves on the Turkish lines. Only 1300 men and 200 women, with a few children, succeeded in this effort; the rest were driven back to the town by volleys of grape-shot and mercilessly cut down by the pursuing Turks. The Greeks set fire to many of the powder magazines, and blew up friends and foes alike.

Within the walls of a fort outside the E. gate, near the station and a large military hospital, is the *Heroon*, the burial-place of the champions of freedom. Beside the large common funeral-mound are the smaller tombs of Markos Bozzaris, General Norman, and others. Another mound contains the heart of *Lord Byron*. A statue to the poet was erected here in 1881 (visible from the train).

13½ M. *Alikē*. About 1½ M. distant is the *Palaeókastro Kyrirēnē*. in which antiquaries recognize the ancient *Neo-Pleurōn*. The walls, the circuit (2 M.) of which is almost unbroken, date, with their 30 towers and 7 gateways, from about B.C. 234; they were erected on the hill-slope by Demetrios Ætolikos after the sack of Pleuron which lay in the plain. Near the E. wall is the Agora, with numerous pedestals of votive offerings and the foundations of a long colonnade on the E. side, above a terrace 160 yds. in length. The small theatre lies near the W. wall, the pilasters of the proscenium being only 6 ft. from the wall, while the wall-tower served as the stage-building. The remains include also a cistern and the so-called prisons (Φυλακαῖς; to the N.E. of the theatre).

17½ M. **Ætolikó** or *Anatolikón* (tolerable café with Xenodochíon), a prosperous little town (3400 inhab.) which was unsuccessfully besieged by the Turks in 1823 and captured by them in 1826, lies on a small island in the lagoon of the same name, connected by stone bridges with the mainland both on the E. and W.

About 4½ M. to the S.W. lies the village of *Neochóri*, near which we may cross the *Acheloos* (ferry 50 l.) to the well-to-do village of *Katochí*. Some 2½ M. to the W. of this point, on the S. margin of the extensive *Swamp of Lezini*, rises a small hill, now called *Trikardókastro*, on which lie the ruins of the ancient Œniadæ. This ancient town was captured by the Messenians of Náupaktos (p. 218) in B.C. 450, but was retaken by the Acarnanians in the following year. In B.C. 219 it was taken by Philip V. of Macedonia, who restored and strengthened its fortifications. The well-preserved *Town Wall*, with a circuit of 4 M., is built of well jointed polygonal blocks, finished off at the top with a horizontal course of squared stones. The numerous gates and posterns are built in various styles; several of them (*e.g.* that in the centre of the S. wall) are genuine stone arches. To the left of the E. gate, by which we enter the town, the summit of the hill is occupied by the *Acropolis*. The path leading to the N.W. from the E. gate brings us in 7 min. to the *Theatre*, which, along with other buildings, has been excavated by the American School (p. 14). The theatre has an orchestra, 50 ft. in diameter, 25 seats of honour hewn out of the rock, and an auditorium divided into 11 wedge-shaped sections for the general public. The path goes on to the *Harbour*, which was formed by a bay of the Lake of Lezini and was included within the circuit of the town-wall. On the E. side of the entrance to the harbour, where the town wall is adjoined by a quadrangular outwork, are situated several *Ship Houses* (154 ft. by

134 ft.), hewn out of the rock, and resembling those at the Piræus (p. 101), with six divisions and a channel for the boat keels. The foundations of a small temple were found on the W. side of the harbour-entrance, and the remains of a Greek *Bath* (2nd cent. B.C.) at the S. end of the harbour. The latter include a large chamber (Apodyterium?), to the right of which is a square room with a bath of masonry and to the left two circular rooms, with respectively 8 and 17 small basins in the floor. Adjoining are two other small rooms.

The railway quits the line of the road and bends towards the N.W. The road (pleasant drive) proceeds to the N.E. through the narrow pass of *Klisoura*, which is about 2 M. long, and then leads between the lakes of *Anghelókastro* on the left and *Vrachóri* on the right (see below) direct to Agrinion. — 23½ M. *Stamna*, near the Acheloos; 29 M. *Anghelókastro*, at the N. end of the lake; 31½ M. *Kalyvia*. — 33½ M. *Platanos*; 36½ M. *Dokimion*.

38½ M. **Agrinion** or *Vrachóri* (*Xen. Athēnae*, in the Platía, bed 2 dr., with restaurant, well spoken of; *Restaurant Karabini*; carriage to Mesolongion 35 dr., to Kephalovryso 25 dr.), the terminus of the railway, is the chief place (9600 inhab.) in the interior of Ætolia, and the seat of an eparch. It is favourably situated on the edge of a fertile plain, where tobacco is cultivated.

FROM AGRINION TO KEPHALÓVRYSO (*Thermos*), an expedition of 4-4½ hrs. by carr. (exclusive of halts); longer on horseback. Carriages follow the road to Ætoliko (see above) for 3 or 3½ M., and beyond the river Erimitsa turn into the excellent road that runs to the E. along the N. bank of the *Lake of Agrinion*, the *Trichonis* of the ancients. Our route passes through a fertile and well-tilled country, and fair night-quarters can be obtained at most of the villages. Good views of the snow-peaks of Zygós to the S. and of the Arapokephala to the N. About 9½ M. from Agrinion (1¾ hr's. drive) we reach the large village of **Paravóla**, immediately to the E. of which is a well-preserved ancient wall with towers. The round tower on the E., at the junction of the acropolis and the town-wall, should be noticed. A digression may be made (on horseback or on foot) from Paravóla to *Vlochó*, 1¾ hr. to the N. (2½ hr's. ride direct from Agrinion), where considerable remains of the walls and gates of the chief town of the *Thestieis* are to be seen to the N.W. of the village. — Beyond Paravóla the carriage-road again approaches the lake. After ½ hr we reach the *Khan of Dogri*, with a tree-shaded well, on the lake a little to the right of the road. About ½ M. to the E., the *Palaeokastro of Saboniko* (named from *Saboniko*, a village 3 M. to the N.) rises abruptly from the lake. Here are remains of the walls and towers of the ancient *Phistyon*; the temple of the Syrian Aphrodite lay 1½ M. to the N.W., on the site now occupied by the church of Hagia Triada at *Kryonero*. — The road ascends from Dogri, viâ *Gouritsa* and *Mokista*, to (ca. 2½ hrs'. drive from Paravóla) Kephalóvryso. Beside the large church of Mokista the remains of a temple and of a Byzantine church (14th cent.) have been exhumed.

Kephalovryso (500 ft.; *Xen. Thermos*, bed 1 dr., good), a village with about 1000 inhab., a copious brook, and large plane-trees, lies about ½ M. to the N.E. of the interesting ruins of *Palaeo-Bázaro*. These represent the ancient **Thermos**, the centre of the Ætolian League, which was probably an assemblage of temples, meeting-halls, and the like rather than a town in the ordinary signification of the word. It was plundered and destroyed by Philip V. of Macedon in B.C. 218. The rectangular site of the ruins, 372 yds. long by 219 yds. broad, is surrounded by a 3rd cent. wall, 8½ ft. in thickness, and was excavated in 1897-99. The chief discoveries were a colonnade, 189 yds. long, in front of which once stood 30 monuments bearing inscriptions, a well-preserved fountain with three mouths, and the foundations of a very ancient *Temple of Apollo* restored

about 200 B.C. (comp. p. lxxvii). This temple, built of wood and mud-bricks, faced the N. and stood upon a stylobate (without steps), which measured 125 by 39 feet. Five columns stood on the façade, 15 on the exterior of each side, while the interior was divided into two naves by a central row of columns. The terracotta metopes, which were not in relief but only painted, and the antefixæ, of the same material, from the ancient temple are at Athens (p. 93). Adjoining the N.W. angle is a curious elliptical substructure. — From Kephalóvryso we may skirt the S. bank of the lake, viâ the village of *Gavalou* (near the ancient *Trichonion*), and proceed through the Klisoura ravine to Mesolongion (by carriage ca. 10 hrs., including halts); to Náupaktos, ca. 8 hrs.

The Road from Agrinion to Karavassará (ca. 30 M.; omnibus twice daily in 6 hrs., 5 dr.; carr. 25 dr.) was in ancient times, as now, the main channel of communication between the Gulf of Corinth and the Ambracian Gulf (now Gulf of Arta; p. 133). It is well-known from Polybius's account of the campaign of the youthful Philip V. of Macedon in B.C. 218, during the war with the Achæan League, when that king unexpectedly landed in the Ambracian Gulf and penetrated into Ætolia as far as Thermos (p. 221). About 6 M. beyond Agrinion travellers cross the *Aspropotamos*, the ancient *Achelóos* (ca. 3 ft. deep), on this side of which, beside the *Kalyvia of Spolaita*, 3/4 hr. to the S. of the road (bridle-path viâ Zapandi), are the ruins of ancient *Agrinion*. On the opposite (W.) bank of the river the road reaches the miserable Wallachian village of *Sourovígli*, where it is rejoined by the bridle-path, which here crosses the river. This village marks the site of *Stratos*, the ancient capital of Acarnania, a town which extended over three small hills and the intervening valleys. The walls, with their towers and imposing gateways (hence the modern name of *Portaes*), are still easily recognizable. On the central hill (with the modern village) we may identify traces of the agora to the W. of the main gate, and the ruins of the theatre to the E.; and on the W. hill are the foundations, architrave, and broken columns of a Doric peripteral temple of Zeus, of about the same size as the Theseion at Athens. — From the temple we may descend to the road, rejoin the carriage (sent on in advance), and proceed viâ the *Makhala Pass* and *Lake Rivios* to Karavassará (ca. 6 hrs.' ride from Sourovigli).

Karavassará (small *Inn*, bed 1 1/2 dr., with cook-shop), a small town in the S.E. angle of the Ambracian Gulf, which here presents volcanic phenomena. Above the town rise the ruins of an ancient castle, the name of which has not yet been determined (perhaps *Herakleia Limnaea*). Greek steamers (Syra Dock Co., Portolos, Athanasoules, Komenos, and Destounēs & Iannoulatos) six times weekly to Patras, once a week to Corfù, comp. pp. xviii d-h, and p. 256. — The road goes on (omn. or carr. in 6 hrs.) to *Arta* (Xenodochíon Byzantion, Platía Hagios Dēmētrios, bed 1 1/2 dr.).

THE GREEK ISLANDS.

Route		Page
21.	Eubœa	224
	a. Chalkis 225. — b. From Chalkis to Karystos viâ Eretria 226. — c. From Chalkis to Koumi 230. — d. From Chalkis to Xerochori. Artemision 232.	
22.	The Cyclades	234
	a. Syra, Kea, Thermia	234
	b. Mykonos, Delos	236
	c. Tenos, Andros	245
	d. Paros, Naxos, Melos, Thera (Santorin)	247
23.	The Ionian Islands	255
	a. From Patras to Corfù	255
	b. Corfù	257
	c. Levkas	266
	d. Kephallenía	268
	e. Ithaka	274
	f. Zante	279

The host of islands which set off the richly-indented coast-line of Greece and stud the Ægean Sea on the E. and the Ionian Sea on the W. afforded the ancient Greeks excellent practice in the art of navigation, and enabled them at a very early period to make their country the chief trading centre of the three continents. The Ægean islands are by far the most numerous, numbering no less than 483, though some of them are mere specks, and stretching right across to Asia Minor. The name 'Archipelago', reputed to be a corruption of Ægæum Pelagus, is of mediæval origin and is not used by the Greeks themselves. *Euboea*, the largest island of Central Greece, is, like the *Northern Sporades* off its N.E. coast, a prolongation of the Othrys range, and even in antiquity was looked upon as having been torn from the mainland of Bœotia. Next to Eubœa and Attica on the S.E. come the *Cyclades*, in several rows, filling up the S. part of the Ægean Sea. The inhabitants of all these islands were of Ionic race; only the southernmost were in possession of the Dorians and probably for this reason were reckoned in antiquity to the Sporades, a name applied in modern times (with the exception of the Northern Sporades, see above) only to the groups of islands off the coast of Asia Minor. To the S.E. of the Peloponnesus lies *Kythera* (Cerigo, p. 356), and farther to the S.E. the large island of *Crete* (p. 417), the latter closing the Ægean Sea on the S. With its longer axis stretching from E. to W., Crete presents itself, geographically, as a parallel extension of the mountain ranges

of Asia Minor; but, politically, no Asiatic kingdom ever possessed it in antiquity. — The W. coast of Greece has for its neighbours the *Ionian Islands*, the middle group of which owned the same race and shared the same history as Central Greece. *Kerkyra (Corfù)*, the most northerly, was originally inhabited by Illyrians, but these were soon displaced by Greek settlers.

For the modern political division of the islands, see p. xlii.

21. Eubœa.

From Athens to *Chalkis* by rail, see R. 9. — Some of the Greek steamers mentioned at p. 204, which ply daily to Volo, call at the following places in Eubœa: Aliveri, Chalkis, Limnē, Ædēpsos, and Oreoūs. From the Piræus to *Chalkis*, 1/2 day (fares, see the synopsis).

Euboea, Εὔβοια (pron. *Évvia*), is the largest island (1380 sq. M.; ca. 113,000 inhab.) belonging to the modern kingdom of Greece, and constitutes, together with the Petali Islands and Skyros, one of the N. Sporades, a nomos or province. It lies like a great breakwater along the E. coast of the mainland. All the harbours on the island are situated on its W. coast, its E. coast consisting almost entirely of precipitous cliffs. The mountains, composed mainly of micaceous and argillaceous slate, are grouped in four masses: to the N. the *Hagios Elias* or *Galtzades Mts.* (3185 ft.; the ancient *Telethrion*), with the peninsula of Lithada; in the W. part of the N. half of the island the *Kandili Mts.* (3965 ft.; the ancient *Makistos*); to the E. the mountain system of *Delph* (5725 ft.; the ancient *Dirphys*); and in the S. the *Hagios Elias* or *Ocha Mountains* (5265 ft.). The chief attraction in Eubœa is the fine scenery, especially in its N. part, though some interesting ruins are to be found in the S.

Among the earliest inhabitants of Eubœa the most conspicuous were the Thessalian *Ellopians* in the N., the Thracian *Abantes* in the middle, and the *Dryopians* in the S. Ionians from Attica afterwards amalgamated with the Abantes and formed a new race, which acquired the dominion of the entire island. Their two chief towns were *Chalkis* and *Eretria*, which disputed for many years the possession of the 'Lelantian Plain'. This people was powerful and numerous enough to send out several colonies to Magna Græcia, Sicily, and the Thracian Chersonese (Chalkidike or Chalcidice). The continuous history of the island begins, however, in B.C. 506 with the subjugation of Chalkis by the Athenians, for the barrenness of the Attic soil made the possession of the fertile island almost a matter of life and death to the powerful maritime trading city. Towards the end of the Peloponnesian War (B.C. 411) the inhabitants regained their independence, but they generally stood by the Athenians in the later wars and shared their fate. — The taking of Constantinople in 1204 transferred Eubœa to a triumvirate of Veronese, the seaports themselves going to the Venetians, who, after repeated wars with the Frankish princes, finally made themselves masters of the whole island (1366). At this period Eubœa received the name of *Negroponte* (from 'Evripo', 'Egripo'). Next to Crete it was the most important Venetian station in the Levant. The Turks succeeded the Venetians in 1470 as possessors of the island, and held it until the Protocol of London (3rd Feb., 1830) transferred it to the new kingdom of Greece.

a. Chalkis.

Xenodochíon Palirria, R., L., & A. 3-4 dr., Xen. Evripos, R., L., & A. 2-3 dr., with garden, both on the shore near the Euripus bridge, with electric light and restaurant, new and well spoken of; Xen. Gallía, with rooms only, bed 2½ dr. — *Estiatorion Aphthonía*, near the Platía, good cooking. — *Chemisi*, K. Lempesēs. *Photographs* at Œkonómos. — *Carriages*, very dear. *Railway*, see below. — The office of the *Greek Steamers* is in the Kastro.

Chalkís, with 8600 inhab., is the capital of the nomos of Eubœa, and contains several modern churches, a Turkish mosque, and other public buildings. Lying as it does at the narrowest part of the strait of *Euripos*, on the same site as the Chalkis of antiquity, it presents, especially from the mainland, a charmingly picturesque appearance, but a nearer acquaintance with the irregular interior is apt to be disappointing. The town comprises two quite distinct parts: the diamond-shaped citadel and the suburban district.

The name Chalkis probably means 'ore' or 'metal-town', though as yet no mines have been traced in the neighbourhood. Possibly therefore the name may be derived from χάλχη (murex) and may point to a settlement of Phœnicians engaged in procuring the purple dye of this shellfish. The convenient position of the town, between Bœotia and the fertile island, makes the early foundation of a seaport at any rate extremely probable. But beyond a number of squared stones, incorporated in later edifices, the remains of a breakwater, and some tombs in which pottery of a great age and excellent workmanship was discovered, there are no ancient relics extant.

In B.C. 411 Chalkis was connected by a fortified wooden *Bridge* with the mainland, where the height of Karábaba (p. 173) probably represents the ancient fortified hill of *Kanethos*. The Euripos at this point was originally wider and quite open to shipping; but in the above-mentioned year the Eubœans filled up part of the channel and erected the bridge in order to prevent communication with Bœotia being cut off by hostile ships. The strait is divided into two arms by a small rocky island; a shallow channel (now closed) on the W., and a broader one through which a strong current flows on the side next Eubœa. A modern iron swing-bridge spans the latter; at its W. end is the station of the Athens railway (pp. 171-173). Harbour works are now in progress. — The powerful currents, for which the Euripos has been famous from time immemorial, depend both on the ebb and flow of the tide, and upon the varying quantity of water brought by the streams emptying into it. Even the steamers avoid them when they are at their strongest.

Close to the E. end of the bridge, and more than half-surrounded by the sea, lies the Kastro, the citadel of Chalkis, with battlemented and turreted Venetian walls, now pulled down on the side adjoining the suburban district (N.E.). The church of the *Hagia Paraskevé*, in the S. part of the Kastro, once the chief church of the Venetians, is referred by the style of its capitals to the 5-6th centuries. The wide fosse, hewn out of the solid rock, is spanned by two wooden bridges, defended by imposing gateways. The S. gate leads to the ruins of the old Jewish quarter and to a part of the fortress now

used as a state-prison. The ruined *Venetian Aqueduct*, which passes through part of the suburb and is thence carried across the plain by a series of arches, some of which are 30 ft. high, was fed by springs from the Delph Mountain (p. 231).

Outside the N. gate lies the busy SUBURBAN TOWN (προάστειον). In the main street is a large church, with a detached bell-tower that was formerly a Turkish minaret. Not far off is the great square, stretching to the shores of the gulf, and containing the coffee-houses and the shops of the fruit and fish sellers. Near it, in the Aristoteles Street is the *Museum*, with sculptures and inscriptions from Eretria, Ædēpsos, and other places; in the courtyard are reliefs of the winged lion of St. Mark from the Venetian wall. The houses of this part of the city extend to the E. up the gentle slope of the *Velibabas*, crowned by a chapel of St. Elias, formerly a Turkish oratory (tekés).

Near the chapel of *Hagios Stephanos*, on the coast-road to Eretria, 20 min. to the S. of Chalkis, rises a copious spring, which has been identified with the ancient *Arethusa*, and still supplies the town. Waggons with water-casks are almost always to be met on the road. On the double *Vathrovouni* (step-mountain), above this spring, are a Pelasgic wall, paths and steps in the rock, spaces for houses, etc., obviously the remains of an earlier town.

Excursion to the *Anephorites Pass* and *Mykalessos*, see p. 173. — Boat to *Aulis* (p. 172), 4-5 dr.

b. From Chalkis to Karystos viâ Eretria, Aliveri, and Stoura.

This excursion occupies three days, the nights being spent at *Aliveri* (11 hrs. from Chalkis) and *Stoura* (7¾ hrs. from Aliveri and 6 hrs. from Karystos). — A visit to (4¾ hrs.) *Eretria* alone takes one day. A steamer calls there once a week.

The road passes the Arethusa (see above), 7 min. beyond which is an iambic inscription cut on the rock, announcing that the Byzantine Protospathar Theophylaktos made the road along the coast. We soon enter the *Lelantian Plain*, among the cotton plantations and corn-fields of which lies (2 hrs. from Chalkis) the large village of *Vasilikó*, recognizable by its Venetian tower. A hill 1½ M. to the left is crowned by the mediæval castle of *Phyla*.

Beyond Vasilikó the road traverses an undulating agricultural district and then leads across an uncultivated moor, passing several ancient wells, to (2½ hrs.) the mills of *Nea-Eretria*, where there are some ancient fragments of walls and graves and ancient wheel-ruts. About 20 min. farther on is the now unimportant **Erétria** (623 inhab.), generally called *Aletria*, sometimes also *Nea-Psará* from the Psariotes who settled here in 1821 (comp. p. 235). The marshes which now render this district unhealthy must have been drained by canals in ancient days.

Eretria was the most important town in Eubœa next to Chalkis, and like it probably owed its rise to Ionic settlers from Attica. The Eretrians,

as is well known, joined the Athenians in succouring Miletos when threatened by the Persians in B.C. 500, and on this account drew upon themselves the wrath of Darius, who gave special orders to his generals Datis and Artaphernes to destroy Eretria. The Persians, after capturing the town by treachery, plundered it and set it on fire, and sent many of the inhabitants to Susa as slaves. Eretria, however, seems to have been soon rebuilt; at all events its inhabitants were present with seven ships at the sea-fights of Artemision and Salamis, and with several hundred hoplites at Platæa. In B. C. 411 the Eretrians contributed greatly to the deliverance of Eubœa from the dominion of Athens; after the disastrous naval engagement which the Athenians fought with the Spartans under Agesandridas, they destroyed the Athenian ships that sought refuge in the supposed friendly shelter of the harbour. Eretria afterwards joined the new Attic naval league in B. C. 378, and took part in the struggle against the Macedonians. In B. C. 198 the Romans, under Lucius Quinctius, stormed the town, in which they found little gold, but a great store of 'antique' works of art, the legacy of its past greatness. — Eretria was the birthplace of the philosopher *Menédēmos*, a pupil of Plato.

The ruins of Eretria are the most considerable relics of antiquity that Eubœa has to show. Ancient foundations may be traced at numerous spots among the three rows of houses composing the modern village. A bacchanalian *Mosaic*, formed of sea-pebbles, dates from the Roman period. In and beside the small *Museum* are a number of inscriptions, etc. About 3 min. from the present village in the direction of the Acropolis lies the *Theatre*, which was built not on the hill itself but in the plain, probably so as to be near an ancient shrine (see below).

In the theatre of Eretria three distinct periods of building are recognizable. Quite at the back, where the staircase descends to the vaulted passage, are the foundations of the earliest stone scena; the original orchestra was on the same level, and wooden platforms were erected for the spectators as required. When, in the 4th cent. B.C., a new theatre built of stone took the place of the first, the orchestra was sunk 11½ ft., the auditorium being raised by means of the excavated earth; the old scena was allowed to remain but a new one was erected between it and the orchestra circle which was pushed back a little to make room for it. The players acted in front of a moveable wooden proscenium on a level with the sunk orchestra. This proscenium was finally, in early Roman times, replaced by a fixed proscenium of white marble, the front portion of which still exists. A passage with a vaulted stone roof led from the space at the back, under the new and old scenæ, to a staircase which, like the sloping gangways at the sides of the proscenium, connected the interior of the scenæ with the roof of the proscenium. Another staircase at the back descended to a subterranean passage ending at some steps (known as 'Charon's steps'), that led to the middle of the orchestra, thus permitting the sudden appearance of actors at this point. In the floor of the later scena, and resting on the vault of the passage, are marble grooves 8 ft apart, along which glided in all probability the cars in which the gods made their appearance above the proscenium.

Near the theatre, on the S.W., a *Temple of Dionysos* and a *Gate* of the town-wall have been laid bare, also, 3 min. to the E., the *Gymnasium*, the site of which was long indicated by an inscribed block of marble. Interesting remains of the bathroom are seen in the N.E. corner, and foot-baths may be noticed in the adjoining room on the W. — At the N.E. end of the village are the substructures of a *Temple of Apollo Daphnephoros* (exhumed in 1900), near which a number of archaic sculptures were found.

About 3/4 M. to the N.W. of the theatre, beside a heap of yellow soil on the hill, a vaulted *Sepulchral Chamber* in good preservation with a walled entrance-passage, has been unearthed It is constructed of poros stone, faced with stucco on the inside, and contains two couches, two thrones, and a marble table, all bearing traces of painting. Remains of calcined bones were found in the interior.

The *Acropolis* was fortified mainly with polygonal walls; more regular courses of masonry occur in the towers only. On its N. verge is a tower, 39 ft. long by 33 ft. broad, which commands a view of Olympos (3850 ft.) on the N. and, across the strait, of Oropos (p. 172) on the S. Two long walls, which, however, can only be traced intermittently, run from the E. and W. edges of the fortress towards the level ground adjoining the shore. On the beach also, at the point where the market-boats lie, is a connected line of wall; and there are a few remains extant of a cross-wall dividing the citadel from the lower town.

Shortly after leaving Eretria, we pass some ancient graves with the sarcophagi found in them, and farther on a ruined chapel, the altar of which is the pedestal of an ancient statue, with an inscription. At the *Skala of Vátheia* (2 hrs. from Eretria) is the large *Khan of Kolonna*, where quarters may be had for the night.

On the plain corn-fields alternate with vineyards and orchards. On a hill, 1/2 hr. beyond Kolonna, are a few remains of ancient buildings, partly incorporated in some mediæval chapels, which indicate the site of an ancient town, commanding the W. entrance of the *Kakē Skala Vátheias*. This fatiguing pass skirts the *Kotylaeon*, a range of mountains continuing the Delph system (p. 231) southwards to the sea. Beyond the Kakē Skala, which is 5-6 M. (2 hrs.) long, we enter the fertile plain of Aliveri. About 1 1/2 hr. from the E. end of the Kakē Skala we reach the thriving and high-lying village of **Alivéri** (1470 inhab.), the chief place between Chalkis and Karystos. Travellers who wish to pass the night here are dependent on the hospitality of the inhabitants. Aliveri is supposed to occupy the site of the ancient *Tamýnae*. The *Skala Alivérioú*, 1/4 hr. from the village, is probably on the site of *Porthmós*, a ferry-station often mentioned by the ancients. Some of the steamers call here, and there are generally passenger-boats to Chalkis or Laurion to be found, but the latter do not start unless they have ten passengers (3-4 dr. each pers.). — A tall Venetian tower and a ruined castle rise on the coast 1 M. to the S., but there are no ancient remains near them.

We now follow the carriage-road to Koumi (p. 231), to a point just short of (1 1/4 hr.) the wretched village of *Velousia*. Proceeding to the right we pass near a ruined mediæval castle and below the village of *Koutoumoulá* (on the left). Our route next skirts the edge of a marshy valley (often under water), to the S.E. of which rises a steep rocky hill. The mediæval ruins which crown this height occupy the site of the Acropolis of the ancient little town of *Dystos*.

The village of the same name lies at the foot of the hill (ca. 8 hrs. from Eretria), and in its neighbourhood are some ancient walls and towers, gates (especially that on the S.E. side), a large rock-hewn sarcophagus, and a cistern. The cells inside the E. wall which at that period served as dwellings may still be recognized.

Our farther course leads past a considerable number of ruins among which those near the village of *Zarka*, to the left, perhaps mark the site of the ancient *Zârētra*. At this point we catch a glimpse to the right of a deep bay running far into the land, with the island of *Kavaliani*, perhaps the ancient *Glaukonnesos*, at its mouth. Before reaching (3 hrs. from Velousia) *Harmyropótamo* we pass a spring, where two ancient sarcophagi are used as water-troughs. From the height to which the road now ascends we overlook the E. coast of the island as far as the dreaded Kavo Doro (p. 230), while on the S.W. we see the Bay of Stoura, in which lies the rugged and straggling island of *Stouronisi*, the *Ægîleia* of the ancients. Beyond the village of *Mesochóri* we reach a point called *Dilisi*, marked by ancient and modern ruins and by a spring of good water. Thence the route leads over hills, through defiles, and across a small plain to (3½ hrs.) the village of **Stoura** (800 inhab.), situated on the slopes of a double-peaked hill. Opposite the white church of the Panagia is a café. The ancient *Styra*, a town of the Dryopians, which is named along with Eretria in the history of the Persian wars, lay ¾ M. from here, on the coast, but hardly a trace of it now remains.

An interesting excursion may be made from Stoura to the so-called 'Dragon Houses'. We climb by a steep path to (½ hr.) the depression between the peaks above the village, and follow a track past some ancient quarries, which still contain half-hewn blocks, unfinished columns, perpendicularly cut walls, and the like. In 15-20 min. we reach the foot of the hill of Hagios Nikolaos, where stand three ancient but well-preserved stone-huts, known as the **Dragon Houses** ('ta spítia toū Drákoū'). These huts, made of massive slabs of stone, were probably shelters for quarrymen. — The opportunity should not be lost of climbing the neighbouring hill of **Hagios Nikolaos**, which is surmounted by the Frankish castle of *Larmena* and a chapel of the saint, and affords a fine view of S. Eubœa and of the Attic coast.

Stoura is about 5-6 hrs.' ride from Karystos; but the route passes through no village or town with the exception of the hamlet of *Kapsala*, close to Stoura. It runs partly along mountain-slopes, partly over chains of hills, and finally across a spacious plain. About halfway is the 'Bey's Spring' (τοῦ βέη ἡ βρύσις).

The modern **Karystos** (1370 inhab.; poor accommodation at the house of Ch. Tsiboukis) is the capital of S. Eubœa, and was founded after the War of Independence. The ancient town of the same name was situated on the slope of the Acropolis, more than ½ hr. inland, on the other side of the *Megalorevma*, which is spanned by a stone bridge. It was compelled to supply auxiliaries by the Persians, and on that account was afterwards laid under contribution by Themistokles in 467; in Roman times it was famous for its light-green marble (cipollino). Its site is called *Palaeochóra* (old

town) and is occupied by lemon-groves, ivy-wreathed mediæval ruins, and the metropolitan church of the Transfiguration ('Metamórphosis toū Sotéros'). The top of the Acropolis, which is surrounded by a wall (1 hr. from the sea), is occupied by mediæval buildings. The view includes a large number of villages, the ancient quarries near the village of Myli (with unfinished drums for columns), and the peak of Ocha.

From Karystos we may make the ascent of **Mt. Ocha** (5265 ft.), generally now called *St. Elias*, after a chapel of that saint, in 3½ hrs. We ascend by Palæochora and *Grambiás*, the latter also situated on the slope of the Acropolis, and then past the arches of a mediæval aqueduct and several mills. The last part of the ascent is practicable for walkers only. From the chapel a climb of a few minutes more, over smooth rocks, brings us to a very ancient building, under the shelter of a massive rock, resembling the 'dragon houses' described at p. 229, and also called *Spiti toū Drakou* by the peasants. It was formerly looked upon as the ancient (Dryopian) *Temple of Hera Teleia*, but the excellence of the polygonal masonry and the fact that the walls are nearly all built with horizontal courses preclude any earlier date than the 6th century. The position of the doorway, too, and the two window spaces in the S. wall are entirely foreign to the idea of a temple. The total length of the building is 41 ft. 8 in. and the total breadth 25 ft. 3 in. The roof is formed by successive projecting courses of stone, bevelled off inside; these do not now meet in the middle, but in antiquity the opening probably had an external covering, to which the fragments strewn around may have belonged. — A splendid *View is obtained from the rock rising above the temple on the N.

About 5 hrs. to the N.E. of Karystos, 1 hr. from Dramesi, is another group of Dryopian stone buildings, now called **Archampolis** (vulgo *Charchambolis*). About 3 hrs. farther on is the promontory of **Kavo Doro**, the ancient *Kaphareus*, known from the legend of Nauplios, father of the unfortunate Palamedes. He kindled here false beacons to decoy the Greek ships returning from Troy, but as his chief enemies Ulysses and Agamemnon escaped, he threw himself into the sea. A lighthouse stands here.

Another remarkable relic of antiquity is the **Hellēnikon**, a terrace with massive supporting walls, about ¾ M. from the village of *Platanistós*, which is situated ca. 3 hrs. to the E. of Karystos. *Palaeo-Kastri* on the coast, 2 hrs. farther to the E., is probably the little port of *Geraestós*, famous for its temple of Poseidon.

A market-boat leaves Karystos for *Laurion* (p. 123; 3½ dr. each pers.) several times a week.

c. From Chalkis to Koumi *(Kyme)*.

Bridle-path, 15 hrs., including the ascent of the Delph. ca. 18 hrs. Night-quarters poor. — From Koumi to Aliveri, ca. 9 hrs. — MacDowall & Barbour's steamer leaves the Piræus every Wed. evening, the Achaia Co's steamer every Sun. evening, for Laurion, Kymē (Koumi), and Skyros (comp. the Synopsis, pp. xviii d, e).

The path, following pretty closely the course of the Venetian aqueduct (p. 226), leads to the E. through the fertile *Plain of*

Ampelia. 40 min. *Vromousa.* At (20 min.) *Stoppeï* the path begins to ascend gradually. Near (1/2 hr.) the *Chapel of Hagios Elias* we reach the bed of a stream flowing towards Vasilikó (p. 226), the general course of which we now ascend. About 3 hrs. after leaving Chalkis we reach the small table-land of *Pissonas*, a little to the right of the village of that name, with its Venetian tower. Towering above the lower spurs is the bare pyramidal peak of the **Delph** (5725 ft.), the flanks of which are wooded with fir.

The ascent of the DELPH (ἡ Δέλφη, the ancient Δίρφυς) is made from Pissonas, passing (1 hr.) *Vouno*, near the *Springs of Hagios Stephanos*, and (1 hr.) *Steni*, which may be reached also by a détour viâ *Kambiá*. Here we obtain a view of an ancient channel for the brook cut deep in the rocks about 1/2 M. distant. From Steni we take 2 1/2 hrs. more to reach the summit, whence Mt. Athos can be seen to the N. in clear weather.

The massive chain called *Xerovouni*, or *Platanos* (4690 ft.), which adjoins the Delph on the S.E., is equally barren. Beyond (1 1/4 hr.) *Pourno*, on a hill to the S. of the stream, we lose sight of the aqueduct, which ascends towards the Chapel of Hagios Stephanos. Below the high-lying village of *Mistro* or *Mystrou* (1 1/2 hr. farther on), near a mill, is a khan, which, however, offers no accommodation except bare walls. Adjacent rises a Venetian tower.

We now ascend along the slopes of the Xerovouni, and in about 1 1/2 hr. reach a point commanding a fine retrospect of the mountains on the mainland as far as Parnassos and Helikon. In 3/4 hr. more the sea comes into sight on the E., and also the E. coast of Eubœa as far as the forked summit of Mt. Ocha. After passing near the hamlet of *Monodris*, with its mediæval tower, we reach (3 1/4 hrs.) *Gagia*, situated in a fertile district. From (1/4 hr.) *Neochori*, which our route passes, we may ascend to the *Palaeókastro of Episkopi* (1/2 hr.), one of the principal ruins in Eubœa, with both ancient and mediæval walls. 1/2 hr. *Vrysis;* 1/2 hr. *Dyrevmata;* 1/4 hr. *Konistraes;* 1/2 hr. *Kakoliri.* At (1 hr.) *Kastravolá* we obtain a fine view of two-peaked *Oxylithos*. On a pleasant plateau, hardly 3/4 hr. farther on, lies —

Koumi (officially *Kymē*), where we obtain accommodation and meals at the *Xenodochíon Anatolē*, kept by G. Apostolos, in the Platía (bed 1 1/2 dr.). The trade of the little town (4840 inhab.), which also carries on the culture of the vine, extends as far as the S. of Russia. The ancient *Kyme* seems rather to have stood on *Cape Koumi*, 3 M. distant, or on the site of the ruins adjoining the chapel of *Hagios Georgios*, 2 1/4 M. off, near the secluded convent of *Hagios Sotēr*. — A field of lignite, 3 M. to the N.W. of Koumi, has been worked under the direction of German officials since 1834, but without any great result. The fossil flora of the mineral is interesting.

A picturesque carriage-road leads from Koumi to Aliveri in ca. 9 hrs., passing Konistræs (see above), *Avlonári*, the Byzantine church of *Hagia Thekla*, Velousia (p. 228), and numerous other villages, several of which possess mediæval towers. — *Alivéri*, see p. 228.

d. From Chalkis to Xerochori. Artemision.

From Chalkis to *Achmét Agá*, where the night is spent, good road, in 9 hrs.; thence to *Xerochori*, 9-10 hrs.; thence to the *Skala of Oreous*, 1¼ hr. — From Xerochori to Achmet Aga viâ *Kourbátsi* (*Artemision*), *Hellenikâ*, and *Hagia Anna*, about 19 hrs.

The road leaves Chalkis near the Velibabas (p. 226) and skirts a shallow bay, where we observe numerous remains of ancient tombs. The *Harpágion*, whence Zeus carried off the beautiful youth Ganymede, is conjectured to have been on the shore below the cypress and myrtle-surrrounded village of *Vathondas*. At (3½ hrs. from Chalkis) *Kastellaes* numerous remains, apparently of an ancient marble temple, have been found near the church. A few minutes later we cross the bed of a river. About 3 M. to the right of our road, and the same distance to the N. of the village of *Psachnâ*, lies the large Venetian castle of *Kastri*. The scenery now becomes wilder, and the road gradually ascends. From the crest of the ridge, where (2¾ hrs. from Kastellæs) a copious spring rises, we enjoy a fine retrospect of the Euripos, with Chalkis and the mountains opposite, and of the Delph (p. 231), while to the N. we survey the magnificent forests of N. Eubœa, with the islands of Skíathos (1425 ft.) and Skópelos (2150 ft.) in the distance.

Our route now runs through fine mountain scenery, passing near an ancient castle (perhaps the *Klimakae* of the ancients) afterwards rebuilt by the Venetians, and then descending to the little convent of *Hagios Georgios*. We next traverse a long valley, clothed with a luxuriant growth of arbutus and myrtle and watered by the *Kyreūs*, a branch of the ancient *Boudoros*, and reach (2¾ hrs.) **Achmét Agá**, an extensive property belonging to Mr. Noel, an Englishman, whose house occupies the highest point in the village, and who receives travellers provided with an introduction. Night-quarters may also be obtained in the village.

The next part of our route, passing through the fine mountain and forest scenery of N. Eubœa, is very picturesque. We skirt the E. base of the *Kandili Mts.*, passing the village of *Spathari*, and then traverse the valley of *Pharakla* (about 3 hrs.), which is watered by the *Neleús*, the second main branch of the ancient *Boudoros*.

From this point a road diverges to the left to (1¼ hr.) the little town of **Limnē** (2060 inhab.) on the W. coast of Eubœa, the port of export for the magnesite found in this district. Limne stands on the site of the ancient *Ægae*, which, like other places of the same name, claims to have given its name to the Ægean Sea. — Steamers, see p. 204.

About 100 paces to the W. of (1 hr.) *Mandianikâ* are the foundations of an ancient stronghold. We pass the high-lying village of *Kokkinomilia* and in 5-6 hrs. more reach Xerochori. The route by the carriage-road to Hagia Anna (p. 234) and thence by bridle-path to Kokkinomilia takes 2 hrs. longer.

Xērochóri (3460 inhab.; food and lodging at the *Xenodochíon Artemis*, kept by Zakas, bed 1½ dr.), the capital of the N. part of

the island, lies on the *Xēropotamos*, in a fertile plain rich in corn and wine, and is enclosed by beautifully wooded mountains. This plain formerly belonged to the ancient city of *Histiæa*, which was taken by the Athenians under Perikles in B. C. 446, and retained under their dominion by the planting of a colony in the neighbouring *Oreós* (Ὠρεός).

The site of HISTIÆA may be looked for with tolerable certainty at the village of *stoûs Oreoûs*, 1 hr. to the W. of Xerochóri. This village lies at the foot of a partly artificial mound, crowned with a mediæval castle, in the walls of which ancient blocks have been immured. About 1/2 M. farther on is the *Skala of Oreoûs*, where the Greek steamers call (p. 205). — OREOS lay on the coast, 2 1/2 M. to the W. Its Acropolis stood on the hill, adjoining the town on the N., now covered with bushes and the remains of a Venetian-Turkish fortress. Opposite the rocky island with the chapel of the *Panagia Nesiótissa*, which is about 50 paces from the shore, was a second citadel.

About 3 3/4 hrs. to the S W. of Xerochóri, beyond *Varvára*, which contains one of the largest plane-trees in Greece, and *Hagios*, lies *Lipsós*, whose ancient name of Ædēpsós is now once more current, situated in the midst of a very picturesque district. The warm sulphur-springs here (90-120°) were as much frequented in ancient times, especially in the Roman period, as they are to-day. The most copious springs rise close to the shore. The season lasts from mid-April to September. There are three hotels: *Thermes de Sylla*, with baths, R. 5-10, pens. (incl. baths) 15-20 dr.; *Hēraklion*, near the bathing-establishment, R. 6, bed 4 dr.; and *Stadion*, bed 3-5 dr., the two last with restaurants. Some ancient baths were unearthed in 1904. Steamboats from the Piræus call almost daily in summer. — The promontory of Lithada, 5 hrs. farther to the W., on which is a village of the same name, commands a splendid view of the mainland opposite.

To the N.E. of Xerochóri the spurs of the finely wooded mountains project far into the coast-plain. The oak and pine woods now give place to the wild olive, the bushy holm-oak, the lowly arbutus, and various other shrubs. Our route passes through the villages of *Asméni* and *Kourbâtsi* (about 2 hrs. from Xerochóri). From May till September the sardine-fishery on the coast here attracts fishermen from all quarters. A strip of land along the coast, 13 ft. wide, is granted free to the fishermen for building their huts.

A spot near a ruin known as *sti Giorgi*, about 1/2 M. from Kourbatsi, has been identified as the site of the *Temple of Artemis Prosëoa* ('the eastward-looking Artemis'), which in ancient times gave name to this whole coast-district as well as to the cape farther to the N.E. Here, at **Artemision** *(Artemisium)*, the first naval encounter between the Greeks and the Persians took place in July, B.C. 480.

The Persian fleet, steering out of the Thermaic Gulf and along the peninsula of Magnesia, was awaited off the coast of Artemision by the Greek squadron under *Eurybiades* and *Themistokles*. After long hesitation the Greeks attacked the main body of the Persians just as twilight began. The latter sought to surround their assailants, but the Greeks formed quickly in a circle, and captured 30 vessels. *Lykomedes* of Athens had

the honour of capturing the first Persian ship. Luck also was on the side of the Greeks; 200 hostile ships were wrecked by a storm while endeavouring to sail round Eubœa, and 53 fresh Attic triremes reinforced the patriotic fleet. Another attack was made next day, again in the evening; and after a keen and not unsuccessful fight with the Cilician ships, the Greeks returned to Artemision. On the third day the Persians attacked at midday. They advanced in a semicircle in order to shut in the Greeks against the coast; but this formation produced a block in the centre where the ships had not room to move freely. Against this point the Greeks directed their attack, led by the skilful Athenians. The battle lasted till night-fall, and though it was by no means a decisive victory, still, as Prof. Curtius says, 'the patriotic fleet received its baptism of blood; it was the prelude to the Hellenic naval victories'. After the battle the Greeks steered for the Euripos.

We may extend our journey, for the most part skirting the coast, to *Agrio Botani* (2¾ hrs. from Kourbatsi), which commands a view of the small islands of *Pontikonēsia*, (1 hr.) *Hellēnikâ*, and (3¼ hrs.) *Vasilikó;* and thence viâ *Kotsikiâ* and *Achlâdi* to the prosperous village of (5 hrs.) *Hagia Anna* (1460 inhab.), where there is a xenodochíon, with a room for strangers. From Hagia Anna a good road leads to *Peleki*, situated at the mouth of the little river Boudoros (p. 232), with the ruins of the ancient town of *Kerinthos*, and then strikes inland to *Mantoudi*, with magnesite quarries, and past the seaport of *Kymasi* to (4¾ hrs.) *Achmét Aga* (p. 232).

22. The Cyclades.

For Steamboat Routes in addition to those specially indicated in the following headings, see the Synopsis at pp. xviii d-g. Enquiry should also be made at the agencies in the Piræus.

The islands to which the ancients gave the name of *Cyclades* lie in a circle of which Delos forms the centre. They are inhabited by Ionians, and consist of 24 large and about 200 smaller islands resting, like the Sporades in the E., on a submarine plateau which extends in a semicircle from the extreme points of Attica and Eubœa in a S.E. and E. direction to the coast of Asia Minor. They are approximately represented by the modern nomos of the Cyclades (p. xlii), which embraces *Syra*, *Andros*, *Tēnos*, *Naxos*, *Kea*, *Mēlos*, and *Thēra*, with their adjacent islets. The Cyclades are mountainous throughout. The geological formation of the N. islands consists of calcareous limestone, slate, gneiss, and marble, the islands to the S. being partly composed of eruptive rocks, principally trachyte. Perennial streams are almost entirely absent, the winter rains swiftly finding their way to the sea in the form of destructive torrents. This does not apply, however, to the fertile Naxos.

a. Syra, Kea, and Thermia *(Kythnos).*

Syra. — Steamers from the Piræus in 7-9 hrs.: *Hermoupolis Co.*, Sun. 6 p.m., Wed. & Thurs 9 p.m.; *Dock of Syra Co.*, Mon., Frid. & Sat. 8 p.m.; *MacDowall & Barbour*, Sun. & Thurs. 8 p.m.; *Diakakes*, Tues & Thurs. 8 p.m.; *Achaia*, Wed. 11 a.m.; etc. Fares, see the Synopsis (pp. xviii e-g).

The island of *Syra* or *Syros* (31 sq. M.) is the commercial centre of the Cyclades. A deep indentation in the E. coast forms the bay in which lies Hermoupolis, the capital.

Hermoúpolis. — Disembarkation, 1 dr. A strict bargain should be made with the boatmen, who at first make extravagant demands; they understand Italian. — Steamboat offices to the right of the landing-stage.

Hotels. HÔTEL DE LA VILLE (ξεν. τῆς πόλεως), HÔTEL D'ANGLETERRE, both in the Platía, R. from 3 dr. (bargain necessary), with restaurants. — *Café* and *Confectioner* in the Platía. Loukoumia (p. xxiv), a specialty of Syra, costs 2 dr. per box.

British Consul, *William H. Cottrell, Esq.*

Hermoúpolis or *Nea-Syros*, a town with 27,350 inhab., the seat of the nomarch of the Cyclades, a Roman Catholic bishop, and a Greek archbishop, is picturesquely situated on two hills. It owes its origin to the refugees from Chios and Psara, who settled here after the devastation of their island-homes in 1821. Its trade was fostered by its favourable situation on the direct route of steamers for Constantinople and the Black Sea, which until the last quarter of the 19th cent. ignored the Piræus. Now, however, Hermoúpolis is far surpassed by the Piræus and Patras.

The town consists of two main streets and the large square (Platía) in which the hotels and the large *Dēmarcheion* or town-hall are situated. In the latter building are the *Post Office* (groundfloor, on the right), and at the back, to the left, the *Museum*. The collection of antiquities includes sepulchral reliefs of the Hellenistic period from the island of Rheneia (p. 244) and a heroic relief (in the first room), besides a female statue, a medallion of the Roman period, and some very ancient sepulchral inscriptions (in the second room). Behind the Demarcheion to the right stands the *Apollo Theatre*. Adjoining the Platía rises the *Hagia Metamorphosis*, or Church of the Transfiguration. To the N. lies the new town, with the handsome domed church of *St. Nicholas Trachilas*. To the S. is the old town, which possesses ship-building yards and a much-frequented spring.

A wide street ascends, at places by flights of steps, to the mediæval PALÆO-SYROS or ANO-SYROS, which is inhabited almost exclusively by Roman Catholic descendants of Venetian settlers. On the highest point (1 hr.) stands the Roman Catholic *Church of St. George* (590 ft.), commanding an admirable view of Syra and the surrounding islands. — A still more extensive view is obtained from the PYRGOS (1360 ft.), a hill consisting of marble veined with mica. The path to the top begins about halfway up the hill of St. George, turns to the left at the dye-works, and farther on ascends in an almost straight direction. About $^1/_2$ hr. from the summit stands the recently-built church of *Hagia Paraskevé* (835 ft.; the priests offer refreshments).

Those who have a whole day to spend here should not fail to visit the *Panagia della Grazia*, beautifully situated on the E. coast of the island and reached by an easy carriage road, passing through the best

cultivated part of the island (2-3 hrs.; carr. 15 dr.). Those who prefer to walk should ask to be shown the footpath, which is shorter but more toilsome (1½ hr.) A good but somewhat expensive dinner may be obtained in the coffee-house at the Panagia della Grazia. — In the neighbourhood is a pre-Hellenic *Necropolis*, the terracotta vases found in which are now at Athens (p. 81).

Kea. — Steamers from the Piræus 3-4 times weekly in 7½ hrs.; information regarding times and fares may be obtained at the Piræus.

Kéa (popularly *Tziá*), the *Keōs* of antiquity, is a fertile and well-watered island, 67 sq. M. in area, and, in conjunction with the neighbouring islands of Kythnos (see below) and Seriphos (p. 250) forms an eparchy. The steamer anchors in the bay of *Hagios Nikolaos*, on which lay the ancient seaport of *Koresia*. The capital, which also is called Kéa, numbers 4630 inhab. and is situated inland, 2½ M. to the S.E., at the foot of *Hagios Elias* (1865 ft.). On its site stood the ancient *Iulis*, the native town of the poet Simonides and his nephew Bacchylides (6-5th cent. B.C.); the fortifications of the ancient citadel may still be recognized on the N. About ⅔ M. to the E., in the mountains, is a colossal antique lion, hewn out of the rock. Rising above a bay to the N.W. (on the S.E. coast) are the great terraced walls which once enclosed the town of *Karthaea;* below them a small church and a few houses. On a rock projecting from the lower terrace are the foundations of a temple of Apollo in the Doric style; the fine polygonal masonry facing the upper terrace, farther to the N., contains a block 20 ft. long bearing an ancient inscription, while on the terrace itself are the foundations, of blue limestone, of a marble temple. Higher up stood the upper town, of which the walls and remains of various buildings have been preserved. The traces of antique walls near the bay of Kavia, on the S.W. coast, mark the site of the town of *Poeessa.* On the way from this point to Iulis lies the convent of *Hagia Marina*, the court of which contains an old Greek tower in good preservation.

Kythnos. — Steamer from the Piræus about thrice weekly (generally viâ Kea) in 10½ hrs.; time-table obtained at the Piræus.

Kythnos (33 sq. M.), the modern *Thermiá*, also possesses a number of ancient ruins. Those of the former capital itself, *Kythnos*, now called *Evraeókastro*, are to be found on a lofty cliff (490 ft.) midway along the W. coast. In a corresponding position on the N.E. coast lies *Palaeókastro*, to the N.W. of the bay of *Hagia Irēnē*. The warm springs, to which the island owes its modern name, are much frequented in summer. *Kythnos*, or *Messaria*, the present capital, lies 3½ M. to the S. of the bay of Irene, off which the steamers stop.

b. Mykonos. Delos.

Steamers from the Piræus to Mykonos: *Dock of Syra Co.*, Sat. 8 p.m.; *Hermoupolis*, Wed. 9 p.m.; *Goudes*, Mon. 8 p.m. All these touch at Syra and Tēnos, arriving at Mykonos at noon the next day, and return after a short stay by the same course. Sailing-boat from Syra to Mykonos, 20-25 dr. — Delos is not a steamboat-station.

The island of *Mykonos* (35 sq. M.) is one of the more important little trade-centres of the Cyclades. The steamers, which after leaving Syra usually touch at Tēnos (p. 245), call at the capital town of —

Mykonos. — Accommodation and food at the xenodochíon kept by *N. Kalýmnios*, on the quay, and at the *Konsolina* (very clean) and *Malamaténia* houses, R. 2-3 dr. — French consular agent, *M. Kambanis*. — Embarkation or disembarkation ½ dr.

Mykonos, a pleasant town with 3200 inhabitants, lies in a semicircle round a bay on the W. coast of the large rocky island, apparently on the site of the ancient capital. At the E. end of the town lies a beautiful garden, laid out in the 18th cent. (visitors admitted). Over the door of an adjacent house is a late-Greek tomb relief.

The objects found in the *Excavations in Delos and Rheneia* (p. 244; the best specimens were sent to Athens), for which a new museum is being built at the N. end of the town, are temporarily preserved in four houses near the church of *Hagia Kyriakē*. Admission is obtained on application to Dr. Stavropoulos, the superintendent of antiquities, or to the Epitiritis (guardian), J. Kokólis. Visitors are forbidden to take photographs or to make notes.

House I (the residence of M. Kambanis). *Museum of Sculpture.* On the right are archaic lifesize female figures, of the so-called Spes type, in graceful flowing drapery, some of which are perhaps votive statues of priestesses of Artemis; on the left, male figures of a similar kind; in the middle, among other archaic sculptures, are two lions, the left hand of the Naxian colossus (p. 240), and some heads. Then several statues, heads, etc., fragments of sculpture and architecture (torso of Pan with Syrinx); two fragmentary *Reliefs in the best Attic style representing a woman sitting and a lioness tearing a stag; relief of two men with pointed hats, one carrying a measuring-rod, the other a chisel and a hammer, standing beside an altar, which was originally painted (this relief was discovered in 1881 near the Temple of the Foreign Gods, p. 243).

House II, opposite. *Inscriptions.* Steles recording treasures handed over to the Delian officials, decrees of honour of the Delians and other Greek states, and other records. Bases of statues with honorary and votive inscriptions, inscriptions taken from buildings, graffiti, handles of amphoræ stamped with names, etc.

House III. *Vases*, including the rich collection discovered among the disinterred remains removed to Rheneia from Delos at the time of its purification in B.C. 426-5 (see p. 238). They comprize specimens of Greek terracotta vessels of every kind, from the geometric down to the red-figured style prevailing at the time of the purification. The series of amphoræ and hydriæ with oriental types of design in the so-called Melos style is specially valuable.

House IV. *1st Room.* Tombstones from Rheneia, chiefly of the Roman period. — *2nd Room.* Statue of the youthful Hercules, a votive image from a small sanctuary of the god in Rheneia; Panathenæan amphoræ of a later period from the same shrine; inscriptions from Rheneia and Mykonos.

A pleasant walk may be taken along the path leading round the N.E. arm of the bay to the top of the hill. — *Hagios Elias* (1195 ft.), the highest mountain in Mykonos, lies in the N. part of the island; it is supposed to be the *Dimastos* of the ancients. The interesting ascent may be combined with a ride to the E. to the village of *Tourliani* (mule 4 dr., to the foot of the mountain 2 dr.).

Mykonos is the starting-point for an excursion to **Delos,** called by modern Greeks 'Lesser Delos' *(Mikrâ Dilos;* $1\frac{1}{3}$ sq. M. in area) in contradistinction to the island of *Rheneia* (p. 244) or 'Greater Delos'. As the N. wind often blows with such violence as to render the journey impossible for many days at a time, the first calm day should be made use of. In good weather the passage takes about 1 hr. The fare for a small boat there and back is 6-8 dr., for a small sailing-boat ('Serniki') 15-18 dr., for a larger one ('Belou') 20-25 dr. The traveller must take provisions with him, as there are no inhabitants on the island, except a few shepherds and the custodians. The excursion is interesting only to archæologists.

The HISTORY OF DELOS, the mythical birthplace of Apollo and Artemis, is identical with the history of its temple and its harbour. The oldest settlers were Phœnicians and Carians. After their expulsion by the Ionians the island became the religious centre of the Ionian races on account of its worship of Apollo which evidently replaced an earlier Carian cult. Every year the Ionians held splendid games here, said to have been inaugurated by Theseus. From the 8th cent. B.C. Athens was closely allied with Delos, and it was Peisistratos who ordained the first 'purification' of Delos, *i.e.* the removal of the tombs from the temple-enclosure, a measure which was afterwards extended to the prohibition of burial on any part of the island (comp. p. 245). The political importance of Delos is shown by the fact that after the Persian Wars, when the Ionian League was founded, the temple of Apollo was chosen as the treasury of the League. The treasure was, however, removed to Athens as early as 454 B.C., at which time Delos and the other islands became subject to Athens, remaining so until the time of Alexander the Great (about 334-331) In its ensuing period of independence Delos became the seat of a flourishing commerce; foreign trading companies, such as the *Hermaïstae* (consisting of Romans), the *Poseidoniastae* (Syrians from Berytos), and others, had their centre here, and various large buildings were erected (comp p. 242). When the Romans, who had exercised a kind of protectorate over Delos since 166 B.C., again ceded the island to the Athenians, the town advanced with even more rapid strides, especially after the destruction of Corinth (p. 316), but the devastation of the island by the generals of Mithridates in the year 88 B.C. put an end to its prosperity. The complete destruction of the town happened in 69 B.C. during the wars with the pirates.

The EXCAVATIONS on the site of the ancient town were begun in 1873 by the French Archæological School (p. 15), and renewed in 1877-94 under the management of *Lebègue*, *Homolle*, *Hauvette-Besnault*, *Reinach*, *Paris*, *Fougères*, *Chamonard*, *Ardaillon*, *Couve*, *Jouguet*, *Jardé*, *Convert*, and others. In 1913 they were resumed with the assistance of the Duke of Loubat, and since 1904 they have been conducted by *Holleaux*.

Boats sailing from Mykonos to Delos generally round the N. end of the latter island, affording a constant view of the lofty form of Mt. Kynthos (p. 243). We land at the ancient harbour on the W. coast of Delos, opposite the Megalo-Rhevmatiâri island (p. 245), and a few paces distant from the sacred enclosure. Delos consists of a rocky ridge of gneiss and granite, about 3 M. in length, running from N. to S., its greatest breadth being no more than 1420 yds.; the pointed cone of Mt. Kynthos (p. 243) is seen rising in the middle.

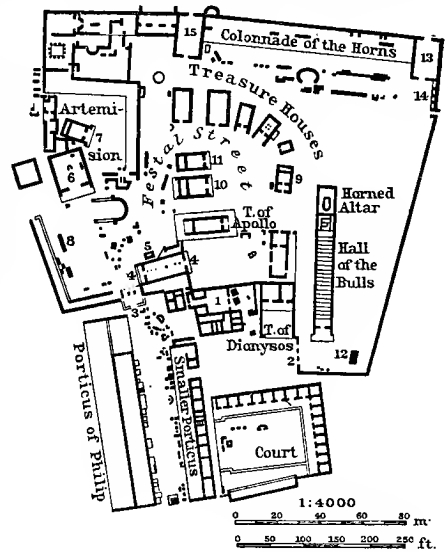
The *Sacred Harbour* (now sanded up), where the emissaries deputed to attend the festival rites disembarked, was protected by a mole, constructed by uniting a series of rocks running to the S.W. The

After Convert

Wagner & Debes, Leipzig

Commercial Harbour adjoined this on the S., and the coast between the sacred precinct and the Bay of Phourni was at a later date provided with a stone embankment (completed in 111 B.C.) and *Warehouses*, of which remains, partly under water, may still be seen. A few traces of a N. mercantile harbour have been discovered at the landward end of the mole mentioned on p. 238. On one side the Sacred Harbour was adjoined by the Sacred Precinct; the N. was the region containing the large guild-houses of the merchants; while the town proper lay on the gentle slopes to the S.

The Sacred Precinct, which was enclosed by walls and colonnades, was approached from the S. by a road passing between two colonnades situated above the sacred harbour. That on the left, the *Porticus of Philip* (285 ft. long), was a Doric colonnade open on the E. and W. sides; according to the still extant inscription on the architrave (Βασιλεὺς Μακεδόνων Φίλιππος Βασιλέως Δημητρίου Ἀπόλλωνι) it was erected by Philip V. of Macedon (ca. 200 B.C.). At the S. end is the inscribed pedestal of a votive gift presented by Sulla; the N. end was left open to serve as a passage. The *Smaller Porticus*, on the right, was open only on the side next the road, the rear being occupied by eight shops or stalls. — Before entering the sacred precinct by the S. Propylæa (p. 240), we observe on the right the *Exedra of Soteles*, and passing in front of this we enter an open space behind the smaller porticus. The approximately quadrangular *Court*, surrounded by chambers, which lies to the S. of this space, was also used for business-purposes; it was erected in B.C. 97 at the expense of the Italian Greeks and Athenians. Within it stood a temple of Aphrodite and Hermes. On the N. side of the open space, and still outside the peribolos, were a number of dwellings for priests (Pl. 1) and the so-called *Temple of Dionysos*. Finally, on the E. side of the court, open the *S.E. Propylaea* (Pl. 2), opposite which, on the W., a passage leads through the smaller



porticus. This whole region, extending as far as the Hall of Bulls, was in the middle ages occupied by fortifications erected by the knights of St. John of Rhodes.

The *South Propylaea* (Pl. 3) are now represented by a substructure of three steps bearing four Doric columns in front and four behind. According to the inscription the propylæa were dedicated to Apollo by the Athenians in the latter half of the 2nd cent. B.C. The *Festal Street* ran thence to the N., first crossing a small esplanade paved with bluish marble and dotted with altars, bases for statues, and exedræ, then skirting the W. side of the three parallel temples (p. 241), and finally curving round to their E. façades. A shorter route to the E. side of the sacred precinct led through the long Ionic *Porticus* (Pl. 4) immediately to the right within the S. propylæa; the narrow colonnades of this are open to the E. and W. On the N. side of this porticus is the *Base of a Colossal Statue of Apollo* (Pl. 5). The inscription, dating from the 6th cent., records that base and statue were carved from a single stone. The dedication on the W. side — 'The Naxians to Apollo' — was added later. Two large fragments of the body of the statue lie 100 paces to the N., a hand is preserved at Mykonos (p. 237), and part of one foot is in the British Museum. The statue was a very archaic work. The god was represented naked and girt about the loins with a metal apron, the position of which and traces of its fastening may still be seen on the fragments of the body.

To the left of the festal street, beyond the esplanade, we next reach the *Artemision*, a large colonnaded court with two temples. The larger temple (Pl. 6), situated at the S.W. angle of the court and open towards the S., has foundations of poros stone and is probably earlier than the smaller Ionic temple (Pl. 7) in the centre of the court, which has foundations and an encircling colonnade of granite and seems to date from the Hellenistic period. Behind the narrow opisthodomos of this latter temple lie the fragments of the colossus of Apollo, mentioned above. Both temples are supposed, probably correctly, to have been dedicated to Artemis; from the fragments of archaic female statues found in the neighbourhood it is probable that one of them was the Temple of the Seven Images. In front of the S. entrance-façade of the larger temple, on the side next the harbour, are several *Pedestals for Equestrian Statues* (Pl. 8). The smallest of these (farthest to the N.) is proved to have supported a statue of Sulla, from the inscription on the inclined plane at the back ('L. Cornelius L. F. Sulla Procos.').

The building adjoining the N.W. angle of the Artemision is considered by the excavators to be the Poros House (p. 241). From the E. side of the Artemision the festal street describes a curve round the three parallel temples; and on the N. of this curve lies a row of six smaller buildings, five of which face the three temples. Like the similar structures at Olympia (p. 293) these were probably

treasure-houses. The sixth building (Pl. 9), farthest to the S., has both a front portico and an opisthodomos and may well have been a temple (comp. below). Immediately opposite its entrance is a larger projecting edifice, the rear of which impinges on the temple of Dionysos (p. 239), outside the peribolos. Its purpose has not been ascertained.

To the W. of these structures and nearly parallel with each other stood three temples. The southernmost, the great Temple of Apollo, the plan of which resembles that of the Theseion at Athens, was 86 2/3 ft. long and 44 ft. wide. The remains of the massive foundations, resting on a bed of greyish blue slate, show that the temple was a peripteral hexastyle, probably with 13 columns at the sides. The pronaos and opisthodomos seem to have opened to the E. and W. with two columns 'in antis'. The cella was 37 1/2 ft. long and 18 1/3 ft. broad. Few aids to determine the architectural appearance of the temple remain except some fragments of the triglyphs and of the Doric columns. The latter have been left smooth; the only traces of fluting are at the top and bottom of the shaft. The remains of the plastic adornment are confined to the palmettes and lion's heads of the sima. The building dates from the end of the 4th or beginning of the 3rd cent. B.C. Steles and other remains are scattered on the N. side. Next to it on the N. are the poros stone foundations of a Second Temple (Pl. 10), also facing eastward, 67 ft. long by 37 1/2 ft. wide, with narrow vestibules on the E. and W. and a cella divided into two. It is of the Doric order, and was built by the Athenians towards the end of the 5th cent. B.C. The adjacent Third Temple (Pl. 11) also was built on poros stone foundations, perhaps as far back as the 6th cent., and may be the house of poros (Porinos Oikos) so often referred to. Dörpfeld's theory is that all three temples may have been devoted to the cult of Apollo, in which case the sixth temple-like building in the row of treasure-houses (see above) may have been the *Letoon*, or shrine of Latona.

Near the great temple stood the *Horned Altar of Apollo* (κεράτινος βωμός), so named from the ram's horns which were affixed around it, and regarded by the ancients as one of the seven wonders of the world. This altar has now been identified in the N. part of the so-called Hall of the Bulls, to the E. of the temple.

This structure, which is 220 ft. long and 29 ft. wide, is referred to the Hellenistic period and is one of the best-preserved on the island. A base or platform of granite supported three marble steps, still partly *in situ*, which led to the wall with which the building was surrounded on the N., E., and W. The S. end seems to have had a Doric portico 'in antis'. Entering at this end and crossing the vestibule, we reach an oblong hall, with a hollow or basin in the middle. Of the plastic adornment of this chamber a Nereid and a dolphin still remain. Several steps ascend to a third room, the entrance to which is enclosed by Doric pilasters. The 'taurine' capitals of these, representing recumbent bulls, gave rise to the name by which the building is now distinguished. The core of granite blocks, which tapers towards the N. like a ship's prow, is all that remains

of the horned altar. — The stepped erection (Pl. 12) outside the hall, to the S.E., belonged to an *Altar of Zeus Polieus*.

In the N.E. angle of the sacred precinct is another *Propylaeum* (Pl. 13), inside which, to the right, are exedræ (Pl. 14) with bases of statues erected to members of the family of Artemidoros. On the W. side of this propylæum stands the *Colonnade of the Horns*, probably erected about the middle of the 3rd cent., with triglyphs of bulls' heads. The rooms behind the columns were used for the accommodation of the festal deputies. Another propylæum (Pl. 15) to the left of the colonnade led out of the precinct into the commercial part of the town, where it abutted on a broad street lined with shops and leading from the N. mercantile harbour (p. 239) to the principal business resort, known as the Agora.

The Agora of the Italians, or *Schola Romanorum*, was a large rectangular court, surrounded by Doric colonnades, adjoined by shops, work-rooms, and niches for votive offerings. Several of the inscriptions and works of art have been preserved. A *Statue of C. Ofellius Ferus* has been re-erected on the W. side, close to its original base. It is a work of the Athenian sculptors *Dionysios* and *Timarchides* (2nd cent. B.C.; p. cxix), and shows the influence of the Praxitelian school in idea and execution. A mosaic was found in one of the rooms on this side, and another and larger mosaic, 9 ft. long and 5 ft. wide, in one of the N. recesses. In the recess to the E. of this was found the figure of a Gaul overcome in combat (p. 86). This whole structure formed the business-premises of the guild of Roman merchants, who assumed the name of *Hermaïstae*, in honour of their patron god (p. 238). A similar structure, belonging to the *Poseidoniastae* from Berytos, has been exhumed to the N.W. of the Sacred Lake. — The oval *Sacred Lake*, on the bank of which Latona is said to have given birth to Apollo, closes the Temenos on this side. — On a terrace to the N. of the lake the remains of a row of nine archaic lions were found in 1906. To the N. lay also the *Palaestra*, and farther to the N.E. the *Gymnasium* and the *Stadion*, the latter having its N.W. side built into the natural rock. At its N. end is a fountain with good drinking-water. To the N. and N.W. of the lake remains of private houses have been found, similar to that described on p. 244.

The **Museum**, erected about 100 paces to the E. of the Sacred Precinct, accommodates the recent discoveries, including archaic fragments, inscriptions, terracottas, vases, a slab of slate, etc. Among the chief treasures are an admirably preserved group of a *Nymph, Satyr, and Cupid*, an elegantly executed work of the latter half of the 2nd cent. B.C., from the house of the Poseidoniastae (see above); and a *Tomb Relief* of the best period.

We now bend our steps to the S.E., towards Mt. Kynthos, halfway up the slope of which is a terrace, bounded on the E. by the natural rock and on the W. by a supporting-wall of Byzantine construction. On this terrace, to the left, is a small circular building resembling an *Odeion*, probably the assembly-room of some society,

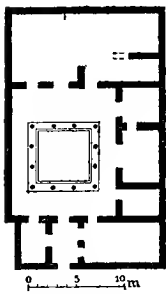
and to the right is a *Square Building*, with a mosaic floor. Here begins the paved way, still partly preserved, which leads to the grotto of Apollo. We pass some walls of late construction and several bases for votive statues. To the left is a small chamber, adjoining a narrow podium or platform, with a columnar portico. We now reach the —

Temple of the Foreign Gods, in which Serapis, Isis, Anubis, and Harpokrates were the objects of worship. This building dates from the latter half of the 2nd cent. B.C., when the cult of these Egyptian deities was introduced into Greece. It stands from N. to S. and consists of a cella and a pronaos. The latter opened to the S. with two columns 'in antis' and has marble benches along its sides. The large substructure in the cella is supposed to be the lower part of an altar. The W. wall of the temple has been entirely removed and used in the construction of a building in front, apparently of mediæval origin. The base of a votive offering erected in honour of King Mithridates and his brother still occupies its original position here beside the paved way, to the W. of the temple.

Continuing to ascend, we pass some ancient cuttings in the rocks and also an ancient inscription (Ἀθηνάης Ὀργάνης), hewn in the rock and dating from the 5th cent. B.C. We next traverse two terraces supported by walls of solid masonry, and reach the Grotto of Apollo, the most venerable sanctuary in Delos. This consists of a wide cleft in the rock, barred in front by a primitive wall with a wide doorway. The marble jambs and lintel of the latter were added afterwards. The roof is formed by ten huge slabs of granite arranged like rafters. Light is admitted by an opening in the rear. To the right is a niche or recess in the rock, containing a large unhewn block of granite, the top of which seems to have been prepared for the reception of a statue. A small channel for water runs along the left wall. In the open space in front of the grotto are a sacrificial pit and a round marble base, of a later period. The latter is supposed to have supported a tripod, as the similarity of the arrangement to those at Delphi and Klaros has given rise to the idea that this also may have been the home of an oracle. — From the grotto the sacred way ascended to the top of Mt. Kynthos (370 ft.), which was formerly crowned by the *Temple of Zeus Kynthios and Athena Kynthia.* The scanty remains here belong to a comparatively late period. The top commands a fine *View of the Cyclades lying in a circle round Delos.

In descending from Mt. Kynthos, towards the W., we have the entire field of the ruins of Delos spread at our feet. On reaching the foot of the hill, we follow the gorge, which runs to the W. from the terrace mentioned at p. 242. This is the dry bed of the *Inōpós*, which, if we may judge from the numerous cisterns within the town precincts, was not much better provided with water in antiquity. Immediately to the W. of the river-bed a Græco-Roman Private

House of the 2nd cent. B.C. has been excavated. The arrangements may be taken as illustrating a type of house slightly anterior to those with which we are familiar at Pompeii.



The entrance faces the street, opposite the foundations of a colonnade. From the vestibule, to the right and left of which are rooms, we reach the spacious atrium or court, the centre of which is occupied by an admirable mosaic, sunk two steps below the level of the rest of the floor and surrounded by twelve Doric columns of white marble. Beneath is a cistern of considerable size. To the E. of the atrium are three other rooms, to the N. two. The walls of these apartments are formed of small stones embedded in mortar, and were formerly decorated with stucco painted red, blue, and yellow.

A few architectural remains to the N. of this house betoken the site of the *Sanctuary of the Cabiri*, mysterious divinities whose cult was probably of Oriental origin (comp. p. 179). To the W., where the ground falls abruptly, lies the Theatre. The auditorium, occupying much more than a semicircle, is supported by walls of Hellenistic masonry, dating from the first half of the 3rd cent. B.C. The marble seats of the four lowest rows are still partly *in situ;* those to the right in the lowest row still retain their backs. Eight flights of steps lead to the upper rows. A narrow channel for carrying off the rain-water ran round the orchestra. The stage was, curiously enough, surrounded by a colonnade, the E. side of which served as the proscenium. Below the stage is a large cistern.

A portion of the flourishing town that in the 3rd and 2nd cent. B.C. extended between the slopes of Mt. Kynthos and the sea has been excavated since 1903 to the N.W. of the theatre. This Theatre Quarter, as it is called, affords an excellent idea of the dwelling-houses of the period. The streets, narrow and winding, are paved with slabs of slate; the houses, the walls of which in many cases are still 10-15 ft. high, practically conform to the ground-plan described above and had at least one upper story; the decoration recalls that of the early Pompeian style. — Between the N. end of the Rue du Théâtre and the entrance to the Sacred Precinct extends an open space, which was embellished with statues and small shrines by the *Competaliastae*, a guild of Roman merchants worshipping the Lares Compitales.

To the W. of the island of Delos lies **Megáli Dilos,** the ancient *Rhēneía*, the burial-place of the ancient Delians, the history of which is quite devoid of interest.

The island of *Megáli Dilos* (6½ sq. M in area), which consists of two parts united by a narrow isthmus, is to this day almost entirely uninhabited. The small buildings on the peninsula of *Pyrgos*, off the E. coast of its northern part, form the quarantine station for Syra. The ancient Rheneians had a town on the W. coast; some tombs containing vases in the geometric style, and a shrine of Hercules near the chapel of *Hagía Trias* have been excavated here. After the purification of Delos (p. 238) in

426-5 B.C. no more interments were allowed to take place on that island; even births and deaths were prohibited, dying people and women with child being removed to Rheneia. This accounts for the numerous remains of Delian tombs, sarcophagi, and houses found on the S. part of the island, facing the coast of Delos. Dr. Stavropoulos (p. 237), who carried on the excavations under the auspices of the Archæological Society in 1898-1900, discovered, in addition to many tombs, in the small bay of *Hagii Kyriaki* a rectangular walled space, 600 yds. square, where the disinterred remains removed from Delos had been deposited.

The channel between the islands, about $^1/_2$ M. broad, is interrupted by the *Mikro* and *Megalo Rhevmatiâri*, two bare rocks, the latter of which was known to the ancients as the 'Isle of Hecate'.

c. Tēnos. Andros.

Tēnos. — STEAMERS FROM THE PIRÆUS (comp. the Synopsis, pp. xviii e-h): *MacDowall & Barbour*, on Thurs at 8 p.m., arr. at Syra Frid. 5-7 a.m., at Tenos Frid. 8.30-9 a.m., Andros Frid. 11.30 12 a.m., Tenos 2.30-3 p m., Syra 4.30-8 p.m., Piræus Sat. 5 a.m.; *Diakakēs*, Wed. 8 p.m., *Pappaleonardos*, Tues. 9 p.m., both also calling at Syra, Tēnos, and Andros. — *Dock of Syra Co.*, Sat. 8 p.m., *Hermoupolis*, Wed. 9 p.m., *Goudes*, Mon. 8 p.m.; these three plying to Syra, Tēnos, and Mykonos. Sometimes a *Local Steamer* plies from Laurion to Andros and Tēnos; frequent cargo-boats from Syra.

The island of *Tēnos* (*Tinos;* 78 sq. M.; 12,300 inhab.), 2 hrs. by steamer from Syra, consists of two mountain-systems with deeply serrated ridges. The formation is of mica-schist, with stratifications of marble, hornblende, and granite. Rising above its broadest (S.E.) portion is the *Tsikniás*, the E. peak of which attains a height of 2340 ft. The slopes, laid out in terraces, are covered with cornfields and vineyards; the tower-like erections scattered over the former are pigeon-houses.

The ancient history of the island is bound up with that of Andros. In 1207 A.D. Tēnos fell into the possession of the Ghisi family, and from 1390 to 1718 it belonged to the Venetians. These facts account for the distinctly Italian type of the population and for the prevalence of the Roman Catholic faith, which still numbers about 3500 adherents, under a bishop who has his seat at Xynara, at the foot of the Exóbourgo. There are also a large Ursuline seminary at Loutra and a large Greek Catholic nunnery at Kechrovouni, both also at the foot of the Exóbourgo.

Tinos, the capital (2400 inhab.; Xenodochíon Horæa Hellas, with the Restaurant Athenæ, R. $1^1/_2$ dr., more during festivals), with its flat-roofed, whitewashed houses of the usual Cycladean type, lies in a conspicuous situation in an open bay on the W. coast. From the harbour, partly protected by its new mole, the main street leads in $^1/_4$ hr. to the pilgrimage-church of *Hagia Evangelistria*, where festivals on March 25th and Aug. 15th (Greek reckoning) are numerously attended, special boats plying hither from Athens. The view from the marble terrace in front is very fine.

The modern town occupies the site of the ancient capital; and about 1 M. to the W., in the coast plain of Kionia on the Bay of Stavros, the remains of the famous Poseidonion were discovered in 1902. These date, however, only from restorations and buildings of the Hellenistic period or even later. The foundations (69 by 36 ft.) of the *Temple of Poseidon and Amphitrite* have been laid bare, approached by six steps on the E. and S. About 27 yds. to the N. of the E. façade is a marble *Exedra*,

originally covered by a roof supported by 11 columns and antæ-pilasters. Behind lies a later building and similar buildings are found to the W. and S. of the temple, identified respectively as a bath and the shrine of an emperor. On the E. side are traces of a marble pavement and, 27 yds. from the temple, the substructures (32 ft. square) of the great *Altar*. Beyond this again are another exedra, then (to the N.) the wall of the sacred precinct, and (to the S., parallel with the beach) the foundations of a very large colonnade (560 ft. by 50 ft.), divided into two aisles. Numerous inscriptions have been discovered here, and also a sun-dial executed by Andronikos, builder of the Tower of the Winds (p. 64).

About 4½ M. to the N. of the modern town, at the E. base of the precipitous granite cone of the *Exóbourgo* (1815 ft.), which is visible from far out at sea and is surrounded by the walls of the Venetian citadel, lie the ruins of the mediæval capital, with three well-preserved churches and a prettily housed spring.

Andros. — STEAMERS FROM THE PIRÆUS (comp. pp. xviii e-h): *MacDowall & Barbour*, *Diakakes*, *Pappaleonardos*, and *Local Steamers*, see under Tēnos (p. 245). — *Dock of Syra Co.*, on Frid. 8 p.m. viâ Syra, etc.

Andros (157 sq. M.) is separated from Tēnos by a narrow arm of the sea called the *Stenó*, and from Eubœa by the *Canale d'Oro*, a stormy but much frequented strait, 7½ M. in width. The island extends, in four mountainous divisions, to the S.E. of Eubœa, the highest point of the central section being the *Kouvaras* (3200 ft.). The entire island is composed of greenish mica-schist, intersected by veins of quartz and marble. Numerous springs and two perennial streams enable fruit to be largely grown. Corn and wine (Andros was dedicated by the ancients to Dionysos) are produced also, and cattle are bred. Of the 18,800 inhab. about 13,000 are Greeks (chiefly in the S. half of the island), the remainder being Albanians (in the N.).

The island, which was first colonized by Ionians, came early under the sway of Eretria (p. 226). In the 7th cent. B.C. it founded a colony in the Thracian Chalkidike. After the battle of Salamis Themistokles made war against it for its subservience to the Persians, but it was not till later that it became subject to Athens. It fell into the hands of the Macedonians in 338 B.C., and afterwards into those of their conquerors the Romans, who, however, abandoned it to Attalos of Pergamon until his death, when it reverted to the Romans. After A.D. 1207 it was ruled by Venetian dynasts, from whose time date the Frankish watch-towers still to be seen at various points. In 1566 it was seized by the Turks.

The modern capital, also called *Andros* (1820 inhab.; Xenodochíon Stratis), off which the steamers anchor, lies in a poorly-sheltered bay in the middle of the E. coast. The old town is built on a rocky tongue of land jutting into the sea, at the farthest point of which are the ruins of a mediæval castle; the new town, with its broad main street and market-place, extends inland. The prosperous inhabitants are engaged in the shipping-trade and export large quantities of lemons.

Near *Apothia*, 1½ hr. to the N.W., rises the Sáriza spring, the slightly mineralized waters of which are sent to all parts of Greece.

The ancient capital *Andros*, which flourished up to the Byzantine period, was situated on the opposite W. coast, beside the steep

face of the Kouvara, and near the little village of *Palaeopolis*. The wide bay that stretched in front still contains traces of the antique mole, but apart from these little remains of the old walls and sculptures. At a later date in antiquity the more sheltered bay of *Gaurion* (now *Gavrion*), at the N. end of the S.W. coast, was preferred for shipping; near the village of *Hagios Petros*, 1/2 hr. above it, may be seen a massive tower of that time, still in good preservation. Neither beside the harbours on the E. coast, nor in the neighbourhood of the present capital, nor at *Korthion*, to the S., have any traces of ancient settlements been found.

d. Paros. Naxos. Mēlos. Thēra.

STEAMERS FROM THE PIRÆUS TO SYRA, PAROS, NAXOS, AND THĒRA (comp. pp. xviii d-g): *MacDowall & Barbour*, Sat. 8 p.m., arr. at Syra Sun. 5-7 a.m., Paros Sun. 10-10.15 a.m., Naxos 12.30-1 p.m., Ios 4 4.30 p.m., Thera Sun. 6.45 p.m.; returning on Sun. at midnight, arr. at the Piræus Thurs. 5 a.m.; *Dock of Syra Co.*, Mon. & Frid. 8 p.m.; *Diakakes*, Thurs. 8 p.m. FROM THE PIRÆUS TO MĒLOS: *Goudes*, Wed. midday, direct; *Dock of Syra Co.*, on Mon. 8 p.m., viâ Syra, Seriphos, Siphnos, and Kimolos.

The island of **Paros**, 81 sq. M. in area, with 8000 inhab., attains at its highest and central point (the *Prophētēs Elias*) an altitude of 2530 ft. Its gently sloping mass is covered with coarse-grained crystalline limestone, and traversed by rich seams of pure-white Parian marble; the basic formation is gneiss. It is indented by three deep bays: on the W. coast the good and sheltered *Bay of Parikia*, near the capital, where the steamers lie to; on the N. coast a bay affording still better accommodation, near the small town of *Nâousa* (1325 inhab.); and the shallower *Bay of Marmora*, on the E. coast. Corn and wine grow on the island, but although there is an abundance of water little is done by way of cultivating the soil. — On the adjacent island of *Antiparos* (17 1/2 sq. M.), the ancient *Oliaros*, is a fine stalactite cave, reached in 1 1/2 hr. from *Oliaros*, the only village.

The island of *Paros*, which has retained its ancient name, was well populated even before the dawn of Greek history. After the Ionians had settled there its maritime power was developed, and in the 7th cent. B.C. it founded a colony at Thasos. It was unsuccessfully attacked by Miltiades in B.C. 489, ostensibly in consequence of having assisted the Persians, but Themistokles compelled the inhabitants to pay a large tribute, and an annual subsidy was also required of them as members of the first Attic naval league. The unusually large sums they were made to contribute (in 425 B.C. 30 talents) are evidence of the wealth and commercial prosperity of the island in the 5th century. In the Hellenistic and Byzantine periods the Parians played no part; during the Frankish period they belonged, until 1389, to the duchy of Naxos; they afterwards became subject to various rulers and in 1537 fell under Turkish dominion.

Parikia (*Paroïkia*; 2690 inhab.), the capital, on the W. coast, occupies the site of Paros, the ancient capital. The gneiss rock (50 ft. high), the modern *Kastro*, on the S.E. coast of the bay, has always formed the centre of the town. Crowning this height, 1/4 M. from the shore, are the ruins of a Frankish castle, built with the

antique marble blocks of an earlier structure. Incorporated in the keep is an antique circular building which was walled round in Frankish times; part of it now forms the apse of a church. A few paces to the W., towards the sea, at the highest point of the Kastro, the foundations of a temple of the Acropolis, perhaps dating back to the 6th cent., were discovered by Dr. Rubensohn. Below it (in the deep excavation to the E.) remains of prehistoric houses were brought to light. The marble wall of the temple is now incorporated in the small church a few paces to the S.; three courses of squared stone project above the floor. — At the W. end of the modern town lies the venerable triple church of *Hekatonpyliani* (the 'hundred-gated'), with an enclosed forecourt and adjacent buildings.

The stone ikonostases with their three doors erected in the main church and the left side-church recall the proscenium of the ancient theatre (comp. p. 32); the apses at the back are occupied by three semicircular tiers of seats, with the cathedra of the archpriest in the centre; the altar faces both ways. Inscribed on the capitals in the left transept of the main church is the name of the bishop Hylasios. The right side-church, or baptistery, contains the cruciform font, raised only slightly from the floor. — In front of the church, to the left, are some sarcophagi of the Hellenistic period that were used again in Byzantine times. Three rooms of the buildings on the left side have been fitted up as a *Museum*, the contents of which are mainly inscriptions, including one referring to the iambic poet Archilochos, who lived here in the 7th cent. B.C. Tomb-reliefs and small sculptures are also to be seen. In the room farthest to the right is a fragment belonging to the so-called 'Marmor Parium', a marble tablet discovered here in 1627, bearing a chronological table of Greek history. This fragment, found in 1897, refers to the years 336-299.

To the E., behind the rear wall of the Hekatonpyliani, and within the walled precinct beyond the mineral railway (p. 249), a large and well-preserved Hellenistic tomb has been laid bare. The substructure is constructed of small stones and was originally faced on the sides with marble; the sarcophagi stood on the top.

The existence of a tomb at this spot indicates that we are already outside the ancient town, the limits of which reached farther than those of to-day; its walls of clay-slate have been partly uncovered on the three landward sides. In addition to the temple of the acropolis, the remains of other Sanctuaries of the Ancient Parians have been discovered. On the terrace immediately to the W. of the present town, below the isolated windmill standing to the right of a row of others, is the *Asklepieion*, which embodies two periods of architecture, the walls and a fount in-basin dating from the 6th cent. B.C., while the square colonnaded court with an altar in the middle is of a later epoch. Behind the court, against the rocky face at the end of the terrace, is the later fountain-basin. On the terrace above the Asklepieion stood the *Pythion*, the actual shrine of Apollo and of Asklepios who was worshipped jointly with him; the patients of the latter deity awaited their cure in the colonnade below. — A *Sanctuary of Aphrodite* was discovered on Mt. Kounados, to the E. of the town. In the centre stood a rock altar; 130 ft. below, on the S. slope, was the *Grotto of the Springs* of the goddess *Eileithyia*. — On the highest S.W. point of *Mt. Taxiarchis*, the range beyond bay of Parikia, in the N.W. part of the island (¾ hr.'s ride from the town), within sight of the semicircle of the Cyclades, lay the *Delion*, the sanctuary three Delian divinities, Apollo, Latona, and Artemis. It was enclosed by and contained a rock-altar; in the N.W. angle was a temple 'in antis'.

quarries of the celebrated Parian marble used in statuary, *hnites* ('quarried by lamplight' *i.e.* underground), which

is purer and more translucent than any other kind of marble, were situated to the N., not far from the convent of *Hagios Minas*, 1 hr. N.N.E. of Parikia, an excursion of 3-3½ hrs. on horseback (3 dr.).

The bridle-path skirts here and there the small mineral railway (now disused, like the quarries) that begins at the storehouses behind the Hekatonpyliani, and ascends through a valley overgrown with verdure. In the upper part of the valley are situated the convent of Hagios Minas and the quarrymen's sheds, etc. On the W. side, at a considerable elevation above the bottom of the valley, is seen one of the marble seams, 3-6 ft. thick; another, 6-13 ft. in breadth, runs on the E. side, nearly at the bottom of the valley. The principal antique quarries and shafts lie on the E. side of the valley; on the W. bank is the so-called Grotto of Pan, containing a relief.

Naxos is the largest of the Cyclades (173 sq. M. in area, 21 M. long, 15 M. broad) and has a population of 15,600. It is traversed from N. to S. by a mountain ridge, precipitous on the E. but sloping gently down on the W. side to the fertile uplands and well-watered plains. The highest points of the ridge are the *Oziá* (3290 ft.), the ancient *Drios*, on the S., and the *Korone Mts.* (3255 ft.) on the N.; the central crest attains 2965 ft. Two passes traverse the ridge. The formation, alternate strata of crystalline limestone and marble resting on a bed of gneiss, is similar to that of Paros.

In antiquity as at the present day Naxos was noted for its fertility and its wine, and was one of the chief seats of the worship of Dionysos. The Carians and Cretans, the first colonists, were succeeded by the Ionians, who under the tyrant *Lygdamis* extended their dominion, in the 2nd half of the 6th cent. B.C., over Paros, Andros, and other neighbouring islands. A celebrated school of sculpture arose here at the same time. In B.C. 490 the Persians devastated the capital in revenge for the defeat inflicted by the Naxians ten years before on Megabates. At the battle of Salamis four Naxian ships fought on the side of the Greeks. Naxos joined the first Athenian naval league, but as a consequence of an unsuccessful revolt was made subject to Athens and compelled to admit Attic colonists; it was also a member of the second naval league. After belonging to the Macedonians it passed to Egypt and then for a time to Rhodes. In 1207 Naxos was conquered by the Venetian Marco Sanudo, and became the centre of the duchy of the Twelve Islands of the Ægean Sea which existed, under various rulers, until 1566; in 1579 it was captured by the Turks.

The steamers (p. 247) stop off the N.W. coast of the island, opposite *Naxos* (Xenodochíon kept by Lýkaris), the capital, the seat of a Greek bishop and of a Roman Catholic commercial school. The town (1760 inhab.), though dirty and squalid, stretches picturesquely up the slopes of a rocky hill rising from the sandy beach, and is dominated by the ruined castle of the Frankish dukes. The ancient capital occupied the same site; almost the only trace remaining of it is a portal (perhaps of the temple of Dionysos) situated on the small island of *Palati* in front of the town.

Gardens and vineyards, hedged with aloes, cover the plain and furnish the exports of oranges, lemons, potatoes, tomatoes, oil, and wine. — Above the fishing hamlet of *Hagios Ioannis*, on a bay at the N. extremity of the island, to the N.E. of and below the village of *Komiakí*, are some of the ancient quarries of Naxian marble, which was used both for sculpture and for building, more parti-

cularly for roofing-slabs. In one of these quarries, about 165 ft. above the sea, is an unfinished colossal statue of Apollo, whence the district has its name of 'ston Apollona'. The typical coarse-grained marble, in which the Delian colossus and other works were sculptured, is found nearer the centre of the island. The principal emery quarries (comp. p. xlv), which are situated on the slopes of the *Vothri* valley to the S.E. of Komiakí, were also well known in antiquity; the annual export amounts to about 5500 tons, of a total value of 585,000 fr. — At the S.E. foot of Mt. Oziá stands an ancient tower, the *Pyrgos tou Cheimárrou*, and on the W. side of the height a grotto of Zeus. There are no other antiquities.

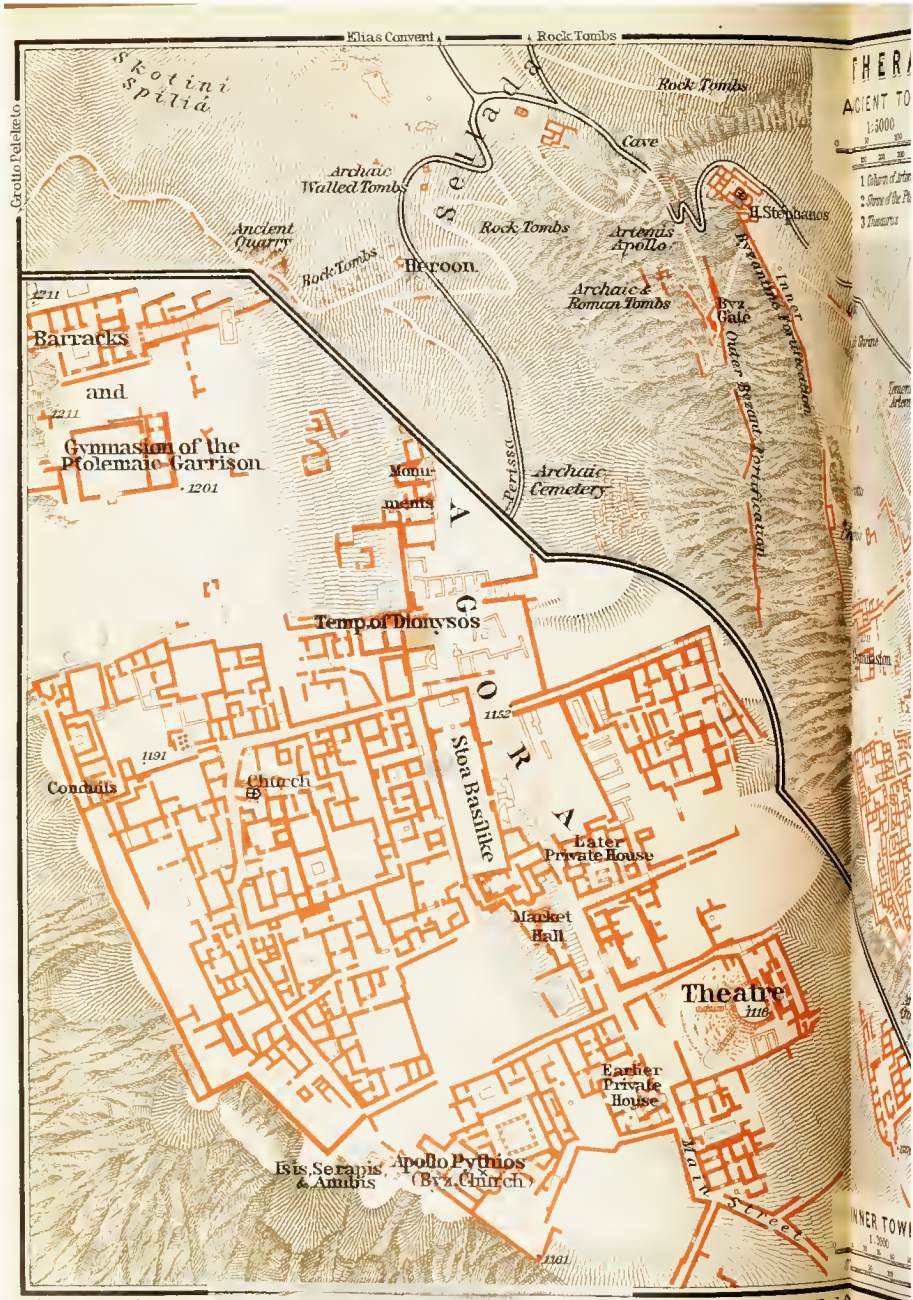
The island of **Melos** (*Milos*; 57 sq. M.; pop. about 5000), the westernmost of the greater Cyclades, is the rim of a prehistoric crater; vapours and hot springs still rise from the ground. The sea has breached the crater on the N.W. and the old volcanic basin now forms one of the best harbours in the Mediterranean. The N.E. half of the island is the flatter and more fertile; the mountainous S.W. half culminates in the *Hagios Elias* (2535 ft.). The exports, which were confined in antiquity to alum and sulphur, now include gypsum, millstones, sulphur, and china-clay. The silver, lead, and manganese ores which occur on the island are not worked.

The Laconian Dorians early settled in Melos. During the Persian wars the island sided with Greece. Its independence came to an end in 416 B.C., during the Peloponnesian war, when the Athenians captured the town and exterminated the inhabitants. At the conclusion of hostilities, however, the Doric element reasserted itself. In the middle ages it belonged to the duchy of Naxos.

The steamer (p. 247), which steers to the S.W. after leaving Syra, touches at the islands of *Seriphos* (30 sq. M.; rich in iron; Brit. Consular Agent, E. Grohmann), *Siphnos*, and *Kimolos*, all bearing the same names as in antiquity, and anchors (like the direct steamer, p. 247) on the N. side of the inner bay of *Mēlos*, off the small town of —

Adamas (650 inhab.; café), whence a carriage-road ascends to the N.W. to *Plaka*, the chief town (1080 inhab.). The bridle-path (¾ hr.), running more or less parallel with the telegraph wires, is shorter. Brit. Consular Agent, *A. Gialeraki*.

Below Plaka lay the antique town of Melos. The path to the (¼ hr.) ruins descends on the S. between two hills, each of which was surmounted by an acropolis. The principal monument is the *Roman Theatre*, excavated at the cost of Louis I. of Bavaria; several draped statues found here are preserved in the small stone house a little way off. Parts of the *Town Wall* were laid bare by the British School (p. 14) in 1896; one of the gates may be seen to the N.E. of the theatre, above a 'polygonal' terrace-wall; other remains on the N.W. slope of the town. Near the latter are the remains of a sanctuary, with a dedication to *Dionysos*, and a colonnade, known as the *Hall of the Mysti*, containing a fine mosaic pavement. In and beyond the gorge descending on the E. of the


Elias Convent
Rock Tombs
Grotto Peleketo
Skotini Spilia
Archaic Walled Tombs
Rock Tombs
Cave
Ancient Quarry
Rock Tombs
Heroon
Rock Tombs
Artemis Apollo
H. Stephanos
Archaic & Roman Tombs
Byz. Gate
Byzantine Fortification
Outer Byzant. Fortification
1211
Barracks
and
1211
Gymnasion of the Ptolemaic Garrison
1201
Monuments
Archaic Cemetery
Perissa
AGORA
Temp. of Dionysos
1152
1191
Conduits
Church
Stoa Basilike
Later Private House
Market Hall
Theatre
1116
Earlier Private House
Main Street
Isis, Serapis, & Anubis
Apollo Pythios (Byz. Church)
1161
After P. Wilski.
Heights shown in Engl. ft

THERA
CIENT TOWN
1:5000
1 Column of Artemis
2 Shrine of the Ptolemies
3 Thesaurus
C. Mavrópetra
C. Koloumbo
Ancient Tombs
Phoinikiá
Convent
C. Rivá
H. Irini
Apáno Meria
Manolás
Nikolo B.
THERASIA
Merovigli
Skáros
Vourvoulo
Thēra (Phira)
H. Elias
Skála
Kimina Cliffs
Nea Kaymeni
Mikra Kaymeni
Karterádos
Harbour
Vounitza
C. Trypiti
George Crater
Messaria
Monólithos
Palaea Kaymeni
Harb. of Athenios
Vóthona
Apáno Gonía
Aspronisi
Megalochori
Pyrgos
H. Elias
Kamari
Oea
Thera
Cape Akrotiri
Empório
Mesavouno
Akrotiri
H. Nik.
Perissa
Gavrilos
Ancient Moles
C. Exomyti
THERA (SANTORIN)
1 : 250.000
kilom.
Engl. M.
Temenos of Artemidoros
Gymnasion
Agora
Stoa
Theatre
Evangelismós
Heroon
Gorge Tou Kyvouklíou
Ancient Quarry
Temp. of Apollo Karneios
Terrace Wall
Grotto of Hermes & Herakles
Zeus
Rom. Bath
Gymn. for Ephebes
Kamari & Askitario
NER TOWN
1:2000
Wagner & Debes, Leipzig

theatre to the little *Bay of Klima* are a number of tombs; it was here that the Venus of Milo, now in the Louvre, was found in 1820. Near the same gorge, along the lower path leading to (1/4 hr.) the small town of *Trypiti*, the inhabitants of which possess many antiques, are several catacombs (now empty), the use of which was continued to the time of the early Christians.

In the bay opposite the Glaranisia Islands, not far from the N.E. extremity of Melos, and near the houses of *Phylakopi* (2¼ hrs. on horseback, 5 hrs. for the whole excursion; there and back 4 dr.) are the remains of a prehistoric settlement, also discovered by the British School, surrounded by Cyclopean walls. The excavations in the interior disclosed a palace and dwelling-houses dating from the Mycenæan period, and also two earlier layers (comp. p. 81).

Thera (Santorin). — From Naxos most of the steamers (p. 247) bear to the S. for *Ios* (popularly *Niós*) and Thera direct. One steamer (leaving the Piræus on Frid. evening) steers first to the S.E., round the *Erēmonēsia*, a group of five large and several smaller islands *(Herakleia, Schinoussa, Keria)* belonging to Amorgos, and calls at *Amorgos*, the easternmost island of the kingdom, and at *Ios*, *Sikinos*, and *Pholégandros*. Amorgos was colonized by Milesians in the N. and by Samians in the S.; it contains extensive cemeteries dating from the period of Island Art (p. lxxviii) and archaic rock-inscriptions. In Sikinos, 1 hr. from the chief village of Chora, a small temple of Apollo Pythios is preserved as a church. The rugged island of Pholégandros was once inhabited by Dorians. This same steamer goes on from Thera to *Anaphē*, on the E., which also retains its antique name; the convent of Panagía Kalamiotissa, at its E. end, is constructed with the ruins of the temple of Apollo Aigletes or Asgelatas.

The island of *Thēra*, now called *Thira* or *Santorin* (after its patron-saint St. Irene), and the adjacent islands of *Therasia* and *Aspronisi* (together 30-35 sq. M. in extent; pop. 14,472) are, like Melos, portions of a volcanic crater. The catastrophe which brought about its destruction must have taken place between 2000 and 1500 B.C., for the ashes and scoriæ then ejected buried a number of settlements dating from the Mycenæan epoch. The oval rim of the ancient crater, now broken on the N.W. and S.W., enclosed a basin (1280 ft. in depth) in which lie the *Kaymeni Islands* (p. 254), representing the peaks of a new volcano upheaved within the historic period. Hot springs and gases testify to continued volcanic activity, which at longer intervals even produces topographical changes. Besides volcanic rocks the group contains a mountain mass of clay-slate and grauwacké, overlaid by a massive deposit of semi-crystalline limestone; its chief summits are *Hagios Elias* (1860 ft.), in the S.E. of Thera, *Gavrilos* at the S., and *Monolithos* at the E. extremity. The inner walls of the crater descend to the central basin in sheer cliffs, 650-1300 ft. in height. The external slope is gradual and the thick layer of pumice-stone which covers it is favourable to the growth of the vine. Of trees there are

none, owing to the lack of water; the natives, however, are well able to support themselves by the profits of shipping and the export of wine and 'Santorin earth', a composition of pumice-stone valuable as a hydraulic cement.

The first historical dwellers in *Thera* were Phœnicians. Later, before the 9th cent. B.C., it attracted Minyan-Doric immigrants from Crete, who about 620 B.C. founded the important colony of Kyrene on the N. coast of Africa. In the 6th cent. B.C. the monarchy gave place to an aristocracy. At the beginning of the Peloponnesian war the island clung to Sparta, but it was forced to pay tribute to Athens after the year 427 B.C. It retained a certain amount of prosperity under the Ptolemies of Egypt, who posted a garrison here in order to uphold their command of the Ægean Sea, and also under the Romans. During the Frankish dominion it belonged to the duchy of Naxos; in 1537 it passed to the Turks.

The *Aspect as we approach from the N.W. is wonderfully impressive. The gentle green slopes formed by the crater suddenly open, to disclose the enormous basin, enclosed on all sides. The walls of deep-brown rock are stratified by deposits of the lighter-coloured pumice-stone. Clinging to the edge of the precipice above, to the left, and surrounded by windmills, is *Apano-Meria*, to which a zigzag path leads up from the bay of St. Nicholas. As the steamer proceeds the basin is entirely shut in by the island of Therasia on the right and by the S. peak of Thera rising beyond the Kaymeni Islands.

The capital, *Phirâ* (675 ft.; 930 inhab.; good accommodation and board at the Xenodochíon Próodos, in the main street, bed 2 dr.; Xen. Synteuxis; Brit. Consular Agent, A. Baseggio), with its white houses and cupolas, stands conspicuously on the spur of a hill. It is reached from the Skala, off which the steamers stop, by a zigzag path in 20 min. (horse or mule, 'cavallo', 1 dr.). A small *Museum* (curator, M. Vassiliou) was erected in 1902 on the S. side of the town, beside the new Metropolitan church (Hypapantē). To the left of the vestibule is a room containing inscriptions, on the right one containing sculptures (Hellenistic and Roman portrait-heads and an archaic lion in the centre); straight on is a room containing vases ('Thera Vases' of the geometric type found in the Sellada tombs, see below) and prehistoric objects from Akrotiri (p. 254; idols, a priest's diadem, etc.).

The excursion to the ruins of the ancient capital of Thera occupies on horseback (5 dr.) about 7 hrs.; provisions should be taken. From Phirá we reach *Pyrgos* in 1 hr. Thence we proceed to the S.E. and ascend to the (3/4 hr.) convent on the top of *Mt. Hagios Elias* (1860 ft.), where we enjoy a splendid panorama extending on the S. as far as Crete. The route now descends on the E. to the saddle of *Sellada* (1/2 hr.), both sides of which are occupied by the burial-grounds of Thera (mostly above the two ancient routes to the W. and N., especially beside the latter, in the district of Plagades near the village of Gonía). The modern path diverging here to the left leads to *Kamari*, on the shore, where the ancient town of

Œa lay; that on the right (S.) to Perissa (p. 254). Continuing straight on, we mount the S.E. spur of *Mesavounó* in zigzags, passing the chapel of *Hagios Stephanos*, which was partially constructed of antique fragments above an early-Christian basilica dedicated to the Archangel Michael. We halt at the *Evangelismos* (975 ft.), a chapel with a cottage attached, built on the foundations of a heroon. We order the horses to wait here or to meet us at the Sellada for the return.

The Ruins of Thera, the ancient island-capital, which have been excavated since 1895 under the supervision of Prof. Hiller von Gærtringen, extend from the Sellada over the entire ridge of the Mesavounó. The situation of the town on a ridge or plateau descending precipitously on three sides, with one long street intersected by irregular side-streets, testifies to the early date of its foundation, as do also the vases and archaic inscriptions found there.

From the Evangelismos, which stood outside the former E. wall of the town, we ascend the zigzag path leading diagonally to the wall of the terrace that bears the remains of the *Temple of Apollo Karneios*. A door on the S.W. leads into the court, its threshold worn by the feet of ancient worshippers. The temple to the N.W. (left) consists of a pronaos, a naos, and two chambers adjoining the S.W. wall of the latter. On the terrace to the S., which was banked up to give it greater breadth, festal rites were celebrated. Between the temple and the corner of the wall is the substructure of a *Rectangular Building;* roughly hewn in the rock (and now numbered in red), both inside and near the N.W. outer wall, are the names of deities, and to the S.E. the names of deities and Therians besides other inscriptions; some of the first-named go back to the 8th cent. B.C. The ruins at the S.E. end of the ridge are those of a *Gymnasium for Ephebes*, consisting of a spacious court, of which only the N.E. side with a large rock-cavern, a chamber, and a circular structure at the E. end are preserved. Numerous inscriptions above, some of erotic import. As we return we notice to the right and left of the rectangular building some small recesses destined for images of gods, and 20 paces farther on, the rock foundation of a *Thesaurus* (the stone cover of a similar treasure-chest is preserved in the museum at Phirá). About 30 yds. to the N., and at the same distance to the N.W. of the Temple of Karneios, a semicircle has been cut in the rock pavement; an inscription records that a shrine of the Ptolemies occupied the spot. This lies in a direct line with the main street, the course of which can be clearly traced hence to the market-place. Flanking the street are the substructures of private houses, built on the ancient ground-plan, and, on the right, the *Theatre*. The stage, which remains, dates from Roman times; traces of the Ptolemaic proscenium, on which the arc of the orchestra abutted, were found beneath. Opposite the portal of the theatre a path from the main street ascends to the *Sanctuary of the Egyptian Gods Isis, Serapis,* and *Anubis*, hewn in the solid rock; above, to the E., probably stood

the *Temple of Apollo Pythios;* the apse that we see belonged to a Byzantine church built on this site.

Beyond the theatre and close to the main street, on the right, is a *Later Private House*, and on the left, open to the street, a *Market Hall*. Passing these we reach the market-place *(Agora)*, like other ancient Greek examples an irregularly shaped space in which several streets debouch. In the nearer (S.E.) part of it, to the left, is the chief entrance to the *Stoa Basilike*. The two inscriptions of Kleitosthenes facing the entrance refer to a restoration about 150 A.D. This stoa was a large hall with a row of columns running down the centre; the pillars by the walls and the raised structure (tribunal?) on the N. were added later. The name is attested by an inscription, but the date is uncertain. It was perhaps founded by the Ptolemies, and called after them, or it may, as some maintain, owe both its foundation and its name to the earlier kings. Farther on, to the left beyond the central market, is a terrace with the *Temple of Dionysos and the Ptolemies*, in which, at a later period, the Roman emperors were adored. Beyond the agora, to the N., the main street is crossed by another street, leading up to the *Barracks*, on the W., adjacent to which (on the S.) are the remains, vouched for by an inscription, of the *Gymnasium* of the Ptolemaic garrison, consisting of two buildings, each with a court and adjoining rooms.

We may return hence to the main street and follow its direction down to the Sellada (p. 252), passing the *Temenos of Artemidoros* (3rd cent. B.C.), adorned with reliefs carved in the rock; or we may proceed along the W. slope of the town, and inspect on our way the *Christós*, a chamber in the rock used originally as a shrine but now converted into a Chapel of the Transfiguration, adjoining which are the foundations of a quadrangular building. The N. wall of the town must have lain a little beyond the Christos.

Instead of returning from the Sellada past the Hagios Elias we may descend the steep path to the S. which brings us in ½ hr. to the picturesque church of **Perissa**, near the shore, the white domes of which we have already noticed from above. In the court lying to the S.W. behind the church, on the right of the cemetery, the foundations of a round building of the first imperial epoch have been exhumed on which inscriptions referring to a cadaster or land-valuation were added in the 3rd or 4th cent. A D. — From Perissa we may reach Phirá in 2½ hrs., viâ (½ hr.) *Emporio* (1220 inhab.) and the village of *Megalochori*. About ½ hr. beyond Emporio we pass near a temple (1st cent. B.C.) of the *Thea Basileia*, which, with its ancient roof, fine door-frame, and interior recess, still remains in excellent preservation under the name of the *Chapel of Hag. Nikolaos Marmarenios.*

From the Evangelismos a paved path descends to the *Stavros Chapel* and then forks, the left branch leading to Kamari, the right to the deserted hermitage of *Askitario*, clinging to the precipitous face of the Mesavouno.

At **Akrotiri**, a village lying in the S. bay of Santorin (about 2 M. to the S.W. of Hag. Nikolaos Marmarenios), traces of prehistoric settlements have been found under a deposit of pumice-dust which dates back to the Mycenæan period. The objects found are preserved in the museum. Similar settlements have come to light on the S. coast of *Therasia.*

The group of the **Kayméni Islands**, reached from Phirá in ½ hr. by boat (10 dr., incl. guide), is interesting as a still active volcanic centre. It is known that eruptions which took place in B.C. 197 and in 19 and 46 A.D.

caused the appearance and disappearance of certain small islands (not the present ones) on this spot, and that in 726 volcanic changes took place, probably on the *Palaeá Kaymeni*, the S.W. islet of the group, which looks as though it had undergone a gradual formation in prehistoric times, and on which a landslip (not volcanic) occurred in 1457. In 1570-73 the islet of *Mikrá Kaymeni*, on the N.E., was upheaved; in 1650 an eruption took place to the N.E. of Thera (at Columbus Bank); between 1707 and 1711 appeared the central island, *Néa Kaymeni*. Violent eruptions again occurred at Néa Kaymeni in 1866-70; a volcano arose on its S.E. shore that was named after King George of Greece, and the streams of molten lava then ejected formed the island of *Aphroessa* on its S.W. shore, which has since become connected with Néa Kaymeni. The *George Crater* (420 ft.), from the top of which sulphurous fumes still issue in places, may be ascended on the N. side in 20 min. from the bay separating Néa and Mikra Kaymeni.

23. The Ionian Islands.

The *Ionian Islands*, which are called also the *Heptanēsos*, after the seven principal islands of the group (Corfù, Paxos, Levkas, Ithaka, Kephallenía, Zante, and Kythera), are generally visited on the return-journey from Patras. *Corfù* and *Kephallenía* are the most interesting, and after them *Ithaka*. Corfù is most conveniently reached by Austrian or Italian steamer (p. 2); the other islands by Greek steamer. Comp. the Synopsis, pp. xviii a-h.

Austrian Lloyd Steamers: from Patras to Corfù on Mon. at midnight in 11 hrs.; Tues. at 11 p.m. in 14 hrs. The steamers, which go on to Brindisi and Trieste, do not issue tickets between Greek ports, but the journey may be interrupted (attestation by the captain and the steamboat agency required) and a later boat taken. — Navigazione Generale Italiana: from Patras to Corfù on Sat. at 9 p.m. & Wed. at 10 p.m., in about 13 hrs., going on to Brindisi. Comp. pp. 2-4.

Greek Steamers, all starting at the Piræus. The Panhellenios steamers circumnavigate the Peloponnesus, the others pass through the Corinthian Canal. *Panhellenios Co.*, Mon. at midday, from Patras Wed. at 8 p.m. for Corfù, arriving 1 hurs. 11.30 a.m. (returning Sun., 6 p.m.). — *MacDowall & Barbour*, Tues. 8 a.m. for Patras (6-8 p.m.) and Corfù (Wed. 8 a.m.); Thurs. 8 a.m. for Patras, Corfù, Brindisi; Sat. 7 p.m. for Patras (Sun. 5-7 a.m.) and Zante and Kephallenía; Sat. 8 a.m. for Patras (7-12 p.m.) and Zante; Sat. 8 p.m. for Patras (Sun. 3-8 p.m.), Ithaka, Levkas, Corfù. — *Dock of Syra Co.*, Mon. 6 p.m. for Patras (Tues. 5-11 a.m.), Zante, Kephallenía, Corfù; Thurs. 8 p.m. for Patras (Frid. even.-Sat. morn.), Ithaka, Levkas. — *Achaia Co.*, Sun. 9 p.m. for Patras (Mon. 7-10 a.m.), Zante (4-5 p.m.), Katakolo (arr. 7.30 p.m.; leave Tues. 8 a.m.), Zante (10.30-12), Patras (Tues. 6-9 p.m.). — *Portolos*, Wed. 9 a.m. for Patras (Wed. night) and Levkas; Sat. 9 a.m. for Patras (Sat. night), Ithaka, Samē, Hagia Evphēmia, Phiskardo, Levkas (at Samē omnibus to Argostoli in connection with the boats). — *Athanasoulēs*, Mon. & Frid. 10 a.m. for Patras and Ithaka, Samē, Hagia Evphēmia, Phiskardo, Levkas or Zante, Kephallenía. — *Destounes & Iannoulatos*, Wed. & Sat. 7 p.m. for Patras and Zante and Kephallenía or Samē, Hagia Evphēmia, Phiskardo, Levkas. — *Komēnos*, Tues. & Sat. 9 a.m. for Patras and Ithaka, Levkas or Zante, Kephallenía.

Bibliography. *Ansted*, The Ionian Islands (London, 1863); monographs by *Partsch*, published in *Petermann's Mittheilungen*, on Corfù (1887), Levkas (1889), Kephallenia and Ithaka (1880), and Zante (1891).

a. From Patras to Corfù.

Patras, see p. 283. — On quitting the gulf of Patras the steamers pursue different courses. The direct route to Corfù is described on

pp. 4, 3. Another line generally calls first at *Mesolongion* (2 hrs. from Patras, comp. p. 219), then rounds *Cape Kalogria* (p. 405), and bears to the S.W. along the flat coast of Elis, touches at *Kyllēnē* (p. 288; 3 hrs. from Patras), at the base of the promontory of *Chelonatas*, and in 2 hrs. more reaches —

Zante, p. 279. — Steering now to the N.W. along the E. coast of Zante we obtain fine views to the right of the mountains on the N. and S. of the Gulf of Patras and, straight in front of us, of the *Ænos* (p. 271). Farther to the W., skirting the S. coast of Kephallenía, we pass the hilly district of Livathó (p. 270) and the fortress of Hagios Georgios (p. 270), then we bend to the N. and enter the bay running far into the coast of *Kephallenía*, on the E. side of which lies —

Argostóli (3½ hrs. from Zante), the capital of the island (see p. 269). — We next touch at the straggling town of *Lixouri* (p. 271), on the W. side of the bay, and, after rounding *Cape Akrotiri*, resume our northerly course. The abrupt and sparsely inhabited W. coast of Kephallenía recedes on the right, and we come in sight of the island of *Levkas*, with the promontory of *Kavo Doukato* (p. 4) stretching far (6 M.) into the sea. From the strait separating the two islands we obtain a fleeting view of Ithaka. The steamer now heads due N., towards the small island of *Paxos*, and halts off *Gaïon*, the capital (8 hrs. from Lixouri). After 1 hr. more it is opposite the *Kavo Aspro*, the S. point of Corfù, and enters the strait of Corfù, which broadens out beyond *Kavo Levkimo*. The citadel of Corfù is seen projecting into the sea on the left. The steamer anchors (4 hrs. from Paxos) on the N. side of the town of —

Corfù, see p. 257.

Other steamers steer directly W. to —

Ithaka (p. 274; 6-7 hrs. from Patras) and thence to *Vasiliki* in the bay beside the Kavo Doukato, or through the strait of Ithaka and along the W. coast of Kephallenía, touching at *Samē*, the terminus of the carriage-road from Argostoli (p. 272), and *Hagia Evphēmía*, to *Phiskardo*, finally rounding the Kavo Doukato (Leucadian Rock, p. 4) and skirting the entire W. coast of Levkas (or round the E. coast and through the channel, p. 266) to its N. extremity and the capital of —

Levkas (p. 267; 5-6 hrs. from Ithaka). — Other stopping-points are *Prévesa* (Turkish), opposite *Aktion*, where on Sept. 2nd in the year 31 B.C. Octavian gained a great naval victory over Antonius and so secured for himself the supreme power, *Kopraena* (the steamboat-station for *Arta*, 4 hrs. inland), and *Karavassará* (p. 222; 7-10 hrs.' steaming from Levkas), all in the Ambracian Gulf, or, as it is now called, the Gulf of Arta.

Another steamer shapes its course round the *Echinades* (now the *Kourtsolari Islands*) towards the Acarnanian coast, where it touches

ISOLA DI CORFÙ
1:300.000
Chilometri
Engl. Miles
C.=Capo; P.=Punta; S.H.=Santo, Hagios.
C.Drasti
C.S.Caterina
S.Teodoro
S.Elia
P.Cassopetto
Tignoso
P.S.Stefano
Tetranisi
P.Denta
Lykursi
Pavla
Bistrica
Lyku
Aliku
S.Giorgio (107)
L.Butrinto
Mahmud Bei
Neokhori
Milia
C. Scala
Lago Almara
Butrinto
S.Georgis
L.Risa
Tschiflik
Rhoda
Sidari
Perulades
Avliotes
Garnades
Karusades
Kavallari
Agrafus
Sfakera
Pandelemona
Peritia
Luzzes
Kassopo
Kunavades
Magulades
C. Kephali
Raktades
S.Duli
Xatates
Nifes
Episkiepsi
Omali
Strinilla
Mᵉ S.Salvatore (Pantokrator)
Signes
Kalami
Nisaki
Karadates
Messaria
Perlepsimades
S.Athanasio
Afiona
Kapriniades
Naligno
Klimatia
Squrades
Malakus
Zigo
Sokraki
Spartilla
Manatades
Agro
Korepiskopus
Passo di S.Pantaleone
S.Marco
Pyrgi
Spagus
Arkadades
Vatognes
Skripero
Korakiana
Ipso
Makrades
Mᵉ Ercole
Dukades
Castello S.Angelo
Lakones
C.Palacrum
Paleakastrizza
Erevazzula
Ponte Pheleka
Gardellades
P.Comeni
Liapades
Valle di Ropa
Govino
Lazzaretto
Kanakades
Kondokali
Vido
Kolivri
Marmaro
Mandukio
Kukuriza
Potamo
Gianades
Ropa
Afra
Europulus
CORFÙ (KERKYRA)
Vato
Kokkini
Alipu
P.S.Giorgio
S.Giorgio
Kanali
Kastrades
Moto
Porto
Strada sulle Mura
P.S.Nicolò
Pref.
Bagni
Dogana
Posta
Mercato
Pal.Reale
S.Spiliotissa
S.Spiridione
Adam
Strada Nikephoros
Banca Ionia
Corso Giorgio
La Spianata
Fortezza vecchia
Teatro Vᵒ
S.Giacomo
Schulenburg
Pᵗᵃ Reale
Palestra
Teatro Grande
Telegrafo
CORFÙ
Mandukio

Geograph. Anstalt von

Wagner & Debes, Leipzig

at the little town of *Astakos* (1300 inhab.), ½ hr. from which are the ruined walls of the ancient *Astakos*. The next stations are *Mytika*, at the foot of the Boumisto (5185 ft.) and the Hypsilē Koryphē (5215 ft.) and ½ hr. to the S. of the ancient walls of *Alyzia* (now the Palæokastro of *Kandyla*), and then *Saverda*. Outside the bay of Mytika lie the islands of *Kastos*, *Kalamos* (1970 ft.), and *Meganisi* (885 ft.), the two former the haunt of the 'oar-loving' Taphii or Teleboi. A narrow arm of the sea separates the latter from Levkas. From Saverda the steamer steers to the W., and then to the N. into the channel of Levkas (p. 266), in the N. part of which lies the port of *Levkas* (p. 267; 10 hrs. from Patras).

b. Corfù.

The island of *Corfù* (Greek *Kérkyra*), the largest of the Ionian Islands, has an area of 278 sq.M. The broad N. portion, dominated by the bare and rocky Monte San Salvatore (p. 266), approaches to within 1½ M. of the coast of Epirus. Tacked on to this is the long S. strip, with an average width of only 4½ M., consisting of a series of low hills of tertiary formation (sandstone, marl, and conglomerate). The abundance of water in this S. portion renders it extremely fertile. The inhabitants, who number 91,000, owe their superior education to the intercourse they have enjoyed for hundreds of years with western civilization. In the town itself Italian is still almost everywhere understood.

The name of *Corfù*, which came into use in the middle ages, seems to be a corruption of *Korypho* or *Korphous* (στοὺς Κορφοὺς) and was at first confined to the rocky heights enclosed by the old fortress. The old Greek name was Κόρκυρα or Κέρκυρα. The ancients identified Corfù with the Phæacian island of *Scheria*, mentioned in the Odyssey as ruled over by Alkinoos. As the navigation of antiquity was mainly confined to creeping along the coast, the island soon became an important station of the traffic between Italy and Greece. Its authentic history begins with the establishment of the colony of *Corcyra* by the Corinthians in B.C. 734. The power of the infant colony increased so greatly that it soon became dangerous to the authority of the mother-city in the Ionian waters. The first naval battle to which we can affix a date was fought, according to Thucydides, in B.C. 665 between the Corinthians and the Corcyræans; the latter were victorious. Corcyra did not share in the glory of the Persian wars; its fleet of 50 ships received orders to await the result of the contest off Cape Tænaron and to throw in its lot with the victors. The intervention of Athens in the dispute between Corinth and Corcyra over Epidamnos and its participation in the naval battle off the Sybota Islands (p. 3) were among the chief causes of the Peloponnesian War, during the whole of which Corcyra was an ally of Athens. In B.C. 373 Corcyra successfully resisted an attack of the Spartans, but in B.C. 229 it came into the possession of the Romans. On the partition of the Byzantine empire by the Crusaders in 1205 A.D. Corfù fell to the share of the Venetians, who were replaced by the despots of Epirus in 1215 and later by the kings of Naples from 1267 to 1386, but recovered the island in the latter year and maintained their supremacy down to 1797. In 1537 and 1716 the Turks vainly exhausted their strength in two celebrated sieges of Corfù. In 1797-99 and from 1807 to 1814 the island was occupied by the French. In the interval it formed, with the other Ionian Islands, a republic first under Turkish, then under Russian

sway; but from 1815 to 1863 the *Heptanēsos*, or 'seven-island state', was under the protection of England. It was the residence of the British Lord High Commissioners, the first of whom was *Sir Thomas Maitland* ('King Tom'). In 1858 Mr. Gladstone was sent as Extraordinary Commissioner to the Ionian Islands to consider the grievances of the people, and for a short time filled the office of Lord High Commissioner. On the accession of King George England yielded to the desires of the islanders and consented to the incorporation of the islands in the kingdom of Greece (Nov. 14th, 1863).

Corfù. — **Arrival.** Boat to or from the steamer 1 dr., with heavy luggage 1½-2 dr. The boatmen are insolent, there is no tariff, and great confusion prevails, so that the traveller had better allow the commissionaire of the hotel to settle with the boatmen and attend to the luggage, for which a charge of 2-2½ dr. is made in the bill. The custom-house examination is quickly over. — Passengers intending to continue their voyage by the same steamer may bargain with a boatman to be taken on shore and brought back to the ship for 1 dr. The boatman is instructed to be in waiting at the hour when the traveller returns, and should not be paid until the steamer is reached. The hour of departure of the steamer may be ascertained from the captain.

Hotels (payments in gold). *Hôtel d'Angleterre et Belle Venise (Pl. a), in a lofty and picturesque site to the S. of the town, with 65 rooms, electric lighting, and garden. R., L., & A. 3-7, B. 1½, déj. 4, D. 5, pension for a long stay 10-15 fr., *Hôtel St. Georges (Pl. b), on the Esplanade, with 60 rooms, R., L., & A. 3-5, B. 1½, déj. 3½, D. 5, pens. 9-15 fr., these two of the first class. — Less pretending, in the Greek style: Hôtel d'Orient (Ἀνατολή), on the Esplanade, Hôt. Patras, Nikephoros St., both near the Hôt. St. Georges, with trattoria; Hôt. d'Alexandrie, R., L., & A. 2 fr., Hôt. de Constantinople, with restaurant, R., L., & A. 3 dr. (paper), both near the harbour. — *Private Lodgings* very primitive and scarcely adapted for foreigners.

Cafés. The principal cafés are in the Esplanade, on each side of the beginning of the double avenue that intersects it; cup of coffee prepared in the Turkish manner 20 l. — **Restaurants** (in the Greek style). *Abbondanza* (Ἀφθονία), in the Nikephoros Street, moderate; *Patras* (see above). — **Beer.** *Pilsner Bierhalle*, on the Esplanade; *Gambrinus*, near the old theatre (p. 259).

Post Office, adjoining the Sanità, in the Nikephoros Street. — **Telegraph Office,** in the Esplanade, near the gymnasium (p. 261). — **Steamboat Offices.** *Austrian Lloyd* (Fels & Co.), *Navigazione Generale Italiana* (G. Topali), both in the Strada Sulle Mura (p. 259). — **Tourist Office** of the Hamburg-American Line, in the same street. — **Lloyd's Agents,** Barff & Co., Line Wall. — *Money*, see p. xxv.

Carriages. Drive in the town or environs 2-3 dr. per hr. (bargain necessary); short drive 1 dr.; to Canone (p. 262) and back 5-6 dr. The hotel carriages are better and dearer; for long excursions, see pp. 263-266. — **Boats** for excursions by sea may also be ordered at the hotels.

Valets-de-Place, 5 dr. per day, may be dispensed with. — Courier for a tour in Greece, *Spiridion A. Vlaicos*, recommended (speaks French and English).

Photographs. At *A. Farrugia's*, bookbinder, in the Esplanade opposite the Hôtel St. Georges.

Theatres (see Plan). *Teatro Grande* (Italian opera in winter), built in 1895 on the model of San Carlo at Naples, near the Porta Reale; *Summer Theatre*, to the S. of the Gymnasium.

British Consul, *G. Raymond*; vice-consul, *P. Papadachi* (consulate Pl. 3). — **American Consular Agent,** *Charles Hancock* (consulate Pl. 7).

Banks. *Fels & Co.* (Pl. 1), Sulle Mura; *Ionian Bank*, Nikephoros Street, near the Esplanade.

English Church (*Holy Trinity*), Condi Terrace; chaplain, *Rev. G. H. Johnson*; services at 10.30 and 3.

Climate. In the latter half of *March*, in *April*, and in *May* (sometimes in *June*) the climate of Corfù is usually charming, and a residence here at that season of luxuriant vegetation is delightful. The temperature is mild and equable also during *October* and the first half of *November*, but *June* (generally), *July*, *August*, and (often) *September* are very hot, and in winter heavy rains and sudden changes of temperature are of frequent occurrence. As a winter-residence for invalids, particularly those with pulmonary complaints, it therefore compares unfavourably with the best-known health-resorts of Italy.

Physicians. *Dr. Petrakidès*, *Dr. Politi*, *Dr. Scarpa* (the last two speak French).

Chemists. *English Pharmacy; Pharmacie Française.*

Baths at the hotels. SEA BATHS (80 l.-1 dr. with towels) and other baths at the establishment at the *Punta San Nicolò*.

Corfù (Greek Κέρκυρα, *Kérkyra*), the capital of the island and of a nomos of the same name, and the seat of archbishops of the Greek and Roman Catholic churches, is one of the most prosperous towns in modern Greece. With its suburbs of *Kastradès*, *San Rocco*, and *Mandoukio* it contains 29,000 inhab., among whom are 4000 Roman Catholics and 2700 Jews. The spacious and safe harbour is enlivened with an active trade, the chief export being olive oil. The fortifications constructed by the Venetians, the *Fortezza Vecchia* to the E. of the town and the *Fortezza Nuova* to the N.W., were allowed to fall into decay after the departure of the British in 1864, and are now unimportant. As the town was formerly enclosed by a wall, its bustling streets are very narrow and the houses (all of stone) often four or five stories high.

On disembarking we cross the court of the Dogana, pass the small Hôtel de Constantinople on the left, and follow the street called *Sulle Mura*, which skirts the N. side of the town, affording numerous fine views, and ends at the Esplanade near the Royal Palace. Or we may proceed from the dogana to the left through the busy Nikephoros Street (ὁδὸς Νικηφόρου) to the Esplanade in 5 minutes. In a side-street on the left is the church of *St. Spiridion*, a saint held in great reverence by the Greeks. Spiridion, Bishop of Cyprus, was cruelly tortured during the Diocletian persecution, but, though mutilated, survived to attend the Nicæan Council in 325. His body was brought to Corfù in 1489 and is preserved in a silver coffin in a chapel near the high-altar; four times a year it is borne in solemn procession through the town. — To the right of the Nikephoros Street lies the *Teatro Vecchio*, an old Venetian building now used as the burgomaster's office.

The ESPLANADE *(La Spianata)* is an extensive open space between the town and the old fortress. On the W. it is bounded by handsome houses with arcades on the ground-floor, among which is the Hôtel St. Georges. On the N. side rises the —

Royal Palace, a three-storied edifice with wings, in grey Maltese stone, erected for the British Lord High Commissioner. The entrance is by the side-door on the W. side. A handsome marble staircase ascends to the first floor, where the vestibule contains a

fine antique lion couchant found beside the monument of Menekrates (p. 261). The throne-room is adorned with portraits of British sovereigns, and the council-chamber of the ci-devant Ionian Senate contains portraits of the presidents (visitors generally admitted on application; fee). — In front of the palace is a bronze *Statue of Sir Frederick Adam*, who conferred numerous benefits on the island during his tenure of office as Lord High Commissioner (1823-32; p. 263).

To the S. of the long Esplanade are a small *Circular Temple* erected in 1816 in honour of Sir Thomas Maitland (p. 258), and an *Obelisk* to Commissioner Sir Howard Douglas (1843).

At the end of the avenue leading to the fortress, on the left, is a monument commemorating the gallant defence of Corfù against the Turks by the Venetian general *Count von der Schulenburg* in 1716. We now cross the bridge over the wide and deep moat, and reach the —

***Fortezza Vecchia** (admission on application), the dilapidated buildings of which, now used as barracks and a military hospital, cover the double hill at various levels. At the foot of the height is the Garrison Church, with a Doric portico, built by the British. The second gateway leads to the Commandant's Residence, an edifice with green shutters and balconies, approached by an incline and a flight of steps. We proceed to the rear of this building, then ascend, and traverse a long vaulted passage leading straight on to the ramparts, which are overgrown with vegetation. The platform and lighthouse on the W. rock (230 ft.), reached by a few steps, command a superb **View of the town and island, best by morning-light. The custodian, who speaks Italian, lends a telescope to the visitor (25 l.).

On the W. we overlook the town and the Esplanade; the nearest and highest church-tower is that of *St. Spiridion*, the next that of the metropolitan church of *Panagía Spēliótissa* (Σπηλιώτισσα; 'Our Lady of the Cave'). Beyond are the dark walls of the *Fortezza Nuova*, with the more cheerful buildings above them. Farther off is a range of gentle, olive-clad hills, on which lie the villages of *Potamò*, with its cemetery, and *Alipoù*. To the left of Potamò is the double-peaked *San Giorgio*, and to the left of this a rounded summit with the village of *Pelleka* (p. 264). Still farther to the left, in the S.W. foreground, is the large *Lake Kalikiopoulo* (p. 262). Between the lake and the town are the palatial *Hospital* and the white buildings of the *Prison;* near the town rise the cypresses of the *English Cemetery*. To the left, between Lake Kalikiopoulo and the sea, is the suburb of *Kastradēs*, to which the *Strada Marina* leads along the coast from the Esplanade. On the N. slope of the wooded hill behind it is the royal villa of *Monrepos* (p. 261). Halfway up the arch-shaped hill of *Santi Deca* lies the village of the same name (p. 263). To the S. the eye follows the coast as far as the *Kavo Levkimo*, the *Leukimnē* of the ancients. Opposite, off the Albanian coast, are the *Sybota Islands* (p. 3). To the N. towers the lofty range of *San Salvatore* (p. 266), on the slopes of which are the villages of *Signes* and *Spartilla;* the adjoining hills on the left are crossed by the pass of *San Pantaleone* (p. 265). In the sea lie the island of *Vido* and the *Lazzaretto Island*. On the coast opposite the latter is *Govino* (p. 264).

To the S. of the Maitland memorial (see above) the Esplanade

ends in an open space embellished with a marble *Statue of Kapodistrias* (pp. lxi, 264) by Drosis and Xenakis, erected in 1887. — Opposite is the *Gymnasium*, with a lofty flight of steps; it contains, on the upper floor, the library (40,000 vols.) of the Ionian University, established by the British but closed after their departure.

A broad street descends hence to the STRADA MARINA, now officially known as the *Viale Imperatrice Elisabetta*, the favourite evening promenade of the Corfiotes. At the beginning of it, to the right, is the new *Casino*, with reading and concert rooms (baths not yet ready). By diverging to the right about 350 yds. farther on, then to the left after 50 paces more, we reach the *Museum*, erected in 1906, the chief contents of which are sepulchral inscriptions and antique sculptures (including a capital retaining traces of painting). Just below lies the *Tomb of Menekrates*, a low circular structure dating from the 6th or 7th cent. B.C. The monument, which is surrounded with trees and protected by an iron railing, was discovered on the removal of the Venetian fortifications in 1843. The metrical inscription records that 'Menekrates, son of Tlasias, of Œanthe in Lokris, was Proxenos (*i.e.* representative) of his native town in Corcyra', and that he lost his life by drowning. A bronze dish and a few terracotta vessels were discovered in the interior. Above the tomb rises the dismantled *Fort San Salvador*, with the circular prison-building.

The Strada Marina runs hence to the S. then to the W. along the coast, skirting the suburb of **Kastrades** or *Garitza*, and ends at a mole protecting the bay. We, however, follow the principal street, renamed in 1907 Viale Imperatore Guglielmo Secondo, which diverges to the right at the bend and leads towards the S. In a side-lane to the left, 5 min. farther on, is the Byzantine domed church of *SS. Iason and Sosipater*, dating from the 12th century. About 2 min. farther on we ascend by a road diverging to the left opposite the semicircular apse of the old church of *St. Corcyra* or Panagía of Palæopolis. An inscription on the marble portal of this church names a certain Jovian as founder (4th cent.). The gate on the left is the entrance to the royal villa of ***Monrepos** *(Villa Reale)*, the beautiful and extensive gardens of which afford admirable views of the town and fortress of Corfù (open free on Sun. and Thurs. afternoons; on other days fee $^1/_2$-1 dr.). Olives, cypresses, and orange, lemon, and fig trees attain great perfection in the sheltered situation and subtropical climate of these gardens, and magnolias, palms, the eucalyptus, bananas, the papyrus, and aloes also flourish. In the park is a tasteful royal mansion.

The above-mentioned road, skirting the park, leads to the village of *Analipsis*, Ital. *Ascensione*. Near the village a path diverges to the left and leads through a grove of olives towards the sea. After about 200 paces we reach, a little to the right, beyond a small wall, the substructure of a **Temple** of the Hellenistic period, discovered in 1822 (more easily reached through the park). This ruin lies about 100 ft. above the sea,

beside a narrow ravine called *Kardaki*, a name extended to the surrounding district also. The temple was a peripteral hexastyle, *i.e.* the cella was surrounded by a colonnade with 6 columns at each end. Near the wall about 30 yds. in length and still 3 ft. in height, erected above to protect the building from landslips, rises a spring, which was formerly much frequented and is supposed to have been a sacred fountain. Visitors should descend to the sea to inspect the whole structure.

The Viale Imperatore Guglielmo follows the W. slope of the hilly peninsula, which extends to the S. between the *Lake of Kalikiópoulo* and the sea. This was probably the site of the ancient town, and the name of *Palaeopolis* still clings to it. The principal commercial harbour was formed by the Bay of Kastrades, while the lake of Kalikiopoulo, now silted up, seems to have been the ancient *Hyllaean Harbour*, used as a station for vessels of war. The road, which is much frequented on fine evenings, is flanked by rose and orange gardens (oranges in winter 5 l.), and farther on by olive-groves. It ends about 2 M. from the Esplanade, in a circular space named the ***Canone** (English, *One-gun Battery*; carr., see p. 258), which commands a beautiful *View of the E. coast. Opposite the entrance to the old Hyllæan harbour lies the isle of *Pontikonisi* ('mouse-island', from its neat little form), with a small chapel and parsonage. Tradition describes it as the Phæacian ship that brought Ulysses to Ithaka and was afterwards turned into stone by the angry Poseidon. To the right is the Lake of Kalikiopoulo, the S.W. bank of which, where a brook named *Kressida* enters the lake, is pointed out as the place where Ulysses was cast ashore and met the princess Nausicaa.

Among the hills of the S. half of the island, a good survey of which is obtained from the Canone, the highest is the *Santi Deca*, nearly due S., with the village of the same name on its slope. The lower peak to the left is *Kyriaké*, on which lies the village of *Gastouri* (p. 263; not visible hence). On the beach below is *Benizze*. The next hill to the left is the *Monte Santa Croce* or *Stavró Vouni*. To the S.E. is *Kavo Levkimo*.

Excursions. — Thanks to the British administration the Ionian Islands, unlike the rest of Greece, are everywhere provided with good roads, so that almost the whole of Corfù may be explored by carriage. Excursions on foot may be recommended also. The usual fares for carriages are stated below in each case, but those who speak the language may often make better bargains by dealing directly with the coachmen. In the taverns nothing can be obtained except bread *(psomi)*, goats' milk cheese *(tiri)*, wine *(krassi)*, and water *(neró)*. It is therefore advisable to be provided with a luncheon-basket (included in the pension-charges of the hotels) for the longer excursions.

The island is covered with fine *Olive Groves*, containing, it is estimated, about 4,000,000 trees; and these combine with the sombre cypress to determine the distinctive character of the scenery. The olive-trees, which are allowed to grow without pruning, here attain a height (30-65 ft.), beauty, and development elsewhere unparalleled on the Mediterranean, if indeed in the world. They blossom in April, and the fruit ripens between December and March. The quality of the oil is, however, inferior to that of Italy in consequence of the primitive appliances for expressing and clearing it. Plentiful harvests occur on an average once every 6-10 years. The *Vine Culture* of Corfù is not so important as that of the neighbouring islands, but it is not inconsiderable. The *Oranges*, *Lemons*, and *Figs* are of excellent quality, and afford several harvests in the course of the year. The *Opuntia Cactus* and the *Agave* are used here as in Sicily for hedges.

Excursions to the South. — To *Gastouri* and *Benizze*, by carriage (10-15 dr.), there and back 6 hrs. (or by boat in good weather in 2 hrs.; 6-8 dr. there and back). The road leaves the town by the former W. gate, or *Porta Reale*, intersects the suburb of *San Rocco*, and runs near the W. side of Lake Kalikiópoulo. Farther on it ascends in windings to (9½ M.) **Gastouri** (*Inn*, dear), where in a gorge is an ancient well under a venerable plane-tree, and whence (guide desirable) we may ascend the (20 min.) *Kyriakē* (920 ft.), which commands an imposing panorama. About 10 min. farther on, a little short of the small *Bella Vista Restaurant*, a little to the left, lies the villa of *Achilleion, erected by the Italian architect *Raf. Carito* in 1890-91 for the Empress Elizabeth of Austria (d. 1898). The villa, which is in the Italian Renaissance style, was purchased in 1907 by the German emperor. The gardens are open to visitors (adm. 1 dr., applied to charitable purposes). At the back of the villa are a peristyle and three terraces with a large number of statues; on the outermost terrace is a Dying Achilles, by *Herter*. The large park, descending towards the sea in terraces, contains a small temple with a seated marble statue of *Heine*, the poet, by the Danish sculptor *Hasselriis* (½ hr. there and back).

We now descend (short-cuts for walkers) to the fishing-village of **Benizze**, with the remains of a Roman villa. The finest oranges in Corfù grow here (boat to Kastrades 5 dr.). The water of the springs above the village is conveyed to Corfù by an *Aqueduct*, 6 M. long, constructed by Sir Frederick Adam (p. 260).

From the *Canone* (p. 262) to the Achilleion and Gastouri, 1¼ hr. — A footpath descends from the Canone to the ferry-house, which lies at the end of a stone embankment (ferry ½-1 dr.). On the other side we ascend through fine groves of olives, following the general direction of the aqueduct, and before the entrance to the Achilleion turn to the right to *Gastouri* (10 min.; see above).

To *Santi Deca*, by carriage (there and back 5-6 hrs.; 10-15 fr.). The road diverges from that to Gastouri (see above) near the end. Drivers reach the village of *Hagi Deka* or *Santi Deca* ('Ten Saints'; 675 ft.) in 1¼ hr., walkers in about 2 hrs. The ascent (guide) thence to the top of the ***Monte Santi Deca** (1860 ft.), perhaps the *Istone* of the ancients, takes 1 hr. In a small hollow between the two summits lie the inconsiderable ruins of a convent. The N.E. peak affords a splendid view of the town, the varied outline of the E. coast of the island, the straits of Corfù, and the Albanian Mts. The S.W. peak, which is somewhat lower, overlooks the valley of the Mesonghi and the village and double-peaked hill of St. Matthias. — We now descend by a narrow path, the last part through an olive grove, to (½ hr.) *Apano-Garouna* and proceed thence to the N. to (¼ hr.) the pass of *San Teódoro* or *Hagios Theódoros* (785 ft.), where the carriage should be ordered from Santi Deca to meet us. The drive back to Corfù, viâ *Kamâra*, takes 1½ hr.

Beyond the village of Santi Deca the above-mentioned road continues to lead towards the S., crossing the pass (see above) between the Monte Santi

Deca and the **Monte Santa Croce**, Greek *Stavró Vouni* (1475 ft.). The top of the latter may be attained from the pass viâ the village of *Stavro*, with a boy as guide, in 1/2 hr. We descend past the church of the *Panagia* and skirt the rocky hill of the chapel of the *Hagia Triada* to the (1/2 hr.) springs in the valley of Benizze (p. 263). The highest spring rises near the small church of *St. Nicholas* (also reached from the head of the pass by a direct path), and the well-house lies in the valley 1/2 M. farther on. From the well-house we may either descend direct to *Benizze* in 1/2 hr., or skirt the hill of *Kyriakē* (p. 263) to (3/4 hr.) *Gastouri*. The bridle-path reaches the latter village beside the well (p. 263). The inn, where our carriage should be ordered to meet us, is 1/2 M. farther on.

Beyond the head of the pass between Monte Santi Deca and Monte Santa Croce the road descends to the vicinity of the *Lake of Korissia*, which is well stocked with fish, and ends among the olive-groves and corn-fields of the fertile plain of *Levkimo*. The numerous villages are all well-built and prosperous-looking.

To the West. — To *Pelleka* and back by carriage (10 dr.) in 3 1/2-4 hrs. (6-7 hrs. on foot). Issuing by the *Porta Reale* we traverse the suburb of *San Rocco*. To the right is the convent-church of *Platiterra*, with the tomb of Kapodistrias (p. 261). We proceed between impenetrable hedges of cactus. To the left we have a view of Lake Kalikiopoulo and Santi Deca, to the right of *Potamò*, with its lofty belfry. After a drive of 20 min. we reach the village of *Alipoù*, the houses of which are embowered amid medlar-trees, apricot-trees, and cypresses. In 1/4 hr. more we reach the bridge across the *Potamò*, the chief river in the island, which, however, is generally dry at this part of its course in summer. The road to Afra diverges to the right (see below) before we reach the bridge, but our road crosses it and ascends in a straight direction through groves of olives. ***Pelleka** now soon comes in sight and is reached after a drive of 1 1/2 hr. from Corfù, the last part being very steep. The road proceeds to the top of the hill (890 ft.), which commands an admirable view, especially fine at sunset, of the central part of the island from Monte San Salvatore to Monte Santi Deca, intersected by several ranges of hills and thickly sprinkled with villages. On the E. and W. the view is bounded by the sea.

Those who start betimes for this excursion may now descend to the N.W. in 3/4 hr. by a steep path to the Greek convent of **Myrtiotissa**, and refresh themselves by bathing in the sea. They should then ascend to the N. by a distinct path to (1 1/4 hr.) the summit of *San Giorgio* (1285 ft.), and then descend abruptly on the E. slope of this hill, passing the hamlet of *Chelia*, to (1 1/4 hr.) *Kokkini*, at the S. end of the Ropa valley. The carriage should be in waiting here.

To the North. — To *Govino* viâ Afra, returning viâ Potamò, a charming round of 2 1/2-3 hrs. (carr. 8-10 dr.). From Corfù to *Alipoù* and the bridge over the *Potamò*, see above. We follow the road to the right to (3/4 hr.) *Afra*. To the right is *Koukouritza*, to the left we obtain a view of the Ropa valley. Farther on *Kontókali* is passed on the shore to the right, and we soon reach *Govino*, with the remains of a Venetian arsenal, situated on a beautiful bay, named the *Porto di Govino*. Off the coast lies the *Lazzaretto Island*, with its large square quarantine building. The branch to

the right where the road forks leads back viâ the large village of *Potamò* to the Porta Reale.

To *Palaeokastrizza*, a drive of 3 hrs., there and back an excursion for a whole day (carr. 20-25 dr.). The drivers generally choose the road that passes above the suburb of *Mandoukio* and then leads along the coast, crossing (20 min.) the swampy mouth of the *Potamò*. (The traveller should stipulate for a return viâ Potamò or Afra.) Farther on we pass *Kontókali* and *Govino* (p. 264). Beyond the latter the road passes a number of chapels, farm-houses, and solitary inns, but no more villages. Beyond a ravine, just before reaching (ca. 1½ hr. after starting) the bridge of *Pheleka*, it diverges from the road to San Pantaleone (see below). As we approach the W. coast the view of the red cliffs, honeycombed with caves, along which the road is constructed, becomes more and more imposing. To the right open attractive views of the villages of *Korakiana*, *Skriperò* (see below), and *Doukades*. The road diverges from the route to Doukades, descends in curves to the (½ hr.) *Bay of Liapades* (3 hrs.' drive from Corfù), and thence reascends to the (¼ hr.) convent of ***Palæokastrizza** ('old castle'), which lies on a rock high above the vivid blue sea and commands a beautiful view. The monks provide light refreshments. On a hill to the N.W., rising steeply from the sea, is the ruined *Castle of Sant' Angelo* (1085 ft.), a structure of the 13th century.

The ascent of Monte Ercole, to the N., may be conveniently combined with a visit to Palæokastrizza. From Doukades (see above), where we engage a boy as a guide, we ascend an easy bridle-path to (40 min.) the chapel of *St. Anna* (1055 ft.) and, above *Alimatades*, to (1 hr.) the small village of *Voutoulades* (1215 ft.). From Voutoulades we ascend (½ hr.) the conspicuous cone of ***Monte Ercole**, Greek *Arakli* (1660 ft.), the isolated position of which commands a view of the fertile Ropa valley on the one side and the abrupt W. coast of the island on the other. The descent viâ *Lakones* (820 ft.) to Palæokastrizza takes 1 hr., while a pleasant digression may be made to the castle of Sant' Angelo in 2 hrs. more.

To the *Pass of San Pantaleone*, carr. in 2½, there and back in 6-7 hrs. (20 dr.). The road is the same as that to Palæokastrizza as far as the *Pheleka* bridge (1½ hr., see above). It then crosses the bridge and approaches the foot of the hills, on the slopes of which lies the large village of *Korakiâna* (395 ft.). About ½ hr. beyond the bridge we reach the village of *Skriperò* (415 ft.), where a halt of 10-15 min. is usually made. We now ascend either by the winding road or by a shorter footpath to (35-40 min.) the pass of **San Pantaleone** or *Hagios Panteleïmon* (1040 ft.), the only convenient means of communication with the N. part of the island across the range of hills which runs to the W. from Monte San Salvatore. At the top of the pass are a solitary house and a spring. The rocky height to the left of the road, ascended in 10-15 min., commands an admirable view (nothing is gained by ascending the other summit 5 min. farther on). Behind us are the central part of the island, the town of Corfù, and the E. coast with its pictur-

esque bays and islands; in front lies the N. part of Corfù, which is dotted with villages, while off the N.W. coast we see the Othonian Islands, *Fano* or *Othōní*, *Merlera* or *Erikousa*, *Mathraki*, and the small *Diaplo*, one of which is supposed to be the isle of Calypso. To the E. is the long snow-clad range of the Albanian mountains.

If an arrangement be made with the drivers to combine the drive to Skriperò or the Pantaleone Pass with that to Palæokastrizza, energetic pedestrians may ascend the *Monte Ercole* (p. 265) on the same day. Having obtained a guide at Skriperò, we follow the slope to the left from the Pantaleone Pass to the chapel of St. Anna, enjoying a fine view over the olive-groves in the interior of the island. Thence to the top, see p. 265.

Another interesting ascent, but more trying, is that of the Pylides (2030 ft.; 1 hr., guide necessary), to the E. of the Pantaleone Pass, which has the advantage over the Mte. Ercole of forming part of the central range of the island. The view is divided between two summits, separated by a small hollow, to which the name of the mountain ('gate-hill') is probably due. The descent may be made viâ (¾ hr) *Sokraki* (1475 ft.) and (1 hr.) *Korakiana* to the road, reached a little to the E. of Skriperò.

An excursion to Monte San Salvatore, the highest summit in the island, takes more time and trouble. The ascent is most conveniently made from *Spartilla* (1310 ft.), reached from Corfù in ca. 2½ hrs. by carriage (ca. 20 dr.) viâ *Govino* (p. 264), *Ipso* (Standard Inn, kept by Andrea Doria Prossalendi), and *Pyrgi*. From Spartilla we ascend (with guide) either direct or viâ the *Stravoskiadi* (2730 ft.; to the N.), in 2½-3 hrs. to the peak of **Monte San Salvatore,** Greek *Pantokrator* (3000 ft.). The half-ruined convent here is visited on Aug. 6th by numerous pilgrims. The view embraces almost the whole of Corfù; to the N.W. the Othonian Islands; to the E. the mainland from the Acroceraunian promontory to the Sybota Islands and Parga, with the Suliote Mts. in the background; to the S. the Ænos in the island of Kephallenia; to the W. the open sea. — When the wind is favourable a sailing-boat (20 dr.) may be taken from Corfù to (2-3 hrs.) *Glyphò* near *Nisaki*, whence we ascend the gorge on foot in 1½-2 hrs. to the village of *Signes* (1550 ft.). Thence to the summit, 1-1¼ hr.

c. Levkas.

The island of *Levkás* or *Santa Maura* (111 sq. M.; 25,000 inhab.) is almost entirely occupied by a mountain-chain, which culminates in the centre in the *Megan Oros* and *Hagios Elias* (3320 ft.) and the *Stavrotás* (3740 ft.) and *Elátē* (3550 ft.), while to the S. it ends in the *Kavo Doukato* (p. 4), a promontory 5 M. long. On the N. the island is separated from the mainland by a lagoon, ⅓-3 M. in breadth, which is navigable by boats of very light draught only. A channel 16 ft. deep, used by the Greek passenger steamers (p. 255), was constructed in 1902-5.

The lagoon has always existed and the island was at no period joined to the mainland. The gravelly spit, 5½ M. long, on the N. has always left an open channel (the *Canali Stretti*) along the Acarnanian coast. Another spit, which projects to the S. of the lagoon of Levkas and now bears *Fort Alexandros*, was formed in the middle ages in consequence of the construction of some salt-pans. When the Corinthians founded the town of *Leukas* in the 7th cent. B.C., their vessels were able to sail past the E. side of the island. They closed the lagoon on the S. by a mole, about 200 yds. in length, which had an opening in the middle. This abutted on the island in front of the present *Fort Hagios Georgios*, where remains of it can still be seen about 8 ft. under the surface of the water, which has risen since antiquity. In order to improve the navigation the Corin-

ILE DE LEUCADE
1:250.000
Kilomètres
Baie de Démata
Porto S. Nikolo
C. Hierótrypa
Langue de Terre
Baie de Phléva
Lefkás
Fort Sta Maura
Lamia
Presqu' île de Plagia
Peratiá
Plagia
Tsoukalades
Apólpena
Phryni
Phaneroméni
Megáli Rákhi
Langádi Griás
H. Nikitas
Kavallos
Karyótes
Katoúna
Lazaráta
Tzamoulaki
Drymonas
Kalamitsi
Exánthia
Karya
Baie de Drépano
d'Episkopou
Kephali
B. de Varkos
H. Nikólaos
Aléxandros
H. Sotíros
C. Maïomenos
Mégan Oros
Platýstoma
H. Ilias
Enklouvi
Strongylo
Skaros
Source du Pacha
Vafkeri
Khortáta
Komylio
Diamiliani
H. Theodoros
Sessola
Stavrotas
Neokhori
Eláti
Palæo-Katoúna
Nidri
Spárti
Madoúri
Skropídi
Skropió
Drágano
Kharadiátika
Alatro
Akhoúria
B. de Vlikhó
Syvros
Roupakia
Makriá Pounta
Athani
H. Pétros
M. Lainaki
Katokhóri
Thiliá
B. de Spilia
B. de Vathý
Vathý
Spartokhóri
Katoméri
Meganisi
Skala
Poros
Kompaes
B. d'Apsídi
Col d'Agalou
Méga Vounó
Vasilikí
Marantho-khori
B. de Rouda
Presqu'île de Leukatas
Baie de Vasilikí
Evgiros
Syvota
M. Sikaro
M. Akhrada
B. de Syvota
B. de Skydi
B. d'Amousa
H. Nikólaos
Petaloú
Kithros
C. Lipsopyrgos
C. Doukáto
Arkoúdi
38°50'
38°40'
20°40'
d'après v. Marées et Partsch
Wagner & Debes, Leipzig

thians pierced the gravel-spit, almost certainly in the vicinity of the *Fort Santa Maura*, where channels were afterwards cut by the Romans, Venetians, British, and now again by the Greek government. This channel was sanded up as early as the Peloponnesian War, in which Leukas took the side of Sparta. Under the Achæan League Leukas, as an outpost of Acarnania, supported Philip of Macedon against the Romans, and was captured by the latter. A permanent bridge was built, probably before the beginning of the Christian era, between Old Leukas and the W. extremity of the mainland (Rouga). The island, known as Santa Maura from the 14th cent., belonged in the middle ages to the lords of Kephallenia and Zante and other Frankish dynasties; in 1467 it was seized by the Turks, in 1684 by the Venetian general Morosini, and in 1810 by Britain.

The whole question of the geography of Levkas, including the Homeric topography (see below) has been dealt with by *Capt. von Marées* in his 'Karten von Leukas, Beiträge zur Frage Leukas-Ithaka' (Berlin, 1907, 10 *M*; with text and views).

Levkás, formerly *Hamaxiki* (accommodation at the *Xenodochíon Ethnikón*, kept by Lekatsás, and at the *Xen. Próodos*, kept by Megayánnis; two cook-shops), the capital, situated at the N.E. extremity of the island, has 5870 inhab. and is the chief town of a nomos including Levkas and Ithaka. Owing to the frequency of earthquakes most of the houses are of wood. A road, crossing the lagoon towards the N.E., leads to *Fort Santa Maura* (now barracks), built by the Venetians on the N. gravel-spit. Opposite the fort, in *Demata Bay*, is the open anchorage for ships skirting the W. coast of the island. Those approaching past the E. coast follow the navigable channel to the harbour immediately in front of the town and then pass through the cutting beside the fort to Demata Bay. The road follows the spit eastwards to the end, whence a ferry plies to the mainland. — A good view is obtained from the convent of *Phaneroménē*, 1 hr. to the S.W., near the village of *Phryni*.

Another road leads through the beautiful olive-woods on the S. of the town to the (1/2 hr.) site of the ancient town of *Leukas*, which lay between two springs (on the N. and S.). The S. spring is identified in the copious source below the road, to the left, whence a subterranean aqueduct runs to the town. On the hill above are remains of the ancient wall. About 5 min. above this spring the supporting walls of the theatre and the foundations of the tiers of seats have been exhumed. From a point 10 min. farther up we command a good survey of the S. harbour-mole (p. 266).

About 6 M. farther to the S. the *Bay of Vlichó*, surrounded with olive-woods, runs far into the land. Prof. Dörpfeld here locates the capital of the **Homeric Ithaka**. According to his views Homer's Zakynthos is the modern Zante, Doulichion is the modern Kephallenia, Samē is the modern Ithaka, and Ithaka is the modern Levkas, and the topography of the Odyssey is to be interpreted as follows. The town of Ulysses lay in the W. part of the *Plain of Nidri*, 1/2-1 1/2 M. from the harbour, to which the traveller had to 'descend' (Od. II, 407), and was sheltered on the N. by the 'wooded *Neios*' (Od. III, 81), represented by the modern *Skaros* with its oak-woods. Excavations on this site have discovered at different spots,

at a depth of 12-20 ft., remains of walls of houses and fragments of vases, suggesting the existence of a prehistoric settlement extending over a distance of $1^1/_4$ M. The vases were mostly monochromatic, with incised ornamentation; glazed specimens are rare. In the S. part of the plain the end of a prehistoric *Aqueduct* (1 on the map) has been discovered, representing the town-spring, passed by Ulysses and Eumæos (Od. xvii, 205). About 320 yds. to the E. a rectangular tumulus ('tymbos') was exhumed in 1907, containing nine graves. The copious *Mavroneri Spring* (2 on the map), in the centre of the W. verge of the plain, is the 'spring of dark water' (Od. xx, 158) to which Eurykleia sent the maids. Finally, about 200 yds. to the N.E. of the narrowest part of the harbour-entrance and immediately to the E. of the road, the walls of a building at least 100 ft. in length were discovered in 1907. Whether this is the Homeric palace is a question for farther excavations. — About 3 hrs. to the S., beside the mountain-village of *Evgiros*, rises another copious spring; and at the base of the mountains two bays run into the land, on the S.W. the *Bay of Skydi*, and on the S.E. the narrow and protected *Bay of Syvota*, on the banks of which are several grottos and caves. The latter bay is the *Harbour of Phorkys*, where Ulysses was landed by the Phæacians and where he concealed his treasure in the grotto of the nymphs (Od. iii, 345 seq.), before ascending to the 'lofty' farm of the swineherd Eumæos, situated 'far from the town' beside the *Spring of Arethusa* (the spring at Evgiros; Od. xiii, 404 seq., xiv, 6, 399, xxiv, 150). The *Bay of Skydi* is the landing-place of Telemachos (Od. xv, 495). Warned by Athena Telemachos on his return from Pylos escaped the ambush laid for him by the wooers on the islet of *Asteris*, between Same and Ithaka. Such an islet, adapted to watch any vessel approaching the town of Ithaka from the S., is found in *Arkoudi*, lying in front of both bays, which, moreover, possesses the windy mountains (440 ft.; Od. xvi, 365) and the double-harbour (in the S.E.) which Homer ascribes to Asteris (Od. iv, 846).

d. Kephallenia.

Kephallēnía or *Cephalonia*, with an area of 266 sq. M. and 71,235* inhab., is the largest of the Ionian Islands but one and forms a nomos by itself. It probably owes its name to the height of the mountains which rise abruptly from the sea on the E. coast and elsewhere. This island is usually identified with the Homeric *Samē* (but comp. p. 267).

In the Odyssey *Same* and *Doulichion* appear as belonging to the kingdom of Ithaka, though the subjects of Ulysses are also called Cephalonians. As in Corcyra, the Corinthians had most influence here in the 5-6th cent. before Christ, but in 456 B.C. Tolmides compelled the island to ally itself with Athens. Then and later it was divided among the four towns of *Kranioi*, *Palē*, *Prönnoi*, and *Samē*. The Cephalonians helped the Ætolian League in naval battles against Philip V. of Macedon (B.C. 220-217) and against the Romans, and the island then passed into the hands of the latter.

Kephallenia was seized by the Normans in 1185 and then passed to rulers of the Orsini and Tocchi families. After a short interval of Turkish rule (1479-1500) the island was occupied by the Venetians, who maintained their possession of it down to the suppression of the Venetian republic in 1797. From 1809 to 1863 Kephallenia, like the other Ionian Islands, was under British rule, and it was especially indebted to *Sir Charles Napier*, the governor in 1822-30.

Argostóli. — **Hotels** (bargain convenient). HÔTEL D'ORIENT (Ἀνατολή), Strada San Gerasimo, R. only, bed 2 dr.; HÔT. DES ETRANGERS, kept by Vlachoulēs. — **Restaurant.** *Albergo Cefalonia*, to the right of the theatre. — **Cafés** in the N. part of the Marina and in the principal square.

Post & Telegraph Office, near the principal square.

Steamers, see p. 255. Agencies on the Marina.

Carriages good and not dear; bargaining necessary.

British Vice-Consul, *John Saunders*.

Argostóli (Ἀργοστόλιον), the capital of Kephallenia, with 9240 inhab., is situated on the E. coast of a peninsula in the *Gulf of Argostóli* or *Bay of Livadi*, which runs far into the S.W. side of the island. It is the seat of a Greek archbishop and of a naval school, and carries on a considerable trade in the exportation of currants, wine, and oil, while its melons are celebrated. The chief centre of traffic is the Marina (3/4 M. in length), in which is the *Ionian Bank*. In a square at the N. end of the Marina is a *Monument to Sir Thomas Maitland* (p. 258). On the S. the Marina ends at the busy market-place (ἀγορά) and the church of *Sisiótissa*, close to a long bridge built at the beginning of the 19th century, between the *Koutavós* lagoon (to the S.) and the N. part of the bay. In a side-street near the Ionian Bank stands the *Theatre*, where Italian opera is performed in winter. A street parallel with the Marina leads thence to the principal square, containing the *Law Courts* and a band-stand.

From the Maitland Monument we may proceed along the coast, past the *British Consulate* and the large wine-cellars of Mr. Toole (to the left), to the (3/4 M.) celebrated ***Sea Mills.** The first of the latter is the *Mill of Dr. Migliaressi*, established in 1859, and 1/4 M. farther on, at the N. end of the peninsula, is the *Old Mill*, erected by Mr. Stevens in 1835, where we obtain a better view of the unique and variously explained phenomenon whence the mills derive their name. The mills are driven by a current of sea-water, which flows into the land for about 50 yds. through an artificial channel, finally disappearing amid clefts and fissures in the limestone rock. — Proceeding to the W. along the coast for about 1/2 M. farther, we reach *Cape Hagios Theodoros*, with its lighthouse, then turn to the S. and follow the W. coast of the peninsula to (40 min.) the road, which leads to the left over a low range of hills (310 ft.) back to Argostóli. This excursion forms the so-called 'Mikrò Gíro'.

EXCURSION TO THE CASTLE OF ST. GEORGE, ca. 5 1/2 M. (carr. there and back 6-8 dr.). — The road at first skirts the lagoon of *Koutavós* and then traverses the fertile *Plain of Kranioi*, affording a view of the ruins of Kranioi to the left (p. 270). Farther on we ascend to the left to the deserted village of *Kastro*, which was the

flourishing capital of the island in the time of the Venetians. Near the chief square, in which is a magazi, stands a bastion built by the British, beyond which we cross a crazy draw-bridge, leading into the interior of the castle of ***St. George** (1050 ft.). An idea of the former importance of the stronghold may be obtained from its well-preserved ramparts and the extensive ruins of its houses and three churches. The castle was founded in the 13th cent., and was strengthened by the Venetians. The town of *Kephallēnia*, mentioned by Ptolemy (2nd cent.) and by various Byzantine writers, is supposed to have lain in the neighbourhood. The extensive view embraces the lofty hills on the peninsula of Palikí (p. 271) to the W., the island of Zante to the S., and the outlines of the Peloponnesus to the E.; in the island itself rises Mt. Ænos (p. 272), and the hilly land of Livathó lies at the feet of the spectator.

Livathó is the name given to the fertile undulating district, which extends from the castle of St. George to the S. end of the island, comprising twenty-six villages with 8500 inhabitants.

A drive of 2-3 hrs. among its luxuriant vineyards and olive-groves and its thriving villages is very enjoyable. For this purpose most visitors choose the so-called 'Megálo Gíro', a round of 12½ M., accomplished in 2-2½ hrs. (carr. 5-7 dr.). After proceeding as above to the foot of St. George's Hill, we turn to the right towards *Metaxáta*, where the house inhabited by Lord Byron in 1823 is still shown, though now in a somewhat dilapidated condition. We then descend rapidly to the coast, and follow it back to Argostóli, passing *Kalligata*, *Domata*, *Svoronata*, and *Miniaes*. — An almost finer route, on account of the open view of the sea obtained from the very outset, is the 'Gíro diá Lakýthra', which leads past the village of *Lakýthra* to Metaxata, and proceeds thence as above (carr. in 2½-3 hrs., 6-8 dr.).

The extensive ruins of **Kranioi** (Κράνη), which, although seldom mentioned in history, was at one time a town of considerable importance and was still in existence in the time of the Roman Empire, are spread over a group of rocky hills (260-655 ft.) at the S. end of the Koutavós Lagoon, between the plain of Kranioi and the valley of Razáta. The best way to visit the most interesting remains, which lie on the E. side, is to walk (1 hr.) or drive (carr. 4-5 dr.) to *Razáta* (p. 272) and take a boy from there as guide (2 dr.). Before we reach the first houses of the village a field-path diverges to the right, leading in about ½ hr. to the *Lákkos Grouspa*, a pond situated among the rocks. At the so-called cistern we begin to ascend the valley between the two highest E. hills of Kranioi, where a large gateway of polygonal blocks and hewn stones arrests the attention. To the right and left are walls of similar masonry, strengthened by square towers at intervals of 40-50 yds. We then ascend through the valley to the top of the S.W. hill, on which the *Kastro* or fortress is built. This summit is connected with the S.E. hill by a polygonal wall, and another wall stretches to the S.W. into the plain of Kranioi. The wall is continued towards the N.W. as far as the Koutavós, where we see remains of the old harbour. Hence we return to Argostóli by the coast-road in ½ hr.

LIXOURI AND PALĒ. — A small steamboat plies five or six times daily (fare 35 l.) across the Gulf of Argostóli to **Lixouri** (Ληξούριον), the capital of the peninsula and eparchy of *Palē* or *Paliki*, situated on the E. side of the gulf. Lixouri is the second town of Kephallenia in size, containing 5140 inhab., and carries on a brisk trade in currants. To the right of the landing-place are the *Town Hall and Law Courts*, surrounded by a colonnade, and beyond them is the market-place with a *Fountain*. Farther to the right is the new church of *Christos Pantokrator*. By proceeding towards the N. for 1/2 hr. (turning to the right at the monument to De Bosset, the engineer of many of the roads) we reach the 'Palæókastro' of the ancient town of PALĒ (p. 268), of which little remains.

The ASCENT OF THE ÆNOS is interesting rather because that mountain is the highest summit of the Ionian islands than on account of the view, which is more or less obstructed at every point of the long ridge.

With the aid of a CARRIAGE (35-40 dr.) and an early start this excursion may be made in one day: we drive in 5 hrs. to the *Casa Inglese* and then walk to the (1 1/4 hr.) *Stavrós*. It is preferable, however, to spend the night in the Casa Inglese (enquire beforehand at the moirarchy in Argostóli), or in the convent of *Hagios Gerásimos*, and ascend to the summit early on the following day, in time to see the sunrise. MULE from the convent to the top and back 7-8, with descent to Samos 10-12 dr. — The traveller should bring provisions with him from Argostóli.

We follow the road to Samos as far as the head of the *Pass of Kouloúmi* (see p. 272). The road to the left leads hence to Samos, and that to the right descends to the well-cultivated table-land of *Omalá* (1280 ft.). Passing *Phrankáta* on the left we reach, after walking 3 or driving 2 1/4 hrs. from Argostóli, the *Convent of St. Gerásimos*, the patron-saint of the island, who lived during the Turkish period, founded the convent-chapel, and dug the adjacent well. Clean night-quarters, wine, eggs, and cheese may be had here, in return for which travellers should contribute to the poor-box.

From the convent we proceed towards the N.E. to *Valsamáta*, which lies to the right. At the (1/4 hr.) windmills a steep footpath ascends to the right through the ravine, while the carriage-road winds gradually up to the *Pass of Hagios Elevthérios* (2610 ft.). By the wayside are several deep hollows in which snow is to be found even at midsummer. Beside the little ruined church which has given its name to the pass the route to the Ænos diverges to the right, while the road goes on to Degaletou (see p. 272). Our way skirts a rocky slope above a barren plateau, where the mountains of Ithaka and Acarnania are visible to the left, and then leads through a dense pine-wood ('Abies Cephalonica', a kind of pine peculiar to the Ænos) to the (10 min.) *Casa Inglese* (τὸ σπίτι τῆς κυβερνήσεως; 3690 ft.), where the carriage-road ends. A military guard is stationed here for the protection of the forest. To reach this point from the Convent of St. Gerasimos by carriage takes 2-2 1/2 hrs.; good walkers may do it in less.

We now follow a narrow path through the wood to the (1/2 hr.) *Vounaki*, and then a stony path over the peak called *Pétoules* to (40 min.) the *Stavrós, whence we have an extensive view, embracing the whole island of Kephallēnia (with the exception of the S.E. corner), Ithaka, Levkas, the mountains of Epirus, the Acroceraunian mountains, Parnassos (in the distance), and the Voïdiá range and Mt. Erymanthos in the Peloponnesus. About 1 hr. farther on is the *Megálo Sorós*, the highest summit of the **Ænos** (5310 ft.), which was called *Elato Vounó* until the resumption of its classic name. On the top stands a stone pyramid. The calcined bones found in the neighbourhood are evidently those of the animals offered in olden times as sacrifices to the Ænesian Zeus. From this point the view to the S.W. and S.E. is free also.

The ascent of the Ænos is generally combined with the journey to Samos and Ithaka. A carriage-road descends to the left from the hill-road above Valsamata to the (1/2 hr.) Pass of Agrapidiæs (see below).

On the S.E. spurs of the Ænos, about 5 1/2 hrs. to the S. of Argostóli by road, lies the village of *Asprogéraka*, and close by are the ruins of an old castle (τῆς Συριᾶς τὸ κάστρο). This is the starting-point for a visit to the remains of the ancient **Prōnnoi**, which is situated on the small *Bay of Poros*, about 2 M. to the N. A gateway and some walls of polygonal masonry belonging to its Acropolis, lying high above the gorge of the brook *Arakli*, are still preserved. — A bridle-path ascends through the luxuriant and well-watered valley of the *Arakli*, between the Ænos and the *Atros* range, to the (3-4 hrs.) plateau of Pyrgi, whence we may go on to the Hagios Elevthérios Pass (see p. 271), or to the N. to Samos (see below). The chief place in the district is *Degaletou*, in the neighbourhood of which are the remains of some ancient forts, erected by Pronnoi and Samos for the protection of their boundaries.

From Argostóli to Samos, about 12 1/2 M. (carr., in 4-4 1/2 hrs., 15-20 dr.). — The road leads to the S. from Argostóli, crosses the long bridge (p. 269), and runs high up on the side of a steep and rocky ravine to (1 1/2 M.) *Razáta*. The road then ascends in windings to (3 M.) a *Khan* (the only one on this route), whence we have a fine retrospect of the mountains on the peninsula of Palikí. In 1/2 M. more we reach the head of the pass of *Kouloúmi* (1655 ft.), where we obtain a view of the richly coloured plain of Omalá, with the convent of Hagios Gerásimos (p. 271) in the background. The road to the latter proceeds to the right; our road turns to the left, passes (1 1/4 M.) the small church of *Hagios Elias*, and leads to the (1 1/4 M.) *Agrapidiaes Pass* (1810 ft.), where the road from Valsamata joins ours on the right. We then descend into a ravine. To the right are the wooded heights of the *Roudi* (3750 ft.). About 1 1/2 M. farther on we come in sight of the valley of Samos, with the island of Ithaka in the background. On the coast lies the small village of Samos, with the ruined convent of Hagi Phanéntes above it; to the right, on the olive-planted slope, are the villages of Zervata, Katapodata, Grisata, and Zanetata. The road descends circuitously to —

3 M. *Sámos* or *Sámē* (350 inhab.), called by the islanders *Stoïaló*

(*i. e.* εἰς τὸν αἰγιαλόν, 'on the shore'). Fairly comfortable quarters may be found in the Xenodochíon of *Stylianós Rasiás*, in the Marina, almost at the end of the row of forty houses of which the village consists. Samos is the chief place in the eparchy of Sámē, and it is the starting-point for the boats to Ithaka (comp. p. 274). The municipal buildings contain a few unimportant antiquities.

The ancient town of **Sámē** lay on the slope of the double-peaked hill, which rises immediately to the S.E. of the present village; the Acropolis ('Palæókastro') occupied the summit to the N.E., while another fortress (Kyatis) stood on the lower height which is now crowned by the ruined convent of Hagi Phanéntes. The town, which seems to have been at the height of its wealth and prosperity in the time of the successors of Alexander the Great (the 'Diadochi'), was conquered and partly destroyed in 189 B. C. by the Romans, but seems to have revived during the Roman Empire. Visitors whose time is limited should content themselves with a visit (1½ hr.) to the ruins on the lower hill, though the remains of the Acropolis are also well worth seeing. The view is excellent, especially in the direction of Ithaka. — The following circuit takes 2½ hrs.; it is advisable to take a boy as guide. We leave the road to Argostóli at the entrance to the village, pass some unimportant remains of polygonal walls, and ascend slowly along the vineyards on the side of the valley. Near the top is a copious fountain. In about ½ hr. we reach the massive wall, at this point still about 20 ft. high, which surrounds the *Palaeókastro*, or N.E. height (900 ft.), in the form of a terrace. Farther to the right is a door, 3 ft. wide, from which a passage, 20 ft. long, leads to the terrace. The history of the wall is manifest in its construction, the careful ancient Greek polygonal and hewn stone masonry being found side by side with large masses of more recent date, consisting of small stones embedded in mortar. In the middle of the terrace, which is strewn all over with ancient roof-tiles and terracotta fragments, is a deep water-tank. We follow the wall until we reach the corner opposite the convent, from which point another substantially built wall, 16-20 ft. high, leads down the side of the hill so as to protect the depression between the two heights; at the foot of the hill and on the opposite slope fragments only of the wall remain. We cross this depression, leaving the wall to the right, and in ¼ hr. reach the summit on which is situated the convent of *Hagi Phanéntes* (740 ft.). The walls of this dilapidated building, erected in 1633, rest on the carefully built foundations of an ancient Greek fortress. The tower in the court, 13 ft. high, is specially noticeable for the solidity and skill of its workmanship. Another wall, resembling that above-mentioned, connects this second fortress with the sea, beginning at the N. corner of the building and protecting the outer side of the hill. — We now descend to the village, following the same direction as the wall and passing the roofless chapel of *Hagios Nikolaos*, which contains some frescoes

(good spring to the S. of the chapel). At the foot of the hill stands an old Roman building in brick (τὸ ῥακόσπιτι). Extensive but unimportant remains (στὸ λουτρό) of the later Roman town are to be found on the Marina, 1/4 M. beyond the village.

About 2 M. to the S.W. of Sámos, to the N. of the road to Argostóli, and near the village of *Chaliotáta*, is the stalactite cavern of *Dronkarati*, a visit to which is interesting though somewhat inconvenient. The visitor must bring with him two guides and means of illumination (3-5 dr.).

The peninsula of **Erissó**, which stretches to the N. from the main body of the island, also contains a number of ancient remains. At the neck of the peninsula, opposite Sámos (a walk of 1¾, a drive of 1 hr.), lies the village of **Hagia Evphēmia** (steamer, see p. 255), on the bay of the same name, containing a large convent-church and an unpretending inn. A few hundred yards from the town, at the entrance to the *Pylaros Valley*, is an ancient fort (στὰ παλάτια), 30 ft. long by 23 ft. broad, and about 3/4 M. to the S.W., on the opposite slope, in the district called στὴ Συριά, is a small square tower. Both of these, together with several other ancient remains, belonged to the fortifications with which the Samians protected their domain. — From Hagia Evphēmía a mountain-road leads viâ Dilinata to Argostóli. Another road ascends through the Pylaros valley to (4½ M.) *Drakata*, on the coast-road to Lixouri and (10½ M.) Argostóli. — About 3 M. to the N. of Drakata, to the left of the road, lies **Assos**, containing the ruins of a fortress established by the Venetians in 1595. A little farther on, about 1½ M. to the E. of *Mesovouni*, is the ancient fortress of *Pyrgos*, the walls of which, mainly of polygonal masonry, are still standing to a height of 6-10 ft. At the extreme N. point of the peninsula is the village of **Phiskardo** (steamer, see p. 255), which takes its name from the Norman leader, Robert Guiscard, who died here in 1085. The harbour was called 'Panormos' in ancient times. In the neighbourhood are Byzantine and ancient remains.

e. Ithaka.

Steamboats to Ithaka (Vathý), see p. 255. — Sailing Boats may be had for the sail from *Sámos* (p. 273) to *Pissaëtó* (fare 7-10 dr.; the best wind is usually between midnight and sunrise); there is also a Mail-Boat several times weekly (cheaper, but bargain necessary). — For the drive from Pissaëtó to Vathý, a carriage (5 dr.) may be ordered by telegraph from Sámos.

Ithaka or *Ithaca*, Greek *Ithákē*, locally called *tò Thiáki*, is a rocky island with an area of 36 sq. M. and about 9000 inhab., situated to the N.E. of Kephallenia, from which it is separated by the narrow *Strait* or *Channel of Ithaka*. The Gulf of Molo or Aëtos, running deep into the E. side of the island, divides it into two parts, both of which are rugged and hilly, that to the N. culminating in the plateau of *Anoí* (2650 ft.), and that to the S. in the range of *Stéphani* (2200 ft.).

The world-wide fame of this little island is of course due to the Homeric epic of the Odyssey, in which the misfortunes and wiles, the wanderings and home-coming of Ulysses (Odysseus), King of Ithaka, have been handed down to posterity in undying verse. Even if the person of the hero be relegated to the realm of myths, it is indisputable that the descriptions of the poem rest upon a more or less exact local knowledge; and this is evident not only in the account of the situation and general character of the island but also in numerous small details. With the possible exception of the name Polis (p. 278), we have, of course, no help from the continuity of ancient tradition; indeed the island became almost entirely depopulated in the middle ages in consequence of the raids of mediæval pirates and the Turkish wars, and did not begin to recover until

ITHAKA
after Partsch.
Scale 1:160.000
Statute Miles.
Ruins; Convent; Church, Chapel; Wind-mill; Spring; Cave.
K. Marmakas
Phigália
B. of Apháles
Reithron
H. Nikolaos
H. Saranta
Kollieri
Exogi
Akrotiri
Vigla
Kioni
Psigádi
Stavrós
Ithaka
Daskálio (Asteris)
Strait of Ithaka
Anoi
Neritos
Anogi
Lévki
H. Ilias
Kakonkýlo
K. Kentri
Moně Katharön
H. Joannis
Nera
Schinos B.
Gulf of Molo
Agrós
Kaló Liméni
B. of Vathy
H. Spiridon
Vathy (Ithake)
Sarakiniko
Kanelata
Aetós
Alalkomenae
Pissaëtó
Perachorio
Merovigli
Gaiarna
Neochori
Stephani
Brouzi
Ligiá
B. of Perapēgadi
Arethusa
Korax
Marathiá
H. Joannis
Agriósyko
H. Evphimia
Kephallenia
B. of H. Andreas
20°40′ E. of Greenw.

the Venetian epoch. But similar conditions of life make the modern islanders resemble the ancient in many important particulars. To this day the Ithakans are distinguished by their bold seamanship, their love of home, and their hospitality. Their mercantile instincts often draw them to foreign countries, whence they return after many days, rich in experience and material wealth. The most important product of the island is still the strong aromatic wine of which Homer makes mention — The first attempt in modern times to localize the Homeric descriptions was made in 1807 by *Sir William Gell*, who, however, carried to impossible lengths the attempt to identify the smallest allusions of the poet *Dr. Schliemann* agreed in the main with Gell, but *A. von Warsberg* corrected many of the conclusions of his predecessors. *Bowen* and *Mure* agree with Gell and Schliemann, *Leake* takes the view followed in the text. Another German investigator, *R. Hercher*, has denied all harmony between the poem and the reality (1866), while *Dörpfeld* seeks to identify the modern Levkas with the Homeric Ithaka (see p. 267). So far, however, the excavations have not yielded any definite support to these newer theories, and for the present, at least, we may still regard Ithaka as the ancient home of Ulysses.

The traveller coming from Kephallēnia lands in Ithaka in the small bay of *Pissaëtó*, at the W. base of the *Aëtós* (1245 ft.), the hill which separates the N. part of the island from the S. The road from Pissaëtó to Vathý ascends in windings (short-cuts for pedestrians) to the (1/2 hr.) *Chapel of St. George*, at the head of the pass (425 ft.) between the Aëtós on the one side, on which the so-called castle of Ulysses now becomes visible (p. 276), and the Stephani (p. 276) on the other. We then descend rapidly to the shore of the dark-blue *Gulf of Molo*, and skirt the bay of *Dexiá* to the bay of Vathý, where the steamers are moored, and the small town of Vathý (about 3 M. from the head of the pass).

Vathý (accommodation at the *Xenodochíon Odysseús* kept by Lorēs, and at the *Xen. Parnassós* kept by Sophianós; *Asty Cook-Shop*) officially called *Ithákē*, a charmingly-situated town with 4620 inhab., is the capital of the island. On the busy Marina are the buildings of the *Demarchy*. Farther on, in an open square on the Marina, is a *Monument to Sir Thomas Maitland* (p. 258), behind which is the *Post Office*. The shore road ends at a *Café*, with a good view.

The *Bay of Vathý*, so-called on account of its depth (βαθύς), with its 'two headlands of sheer cliff, which slope to the sea on the haven's side and break the mighty wave that ill winds roll without' (Od. xiii. 96; Butcher and Lang's translation), is generally supposed to be the Harbour of Phorkys, where the Phæacians landed Ulysses on his return home, as described in the Odyssey. There does not seem to have been a settlement here in antiquity. The present town dates from the 16th cent. only.

On the side of the hill of *Hagios Nikólaos*, 3/4 hr. to the S.W. of Vathý, is a stalactite cavern, reached by a steep path leading through vineyards and over stony slopes (a boy as guide and candles should be taken). This is erroneously supposed to be the Grotto of the Nymphs mentioned by Homer (Od. xiii, 107-8), for the poet has unmistakably located the grotto close to the bay. The entrance is 6 ft. high, and 1-1 1/2 ft. wide. The interior consists of a small outer

chamber and a large and damp inner chamber, about 50 ft. in diameter, from the roof of which hang numerous stalactites, increasing in size and number towards the back of the cave. A carefully hewn block of stone on the left side seems to have served as an altar in ancient times, but only unimportant objects of the Roman period have been brought to light by the excavations here.

The chief harbours of Ithaka as well as the passage between the N. and S. halves of the island were commanded by ancient Greek strongholds on the *Aëtós*, which Gell and Schliemann took to represent the Homeric town and castle, while also the popular name for the ruins is Κάστρο τοῦ Ὀδυσσέως. But in Homer's account the town lies much nearer to the sea, and recent excavations prove that the existing remains do not date farther back than about 700 B.C. They probably belong to the little town of *Alalkomenae*. From (1¼ hr. from Vathý) the highest point of the road to Pissaëtó, at the Chapel of St. George (p. 275), where the ruins of an ancient building (perhaps a temple) have been found, we ascend the steep and stony N. slope of the hill, passing the remains of a wall running down the side of the hill, and, farther on, an exterior girdle-wall and other ancient remains. In about ¾ hr. we reach the plateau on the summit, which is surrounded by a Cyclopean wall, 16-20 ft. high. The highest part of the hill (1245 ft.), which projects towards the N.W., appears to have been the centre of the fortifications. At this point also is a cistern. Farther to the S.W. is an artificially enlarged hollow in the rocky floor, 20 ft. deep, which was perhaps also used as a cistern. In the S.W. corner, above the harbour of Pissaëtó, stood a building in the shape of a tower, as may be inferred from the traces of foundations and the scattered polygonal blocks.

Beyond the Maitland Monument (p. 275) a street diverging to the right from the Marina ascends gradually to the S.W. through a fertile, vine-clad valley. We may drive as far as (1 hr.) a bridge, whence a good bridle-path leads direct to the top of the saddle, where the view to the E. opens. A narrow path, beginning a little farther on, gradually descends to the left to the (¾ hr.) spring of *Perapēgadi*, picturesquely situated about half-way down the rocky slope (225 ft.). The excellent water flows down through an invisible narrow channel in the rocks to the *Bay of Perapēgadi*, which opens towards the S.E., and is sheltered by a small island lying in front of it. This spring is supposed to be the ARETHUSA and the rocky wall the **Korax Rock** of Homer, where the swine of Eumæos ate 'abundance of acorns and drank the black water, things that make in good case the rich flesh of swine' (Od. xiii. 408, 409). From the spring we ascend a steep goat-path on the opposite side of the hill to the *Plateau of Marathiá* (ca. 920 ft.), with its ancient olive-trees, which projects to the S.E. from the *Stéphani*, the highest hill but one in the island (2200 ft.). The plateau commands an extensive view, embracing Parnassos on the E. and the Taygetos in

the dim distance to the S.E. The PASTURES OF EUMÆOS have been located here with considerable probability, for they lay 'in a place with a wide prospect' (Od. xiv. 6). 'on a mighty rock' (Od. xiv. 399), 'far from the town' (Od. xxiv. 150), and they must be sought for at the S. end of the island, as we are told that Telemachos, coming from the S., landed on the S. shore of Ithaka (πρώτη ἀκτὴ Ἰθάκης; Od. xv. 36) and came first to Eumæos. To this day the only road to the S. hay of *Hagios Andreas* passes Marathiá. This road is reached below the (3/4 hr.) little church of *Hagios Ioannes stò Ellenikó*, where unimportant remains of rough-jointed masonry have been preserved. From this point it takes 20 min. to reach the top of the saddle mentioned on p. 276, where those who are driving (7-8 dr.) should order their carriage to meet them. The traveller may also obtain a mule to carry him up to the plateau of Marathiá, where he dismounts and descends on foot to the spring, sending the mule on to wait for him at the top of the saddle.

EXCURSION TO STAVRÓS (carr., in 2 3/4 hrs., 15 dr.; on foot in 3 3/4 hrs.; the traveller should take provisions with him). — The best claim to be considered as the site of the Homeric Ithaka, where the palace and **Town of Ulysses** stood, is made hy the ancient remains in the N.W. of the island, near the village of Stavrós. The road to Stavrós diverges from the road to Pissaëtó (p. 275) about 2 1/2 M. from Vathý, skirts the Gulf of Molo, and ascends in windings, which may be avoided by means of a footpath, to the (50 min.) top of the saddle (ἀγρός; 605 ft.) between the Gulf of Molo and the Channel of Ithaka, where the island of Kephallēnia comes into sight. The road then leads high above the Channel of Ithaka to the (1 1/4 hr.) village of *Lévkē* (525 ft.), picturesquely situated in a wood of olive, almond, and fig trees. To the N., on the opposite side of the Bay of Polis (p. 278), appears the hill of *Exoï* (Ἔξωγή; 1720 ft.), behind which the island of Levkas, with Cape Doukato, rises from the sea. After a drive of 50 min. more we reach the scattered houses of **Stavrós** on the N.E. coast of the bay of Polis, where the carriage should be left at the 'bakali' or shop.

We now hire a boy as guide, and proceed, at first by the new road to Exoï, then to the right, to (25 min.) the shady spring of *stò Melánydro*, which some authorities identify with the Arethusa of the Odyssey. Ahout 10 min. farther on is a cluster of antique ruins, situated among olive-groves and vineyards. In the midst of these is the small church of *Hagios Athanásios*, built on an ancient platform of solid masonry (33 ft. long, 30 ft. wide, and 6-10 ft. high; 6-5th cent. B.C.), commanding a fine view to the N., extending to the island of Levkas. An ancient staircase cut in the rock descends to a second platform, where two rectangular niches hewn in the smoothed surface seem to indicate an ancient place of worship. This spot has been known for the last 100 years as *Homer's School*. Lower down is an ancient *Well*, near a rock-tomb. About 30 yds. farther

on, among the vineyards, is an old subterranean *Well House*. A passage of roughly hewn stones, about 10 ft. long, descends to the entrance, where a few steps are still preserved; the roof of the small inner chamber, the floor of which is covered with water, is formed of roughly hewn blocks. A larger building of polygonal masonry (perhaps a temple?) was discovered here in 1904.

Farther down the valley, which descends abruptly from the saddle of Stavrós to the calm *Bay of Polis*, there are no traces of any considerable settlement dating from early antiquity. An archaic inscription found on the W. bank of the bay appears to refer to a temple of Athena and Hera. If we take into consideration that this bay, the name of which seems to preserve the tradition of some antique city ('Polis'), is the only large harbour on the W. coast of Ithaka; that the suitors of Penelope waited for the return of Telemachos from the Peloponnesus on a 'rocky isle in the mid sea, midway between Ithaka and rugged Samos, *Asteris*, a little isle', and, that the islet of *Daskalio (Mathitarió)*, about 2½ M. to the W. of Polis, is the only island in the Channel of Ithaka; and that Homer describes the town of Ulysses as being a short distance above the harbour, we must regard it as at least probable that the Homeric Ithaka is to be looked for on the above-mentioned hill beside Stavrós. Yet it must be owned that repeated excavations on this spot have revealed no remains (apart from a few fragments of pottery) of any Mycenæan town; while there are many inconsistencies between the reality and the descriptions of Homer, both in the details and in the general account of the character and position of the island. Thus, *e.g.*, the allusion in the Odyssey (iv., 846) to the double harbour of Asteris, can only be regarded as a poetical flourish, as the island of Daskalio is too small to possess any harbour. For Dörpfeld's attempt to meet these difficulties by the substitution of the modern Levkas for Ithaka, see p. 267.

After a toilsome climb of 20 min. from the Bay of Polis we reach the *Kastro* on the hill of Pelikata, projecting into the N. part of the bay, where a terrace-wall of rough-hewn blocks is preserved for a length of thirty paces. — We now return along the ridge to Stavrós.

Walkers, or riders who hire mules at Stavrós, may return to Vathý viâ the **Anoï** (Ἀνωγή), the highest hill in the island, which is usually identified with the Homeric *Neritos*. We turn to the S. just before reaching the bakali of Stavrós and proceed by a rough and stony path to (1¼ hr.) the village of *Anoï* (1705 ft.), and (¾ hr.) the convent (1825 ft.) named *Monē Katharōn* (Μονὴ τῆς Θεοτόκου τῶν καθαρῶν), whence we obtain a splendid view of the varied outline of the Bay of Vathý, the island of Levkas, Acarnania, the Gulf of Corinth, and the Peloponnesus. The monks are hospitable to strangers, who, however, are expected to offer a gift 'for the church'. The difficult ascent to the summit (2650 ft.) requires ¾ hr. more

and scarcely repays the trouble, as the view is similar to that from the convent, though a little freer towards the N. From the convent a rough bridle-path descends to the W. to (3/4 hr.) the road from Vathý to Stavrós, which it reaches at the head of the pass mentioned at p. 275. — It is perhaps still more enjoyable to make this excursion in the reverse direction, proceeding at once from the top of the pass to the convent, Anoï, and Stavrós. The view of the open landscape as we emerge from the pass is especially beautiful. We return by carriage, which should be ordered to meet us at Stavrós.

f. Zante *(Zakynthos).*

The island of *Zante* or *Zákynthos* (152 sq. M.; pop. 45,000) is divided into a larger W. portion, occupied by barren mountains, and a smaller and luxuriantly fertile E. part, consisting of an alluvial plain, bounded on the E. by a low range of olive-clad coast-hills.

Zákynthos was colonized at an early period from Achæa and Arcadia. In 455 the Athenian admiral Tolmides compelled the hitherto independent island to accept the supremacy of Athens. After the Peloponnesian War Zákynthos became subject to Sparta, but it subsequently joined the later Attic naval league. About 217 it was conquered by the Macedonians and in 191 it passed under Roman sway. Ravaged by the Vandals, it afterwards was ruled by Norman (12th cent.) and Frankish dynasties; in 1479 it was captured by the Turks and in 1481 by the Venetians, who retained it until 1797. — Zante was the birthplace of the Italian poet *Ugo Foscolo* (1778-1827) and of *Dionysios Solomos* (1798-1857), the Greek bard of liberty.

Zante. — **Hotels** (bargain beforehand). Albergo Nazionale, in the Platía, bed 3, pens. 10 dr.; Xenodochion Evropē. bed 2, B. 3/4, déj. 2, D. 2 1/2 fr. (not dr.); Xen. Anglía, opposite the landing-place.

British Vice-Consul, *A. L. Crowe.*

Steamer from *Patras*, see pp. 255, 256; from *Katakolo* (p. 289) in ca. 3 hrs., see p. 405. *Sailing Boat* to Katakolo, with a good wind in 6-7 hrs. (30-40 dr.).

Zante, or *Zákynthos*, the capital of the island, with 14,660 inhab. and numerous handsome, Italian-looking buildings, is the seat of a Greek archbishop. It occupies the gentle slopes rising from a semicircular bay on the E. coast and is commanded by an old Venetian *Castello* (360 ft.) now falling into ruins. Its chief exports are currants, olive-oil and soap. oranges, lemons, and flowers. In the Platía stands the Roman Catholic Metropolitan church of *San Marco* (popularly known as the ἰταλικὴ ἐκκλησία), which contains several large late-Venetian pictures and two bronze candelabra of the Venetian Renaissance, marred by a coating of paint. The Greek church of the *Panagía Phaneroménē* is considered the finest in the Ionian Islands. — The ancient city of Zákynthos occupied the long ridge. sloping towards the N., on which the castle now stands; no trace of it remains.

The ascent of the **Skopós** (2 1/2 hrs.), to the S. of the town, is recommended. We quit the coast-road at (3/4 hr.) the church of *Hagios Evstathios*, and ascend the path (scarcely to be mistaken), past a ruined church and the (1 hr.) hermitage of *Hag. Nikolaos*, to

the (1/2 hr. more) now secularized monastery of *Panagia Skopiótissa.* A wide panorama is commanded from the summit, *Tourla* (1590 ft.), above the monastery. In descending we cross the shining white rocks of the *Aspráipania* to the E., and reach the carriage-road at a bridge, 1/2 hr. to the S. of Hag. Evstathios. — On the bay of *Keri*, about 8 1/2 M. to the S.W., are the curious springs (3 ft. deep), mentioned by Herodotus, in which pitch bubbles up along with the water. The pitch is collected and used for caulking boats.

THE PELOPONNESUS.

Route		Page
24.	Patras and its Environs	283
	Ascent of the Olonos	286
	From Patras to Olympia viâ Santaméri	286
25.	From Patras to Pyrgos and Olympia by Railway	287
26.	Olympia	289
27.	From Patras to Corinth (Athens) by Railway	309
	Rack-and-Pinion Railway from Diakophto to Kalavryta. Megaspelæon	310
	Ascent of the Chelmos from Kalavryta; from Kalavryta to Lousoi and Kleitor	312
	Ascent of the Kyllene from Xylókastro	313
	Sikyon	314
28.	Corinth and the Isthmus of Corinth	315
29.	From Athens to Nauplia by Sea. Poros. Hydra. Spetsæ	321
30.	From Athens to Nauplia viâ Ægina and Epidauros. The Hieron	324
31.	From Corinth to Argos and Nauplia by Railway. Nemea. Mycenæ	331
32.	Nauplia. Tiryns. Argos. The Heræon	337
33.	From Argos to Tripolis by Railway	347
34.	From Tripolis to Kalavryta viâ Mantinea and Orchomenos	349
	From Pheneos to Nemea	354
	From Solos to the Styx and ascent of the Chelmos	355
35.	From Athens to Kalamata by Sea via Gytheion (Sparta)	356
36.	From Argos to Sparta viâ Hagios Petros	358
37.	From Tripolis to Sparta viâ Tegea	361
38.	Sparta and its Neighbourhood	365
	Therapne. Mistra	372
	Ascent of Taygetos	373
	From Sparta to Kalamata across Taygetos	374
	From Sparta to Gytheion (and Monemvasía)	375
39.	From Sparta to Megalopolis	377
40.	From Tripolis to Kalamata viâ Megalopolis by Railway	380
	From Diavolitzi to Phigalia	384
41.	From Tripolis to Olympia viâ Dimitzana	385
42.	From Megalopolis to Olympia viâ Karytæna and Andritsæna	388
	From Karytæna to Andritsæna over the Lykæon	390
43.	From Andritsæna to Phigalia	392
	Excursion to the Gorge of the Neda	396
44.	From Megalopolis to Phigalia viâ Lykosoura and Eira and thence to the West Coast (Kaiápha-Samikon; Kyparissia)	396

Route		Page
45.	From Pyrgos (Olympia) to Kyparissía and Zevgalatió by Railway. Samikon	401
46.	From Patras to Kalamata by Sea	405
47.	Kalamata and Southern Messenia	406
	Excursion to Messene	407
	From Messene to Pylos viâ Androusa	412
	From Messene to Meligalá	412
	From Kalamata to Kyparissia viâ Pylos	412
48.	Excursion to Crete	417

The *Peloponnesus* (ἡ Πελοπόννησος), known from the later middle ages until recently as the *Morea* (perhaps from its mulberry trees), is the southerly, peninsular portion of the mainland of Greece, connected with the N. portion only by the narrow *Isthmus of Corinth* (3 M. wide). Its area is 8285 sq.M., or including the islands 8570 sq.M.; its population is 936,366. The centre is occupied by the hilly district of *Arcadia*, which is itself almost entirely encircled by mountains. The other districts either descend from this central mountain-system to the coast in successive terraces (such as *Achaea*, in the N., *Elis*, in the N.W., and *Argolis*, with *Corinth*, in the N.E.), or project from it in the form of independent peninsulas, with mountain ranges of their own (e.g. *Messenia* and *Laconia* to the S.). The chief mountains in the N. of Arcadia are *Aroania* (modern *Chelmos;* 7725 ft.) in the middle; *Kyltēnē* (modern *Ziria*; 7790 ft.) on the N.E., and *Erymanthos* (modern *Olonos;* 7300 ft.), with its N. offshoot *Panachaïkon* (modern *Voïdia;* 6320 ft.), on the N.W. In the S.W. of Arcadia rises the *Lykaeon* (4660 ft.), which is connected with *Mt. Ægaleon* (4000 ft.), the backbone of the peninsula of Messenia, by the *Nomia Orē* (modern *Tetrasi;* 4555 ft.). The low hills of S. Arcadia are adjoined by *Taygetos* (the mediæval *Pentedaktylon;* 7905 ft.), the longest and highest range in the peninsula; while the *Artemision*, *Parthenion*, and the other mountains on the E. border of Arcadia, with a height of 4000-5900 ft., are continued to the S. by *Parnon* (modern *Malevo;* 6365 ft.), in the E Laconian peninsula. Th chief rivers of the Peloponnesus are the *Alpheios* (modern *Rouphiá*), flowing into the Ionian Sea, and the *Eurotas* (modern *Iri*), flowing into the Laconian Gulf.

However naturally these districts accommodate themselves to the physical divisions of the country, they had at no time during the period of Greek independence any political significance. With the exception of the district in the S.E. subject to Sparta, there were hardly any political entities in the Peloponnesus beyond the city-republics. After what is known as the Doric migration, which introduced the Dorians and other N. Greek peoples into the Pelo-

ponnesus and left them conquerors over the earlier Achæan settlers, the inhabitants of the S. and E. coasts were regarded as belonging to the *Doric* stock, while those of the mountainous interior and of the N. and N.W. coasts were included in the *Achaean-Æolic* family.

The earliest invasions of the N. races were the temporary predatory raids of the Goths in the years 267 and 395 of our era (comp. p. 23); the peninsula, like the rest of Greece, remained subject to the Byzantine empire. But in the 6th and the two following centuries appeared the *Avars*, *Slavs*, and other tribes, who established themselves in the country and in a great measure dislodged the Greeks. Converted, however, to Christianity by the Byzantines, these strangers from the N. gradually adopted the Greek tongue, so that by the 10th cent. it was once more the language of the country. In 1204 and 1205 *Geoffroy de Villehardouin* and *Guillaume de Champlitte* conquered the Peloponnesus with the aid of their Burgundian knights; and the latter assumed the title of 'Prince of Morea.' Geoffroy de Villehardouin succeeded him in the title, and the dignity remained in his family until 1278. The country meanwhile was divided into 12 baronies; and baronial castles were everywhere built, after the manner of W. Christendom. The coasts were occupied by the Venetians. From 1278 till 1383 the Peloponnesus was in the possession of the Neapolitan house of *Anjou*, who ruled it by means of governors. Before the close of the 13th cent. the Byzantines had again effected a footing on the peninsula, and at the beginning of the 15th cent. it was once more subject to their power, despite the invasion of the pastoral *Albanians*, who made their first appearance in the century before. When the Byzantine empire fell before the Ottoman power, the Peloponnesus passed in 1460 into the hands of the Turks, who in 1540 secured possession of the Venetian coast-settlements also. In 1685 the Venetian general *Francesco Morosini* landed in the Peloponnesus with an army, largely recruited in Germany, and in three years was master of the entire peninsula; but the Venetian power lasted only for a short time (till 1718). — The population of the Peloponnesus is described as a hellenized mixed race. It includes about 50,000 Albanians, chiefly in Corinth and Argolis.

24. Patras and its Environs.

Arrival by Sea. The steamers anchor in the harbour. Embarkation or disembarkation 1 dr., with luggage 2 dr., hotel-boat 2½ dr. — The **Railway Station** lies to the N.E. of the harbour, 5 min from the landing-place. There is a subsidiary station to the S., beside Hagios Andreas.

Hotels (payments in gold; bargain necessary), all near the landing-place and station. Hôtel d'Angleterre (Pl. a), with 62 rooms, R., L., & A. 3-5, B. 1½, déj. 3½ D. 5, pens 12½-15 fr., well spoken of; Grand Hôtel de Patras (Pl. b), with 60 rooms, R., L., & A. 4, B. 1, déj. 3½, D. 5, pens. 10-12½ fr.; New Hotel & Tourist Hotel, between these two,

in Andreas Street, with 25 rooms, R., L., & A. 2½, with two beds 4 fr., B. 70 c., déj. 2½. D. 3½, both incl. wine, pens 8 fr., well spoken of.

Café-Restaurants. At the two first-named *Hotels* (p. 283), both good. — *Café* in the Square of St. George.

Post Office, on the E. side of the Square of St. George. — **Telegraph Office,** in the first cross-street to the right in coming from the harbour.

Cabs. Per drive in the town 1 dr. — **Electric Tramway** in the main street, passing the church of Sant' Andreas, on the S.W., to Itiá (p. 287), and to the upper town (see the Plan).

Steamers of the *Ellerman Lines* from Patras to *Liverpool*, see p. 1; agents at Patras, *D. T. Angelopoulo & Sons* The offices of the *Austrian Lloyd* are a few doors E. from the Hotel Patras; *Panhellenios Co.* in the same street farther W. from the harbour.

British Consulate, next the Hôtel d'Angleterre. Consul, *Fred. Wood;* Vice-Consul, *G. W. Crowe.* **American Consulate,** opposite the Hôtel de Patras. Consul, *Edward I. Nathan;* Vice-Consul, *H. J. Woodley.* — **Physician** (English-speaking), *Dr. Koryllos.*

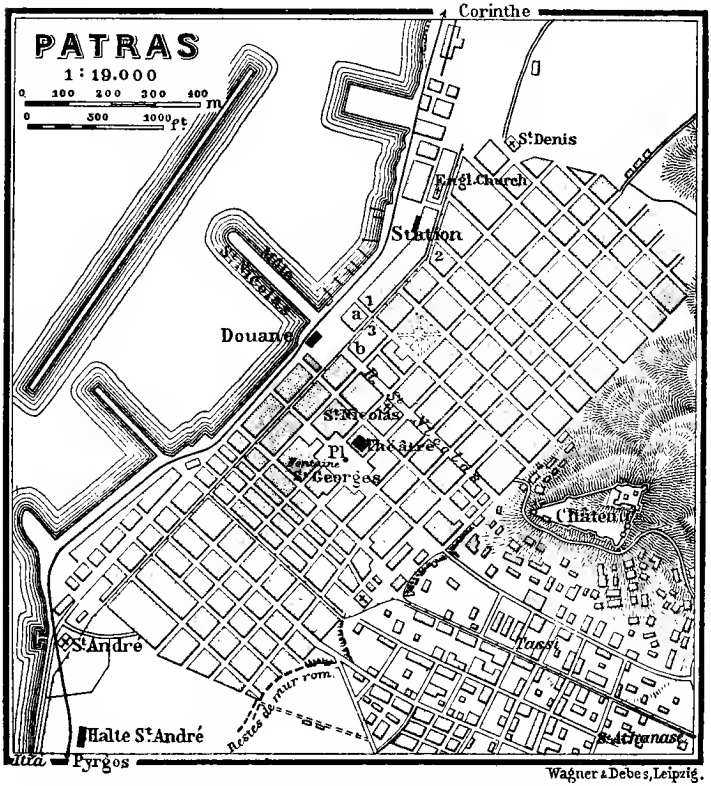
English Church (*St. Andrew's*), services at 10.30 and 3; lay-reader, Consul Wood.

Patras, popularly called Πάτρα, but officially designated by the ancient form Πάτραι (Italian *Patrasso*), with 51,932 inhab., the seat of the nomarch of Achaia and of a Greek archbishop and of an appeal-court, is the largest town of the Peloponnesus and the largest but two in the Greek kingdom. Its commerce, chiefly concerned with the export of currants, the principal product of the Peloponnesus (comp. p. xliii), wine (700,000-880,000 gal. annually), olive-oil, vallonia acorns, and hides, is more important than that of Corfù, Syra, or Athens. In 1821 it was almost entirely destroyed by Yussuf Pasha of Eubœa, but it has been rebuilt in an improved manner since the end of the War of Liberation. Its wide streets, flanked with arcades, are partly at right angles to the quay and partly parallel with it.

In the earliest period the place, which occupied the site of the present fortress, bore the name of *Aroë*, *i.e.* arable land. The first of its kings, according to the legend, was *Eumēlos*, the 'rich in flocks', who, in conjunction with Trip'olemos of Eleusis, the favourite of Demeter (p. 107), founded near Aroe, *Antheia* (the 'blooming') and *Mesatis* (the 'middle land'). The original inhabitants were Ionians, who were afterwards expelled by the Achæan invaders from the East. The new town founded by the latter received the name of *Patrae*, but though it assisted Athens in the Peloponnesian War and took a share in founding the Achæan League in B.C. 281, it makes no prominent appearance in history till the time of Augustus. That emperor, after the battle of Actium (p. 256), established here the *Colonia Augusta Aroe Patrensis*, which quickly became distinguished for its industrial activity. The labour of its factories, in which the 'byssos' (cotton?) of Elis was made into cloth, was mainly supplied by women. Like Corinth Patras was one of the earliest seats of Christianity, though the story that the Apostle Andrew was crucified and buried here may be rejected as apocryphal. St. Andrew, however, is the patron-saint of the town, and it was under his banner that it offered a successful resistance to the Slavs in the 9th century. Some idea of the wealth of Patras at this period may be gained from the story of the *Widow Danielis*, who was received at Constantinople by the Emp. Basil I. (867-886) in 878 with royal honours, and bequeathed 80 estates to the Emp. Leo VI. Patras was the point from which *Guillaume de Champlitte* and *Geoffroy de Villehardouin* conquered the Morea in 1205; and it afterwards became the seat of a Latin archbishop. During the 15th cent. Patras was for a short time in the hands of the Venetians and of the Pope,

from whom it passed to the Byzantine empire and so to the Turks. The last maintained their hold upon it down to the 19th cent., with the exception of a short interval after the victories of Morosini (p. 283) and during the luckless insurrection of 1770. The standard of the War of Liberation was first raised at Patras (4th April, 1821), and its archbishop, *Germanos*, was one of the most ardent of the patriots.

The main street of Patras is that of St. Nicholas, which leads to the S. from the harbour. The third cross-street on the right leads



to the 'Platía Hagios Geōrgios', or square of St. George. On the left side of this square are the *Theatre* and the *Post Office;* on the opposite side stand the *Law Courts*. — At the S.W. end of the town rises the large *Church of St. Andrew*, near which are some marble tablets and broken columns supposed to have belonged to a temple of Demeter. A few steps here descend to a spring, where an inscription in indifferent modern Greek verses refers to its ancient oracular powers with regard to the sick.

The second and third cross-streets to the left lead from the St. Nicholas Street to another square. Here on the right stands the *High School*, which contains a small collection of antiquities, including the fragment of a sarcophagus adorned with Nereids.

The first street parallel with the St. Nicholas Street on the N.E. leads to the ascent to the Venetian-Turkish CASTLE, which is now used for a prison and barracks. The main entrance is on the W. side. Many ancient hewn and sculptured stones have been built into the walls, especially on the N. side, and the remains of a Roman *Odeion*, with twenty-five tiers of seats in brickwork (originally covered with marble), have been discovered in the neighbourhood. — Beyond the reservoir, which provides the town with an abundant supply of good water, a picturesque path, commanding a series of beautiful views, leads round the S. side of the fortress. Considerable remains of a *Roman Aqueduct*, which crossed the valley here in a double row of arches, may still be seen. — Several interesting relics of antiquity may be seen also in the houses of *Mr. Wood*, the British Consul (fine votive relief), and other private individuals. The inscriptions immured in the walls of the chapels of the town and neighbourhood bear witness to the prosperity of Patras in the Roman period.

Those who take an interest in wine-growing may pay a visit to the Gutland Vineyards of the German *Achaia Wine Co.*, about 4 M. to the S.E. of Patras, where the German method of cultivation and manufacture was introduced first by *Herr Clauss*, who has a villa here. Large quantities of mavrodaphne, malmsey, achaia, and other Greek wines are stored in the cellars here. The workmen are almost exclusively German. The yearly export of wine is about 88,000 gallons, all over 5 years old with the exception of the lighter table-wines for immediate consumption.

Another excursion may be made to the *Castle of Morea* (p. 218), 5¼ M. to the N.E., the way to which passes the ruins of a Roman triumphal arch. — The convent of *Gerokomió*, 2¼ M. to the E., affords a beautiful view.

ASCENT OF THE OLONOS. 2 days. fatiguing. From Patras we drive in 5-6 hrs. to the village of *Vlasia* (2315 ft.; 1260 inhab.), with its convent, at the end of a ravine. Thence we proceed to the W. to the N. base of the mountain, and follow the slope through fir-woods and over a spur, which offers a fine view of the deep gorge of the impetuous *Kamnitza* (see below), on the E. side of which is a waterfall. In 2½ hrs. we reach a shepherd's hut (4635 ft.), where the night may be spent. Thence a fatiguing path ascends to the *Apanokampos* (5355 ft.), where at midsummer another shepherd's encampment is found at the foot of the peak. Traversing a shallow mountain valley towards the S.W., we cross a saddle, and reach the summit of the *Olonos (7300 ft.), the ancient *Erymanthos*. The view hence embraces the islands of Ithaka, Kephallenia, and Zante, nearly the entire W. coast of the Peloponnesus, the mountains of Arcadia, the Panachaikon (p. 287), Chelmos (p. 312), Kyllēnē (p. 313), and the long mountain-chain of central Greece.

The BRIDLE PATH FROM PATRAS TO OLYMPIA VIÂ SANTAMÉRI takes two days and is fatiguing and passable only in summer. We follow the carriage-road to Kato-Achaïa (p. 287) for about 6 M. (2 hrs.) from Patras, and at Hagios Vasilios (p. 287) strike off to the left across the hills between the *Peiros* or *River of Kamnitza* (p. 287) and the sea. We then cross the Peiros and farther on several of its tributaries. [The plain of the Peiros belonged to the town of *Pharae*, the scanty ruins of which lie near the khan of *Prevetó*, about 6 M. aside from the path.] We ride past *Arla*, where there is a mediæval fortress commanding the pass, and the *Convent of Maritza*,

and in 6½ hrs. after leaving Patras reach the village of Santaméri, where the night may be spent if necessary. The castle of this name was founded in 1311 by *Nicolas III. de St. Omer*. The ancient town of *Thalamae*, the refuge of the Eleans in times of danger, probably stood in this neighbourhood.

Santaméri lies on the N.W. declivity of a mountain group of the same name (p. 283). Our route descends the valley of a stream flowing to the S. past the W. base of the mountain. We pass near *Portaes*, and in 2 hrs. reach the *Peneios*, which here emerges from a narrow rocky channel into the open plain. We cross the river and in ¼ hr. reach the village of *Agrapidochóri*, situated on a wooded hill, near which the Elean *Ladōn* flows into the Peneios. Its delta contains the faint traces of an ancient town, probably the Elean *Pylos*.

We ascend along the Ladon to (1½ hr.) the hamlet of *Koúlougli*, partly built of ancient stones, brought from a 'palæókastro', ¾ M. to the E., which was also a fortress in the middle ages. About 1 hr. farther on the Ladon bends towards the E., but our route lies straight on. Beyond (½ hr.) *Mousáki* we turn to the S.W. and cross the hills, which gradually sink on the S. into the plain of the Alpheios. We pass the villages of *Karatoúla*, *Landzói*, *Broúma*, *Pournári*, *Kriekoúki*, and *Plátanos*, and reach the excavations at *Olympia* in 3 hrs.

25. From Patras to Pyrgos and Olympia by Railway.

74 M. Railway in 5-5½ hrs. Fares to Pyrgos 12 dr. 70, 10 dr. 10 l., to Olympia 15 dr. 40, 12 dr. 20 l., return-ticket, valid for 3 days, 27 dr. 80 l., 22 dr., with coupon for one day's pension at the Grand Hôtel at Olympia (wine extra) 42 dr. 80 l., 37 dr. Through-connection to Olympia by two trains daily. — From Pyrgos to Olympia in 1 hr.; fares 2 dr. 70, 2 dr. 10 l., return-ticket, valid for two days, 4 dr. 90, 3 dr. 80 l.

Patras, see p. 283. — The railway at first skirts the *Gulf of Patras*. Beyond (1¾ M.) *Itiá* we cross the river *Glaukos*, now called *Levka*, which rises on the lofty mountain-group of *Panachaikon*, the modern *Voïdiá* (6320 ft.). The mountains now approach close to the sea. Then follow in rapid succession the stations of *Mindilogli*, *Monodendri*, *Hagios Vasilios*, *Tzoukaleika*, and *Kaminia*. Beyond (11 M.) *Alyssos* we cross the ancient *Peiros*, now called river of *Kamnitza* (p. 286).

12½ M. **Achaia**, the station for *Kato-Achaïa*, a large village, which, with the 'upper' village of the same name (*Epano-Achaïa*), 3 M. to the S., has preserved the name of the ancient N. Peloponnesian district. Some scanty ruins to the S. of Kato-Achaïa are supposed to be those of the early-decayed *Olenos*, one of the 12 federal cities of Achæa; more probably, however, they indicate the site of the more important *Dyme*.

The plain of Kato-Achaïa is very fertile. An oak-wood stretches for many leagues along both sides of the *Lârisos* (now called *Mana* or *Stimana*), which formed the ancient boundary between Achæa and Elis. Through the breaks in the trees we catch glimpses on the right of the *Mâvravouna*, with Cyclopean walls dating from the ancient *Larisa* (p. 405).

Beyond (18½ M.) *Sageïka* and (21½ M.) *Lappa* the railway crosses the Larisos, near the site of the ancient *Bouprâsion*, and reaches (23½ M.) the hamlet of *Ali-Jelebí*, the name of which is

derived from a former Turkish proprietor. — During the journey we have a view to the left of the *Mōvri Mts.* (ca. 2625 ft.) behind which are the *Santaméri Mts.* (3335 ft.; p. 287), the *Skollion* of the ancients. This is an outlier of the Arcadian group called *Olonos* (7300 ft.; p. 286), the ancient *Erymanthos*, which rises farther to the E. Along the shore to the right extends a broad and sandy strip, dotted with firs, and interrupted only by a low promontory near *Kounoupeli.* On this spot fragments of Cyclopean walls recall the ancient *Hyrmine* or *Hormina; Kyllēnē*, which also stood here, seems to have disappeared.

27½ M. **Manolada**, an estate belonging to the crown-prince of Greece, lies amid oak-forests between the marshy lakes of Ali-Jelebí and of Kotíki, both well-stocked with fish and connected with the sea by canals. — 31½ M. *Kourtézi.* — 36 M. *Léchaena*, with 2870 inhab. and a busy bazaar. — 38 M. *Andravída* (2080 inhab.), where Guillaume de Champlitte, the new Prince of Morea, established his magnificent seat about 1205 in the open country. The ruined church of St. Sophia dates from the same period. The Teutonic Order and the Knights Templar also had churches here.

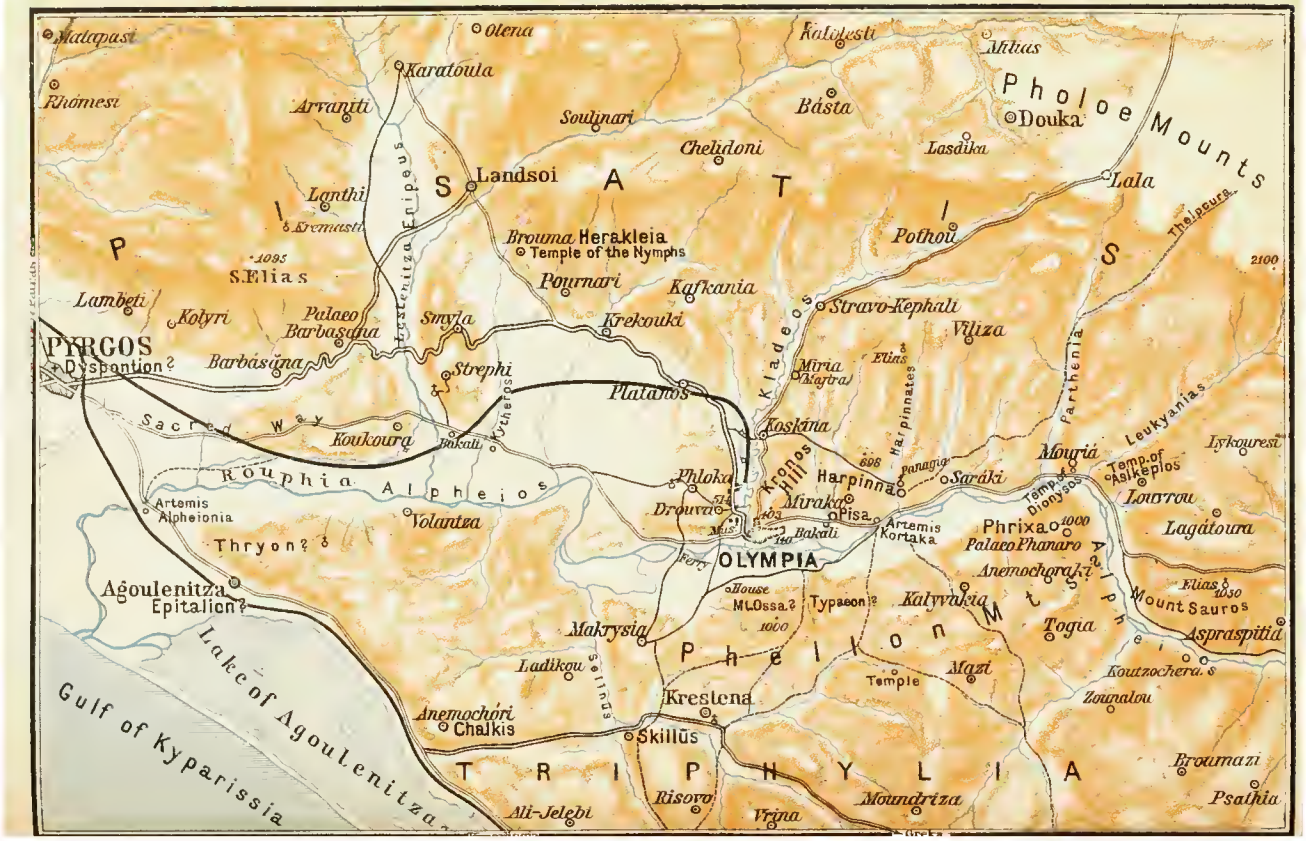
At (40½ M.) **Kavassila** the line crosses the *Peneios* (p. 287), also called *River of Gastouni*, in summer hardly 2 ft. deep, but in winter often in high flood.

From Kavassila to Kyllene, 10 M., branch-railway in ¾ hr. (fares 2 dr. 20, 1 dr. 70 l.). The line runs viâ (3¾ M.) *Vartholomio*, where another branch diverges (trains in summer only) for (7 M.) *Loutra Kyllenes* (Mega Xenodochíon, pens. 15 dr., clean), with thermal sulphur-springs (70-77° Fahr.). — The little seaport of **Kyllēnē** (*Xenodochion*, fair; 550 inhab.), formerly called *Glarentza*, lies at the N. foot of a bluff promontory, known to the ancients as *Chelonatas*, which is surmounted by the ruined castle of *Chlemoutzi* or *Tornese*. The castle, with its lofty battlemented walls and strong bastions, was built by Geoffrey II. de Villehardouin, and during the period of the Frankish dominion it was the most magnificent baronial seat in the Morea. It was destroyed in 1825 by Ibrahim Pasha.

41½ M. **Gastouni**, a little town, also of Frankish origin ('Gastoigne'), has 2330 inhab. and is the chief cattle-market in the Peloponnesus. To the right appears the ruin of *Chlemoutzi* (see above).

Palaeopolis (2½ hrs. from Amalias, see below) lies on the left bank of the Peneios 2 hrs. to the N.E of Gastouni, and is reached by a road leading past *Kalyvia*, ½ M. beyond which are brick walls, in some places 16 ft. high, and other remains of the Roman period. Palæopolis marks the site of the city of **Elis**, which lay at the foot of a steep hill, 500 ft. high, surmounted by a citadel and a temple of Athena. Elis resembled Sparta in being without walls. The first city of importance here was erected in B.C. 471, by the union of numerous communities; but the site had previously been occupied by a town that had fallen into decay. Protected by a standing league with Sparta, the inhabitants devoted themselves chiefly to agriculture. Whatever may be covered by the earth, there are no longer any visible traces of the temples, colonnades, gymnasia, or theatre. The Acropolis, which commands a fine panorama, was again fortified in the middle ages, when it bore the name of *Belvedere.* The modern name is *Kalaskopí.*

44½ M. *Korakouzi.* — 48 M. **Amalias**, a little town (6200 inhab.) formed in 1885 by the union of the villages of *Kalitza* and



Matapasi
Rhómesi
Olena
Karatoula
Arvaniti
Soulinari
Kalolesti
Milias
Básta
Pholoe Mounts
Douka
Lasdika
Chelidoni
Landsoi
Lanthi
Kremasti
Lala
Thelpoura
Brouma Herakleia
Temple of the Nymphs
Pothou
1095
S.Elias
Pournari
Kafkania
2100
Lambeti
Kolyri
Palaeo Barbasana
Smyla
Krekouki
Stravo-Kephali
Viliza
PYRGOS
Dyspontion?
Barbásana
Strephi
Kladeos
Miria (Mafra)
Elias
Platanos
Harpinnates
Parthenia
Leukyanias
Sacred Way
Koukoura
Bakali
Kytheros
Koskina
Mouriá
Lykouresi
Rouphia Alpheios
Phloka
Kronos Hill
Harpinna
Panagia
Saráki
Temp. of Asikeplos
Temp. of Dionysos
Louvrou
Artemis Alpheionia
Drouva
Miraka
Pisa
Artemis Kortaka
Phrixa
Palaeo Phanaro
Lagátoura
Volantza
Thryon?
Bakali
OLYMPIA
Anemochoraki
Agoulenitza
Epitalion?
House
Mt.Ossa?
Typaeon?
Kalyvakia
Mount Sauros
Elias
Makrysia
Phellon Mts
Togia
Aspraspitia
Ladikou
Selinus
Temple
Mazi
Koutzochera
Zounalou
Lake of Agoulenitza
Gulf of Kyparissia
Krestena
Anemochóri
Chalkis
Skillūs
TRIPHYLIA
Broumazi
Risovo
Moundriza
Psathia
Ali-Jelebi
Vrina

Dervish-Jelebí. — Farther on the country is covered with currant-gardens. — 50½ M. *Kardama;* 51½ M. *Douneïka;* 53½ M. *Hagios Elias.* — The line, which has now approached close to the sea, affording a view of Zante with Mt. Skopos, enters the ravine of the streamlet *Vóvos.* On the left bank are the convent and village of *Skuphídia.* — 55½ M. *Myrtiá.*

The train crosses the Vóvos; to the right, a view of Katakolo and Pontikokastro (see below). — 57 M. *Skourochóri;* 59 M. *Lasteïka.*

61½ M. **Pyrgos.** — The Station lies in the N. of the town; a second station, for Katakolo (see below), in the W.

Inns. Xenodochion Olympia, with a good and clean restaurant, bed 3 dr., bargain beforehand; Xen. Hermes, Xen. Heptanesos, restaurant at both. — There are several *Cafés* in the main street.

Carriage to *Olympia* about 25 dr. (horse or mule 5 dr.); bargain beforehand.

Physician. *Dr. Polysogópoulos*, understands German.

Pyrgos, a town of 12,700 inhab., consisting mainly of one long street, crowded with warehouses, is the capital of the nomos of *Eleía* and the largest town but two in the Peloponnesus. It is situated on an eminence, among cornfields, vineyards, and plantations of currants. — With its harbour *Katákolo*, 7½ M. distant, it is connected by a railway (½ hr.; 1 dr. 55, 1 dr. 30 l.). Katakolo, founded in 1857, is one of the most important harbours for the export of currants from the Peloponnesus. The building between the two connected hills of the promontory is the mediæval citadel of *Pontikókastro*, called *Beauvoir* by the French. — Steamer to Zante, see p. 405.

Railway from Pyrgos to *Kyparissia* and *Zevgalatió*, see p. 401.

From Pyrgos to Olympia is a railway-journey of 1 hr., through the valley of the Alpheios, to the E. — 1¼ M. *Lampeti;* 4½ M. *Alpheios*, the terminus of the line from Kyparissia (p. 401); 6 M. *Koúkoura.* — The line then crosses the *Lestenitza*, the classic *Enipeus.* — 8 M. *Stréphi*; 10 M. *Kriekoúki* (1315 inhab.); 10½ M. *Platanos.* — 12½ M. *Olympia.*

26. Olympia.

A Visit to Olympia, which is not recommended in the oppressive heat of a Greek summer, is most conveniently made by means of the railway from *Patras* (R. 25). An alternative route is offered by the *Greek Steamers*, which ply almost daily from *Zante* (p. 279) to Katakolo (see above). — A stay of not less than one full day is necessary to obtain a satisfactory and enduring impression of Olympia, although, of course, it is possible to hurry through the excavations and the museum in a few hours.

The best preparation for a visit to Olympia is a study of *A. Boetticher's* 'Olympia' (2nd ed., Berlin, 1885) or of *H. Luckenbach's* 'Olympia und Delphi' (Munich, 1904; 2½ M.). The monumental work 'Olympia, die Ergebnisse der Ausgrabungen', by *Curtius* and *Adler* (Berlin, 1890-97; 600 ℳ = 30 *l.*) comprizes 5 vols. of text, 4 vols. of plates, and a portfolio with maps and plans.

Hotels. Grand Hôtel du Chemin de Fer, a dépendance of the Grand Hôtel at Patras, finely situated on the hill beside the Museum, 32 beds,

pens. 12½ fr. in gold; hotel-coupons for one day, see p. 287; when the stay is prolonged, R., L., & A. 4. B. 1, déj. 4, D. 5 fr. Hôtel d'Angleterre (formerly *New Grand Hotel*), on the road opposite the station, similar charges; Hôtel d'Allemagne (formerly *Archaea Olympia*), on the road between the Museum and the railway station, R., L., & A. 2½, pens., incl. wine, 8 fr. in gold, unpretending but good. — All the hotels have restaurants and grant terms 'en pension' for a stay of more than one day except during the chief tourist-season (comp. p. xii; bargain beforehand). — The landlords provide horses or mules for a tour in the Peloponnesus (ca. 8 dr. per day).

The Museum is closed between 12 and 1; adm. at other times free, cloak-room 20 l. A French translation of the Greek *Catalogue* (1904; 2 dr.) by the ephoros K. Kourouniotes has been published.

Olympia (140 ft. above the sea-level), situated on the right bank of the *Alpheios*, at the point where it is joined by the *Kládeos*, flowing to it from the N., lies in the district of *Pisatis*, which belonged to Elis from B.C. 580 onwards. It was never properly speaking a town, but merely a sacred precinct, with temples, public buildings, and a few dwelling-houses. It owed its high importance throughout the entire Hellenic world to the universal reverence for its shrines, and above all to its famous games in honour of Zeus, which, during a period of more than a thousand years, were periodically celebrated by the Greeks of all states and of all tribes.

The Greeks reverenced Hercules as the founder of the games — not the hero usually known by that name, but the *Idaean Hercules*, who was said to have been present at the birth of Zeus himself. The later *Hercules*, however, also took part in some famous contests here, after the defeat of King Augeas of Elis. *Œnomaos*, king of Pisa, the old capital of the district (p. 309), compelled the suitors of his daughter *Hippodameia* to compete with him in chariot-racing, and ignominiously put to death all whom he vanquished, until at length *Pelops* succeeded in beating him and so won the hand of Hippodameia. Pelops was thus the heroic prototype of the victors at Olympia, and as such was held in high honour there.

The actual founding of the games proper is ascribed to *Iphitos* of Elis, who, along with *Lykourgos* of Sparta, reorganized the games at the bidding of the oracle of Delphi in the 9th cent. B.C., and introduced the 'Ekecheiria' (lit. 'hand-staying', 'truce') or 'Peace of God' among all the states of Greece during the celebration of the games. Pausanias saw the decree, inscribed on a discus of bronze, preserved in the Heræon (p. 296). By this means the Olympian Games rose to the dignity of a national festival, which was the visible expression of Hellenic unity, in spite of all the internecine contentions and wars among the individual states of Greece. The regular chronicle of Olympian victors begins in B.C. 776 (comp. p. 387), but the use of Olympiads as chronological epochs did not originate till much later.

The games took place at the first full moon after the summer solstice. At the beginning of the sacred month, the Eleans, who had been left in undisturbed possession of the sanctuary since about

B.C. 580, sent heralds to proclaim the universal peace throughout all Greece. The competitors and spectators of the festival streamed in from far and near, not only from Greece proper, but also from Sicily, Magna Græcia, and Asia Minor. The larger states were represented by embassies ('Theōríæ'), sometimes of great magnificence. The function lasted for five days. The central point was a series of great sacrifices to Zeus and other gods, under the solemn management of priests, some of whom dwelt continuously at Olympia. The sacrifices were accompanied by athletic contests of the most varied description, foot-races, hurling the discus, wrestling, boxing, chariot-races, etc., carried on under the direction of the *Hellanodikae* ('Judges of the Hellenes'), who were at the same time the highest political body in Elis.

The original and most important event in the games was the FOOT RACE in the Stadion, at first one length of the course, but afterwards two or more. In the 18th Olympiad (B.C. 708) the PENTATHLON or Fivefold Contest was introduced, a combination of leaping, hurling the discus, running, wrestling, and boxing, so arranged that only the victors in the first contests could compete in the later, and that the final contest should be a boxing-match between the two best competitors. In the 25th Olympiad (B.C. 680) was held the first CHARIOT RACE with four horses. In the 33rd Olympiad (B.C. 648) the first HORSE RACE took place, and the PANKRATION, a combination of wrestling and boxing, was introduced. Subsequently special competitions for boys in most of these sports were arranged, and in the 65th Olympiad (B.C. 520) the HOPLITODROMOS, or 'soldiers race in heavy marching order', was added.

The competitions were restricted to free-born Greeks of unstained character, though 'barbarians' might be spectators. Women, with the exception of the Elean priestess of Demeter, were not permitted to view the sports. Competitors were bound to undergo a ten months' course of training. This whole period might be spent at Olympia, but in any case all had to spend the last month of training there under the directions of the Hellanodikæ (comp. p. 303). Before the contest the competitors had to appear in the Bouleutērion, in presence of Zeus Horkios (p. 301), and take an oath that they would obey the Olympian laws and the regulations of the Games. They then entered the Stadion by a special entrance with the Hellanodikæ, the heralds announcing the name and country of each athlete as he appeared. The palm was handed to the victor immediately after the contest. The prizes proper, simple branches from the sacred olive-tree planted by Hercules himself, were distributed at the end of the Games to all the victors at the same time. The Greeks attached the most extraordinary value to the Olympic olive-branch. Pindar has celebrated it in spirited song. Its acquisition was not only a lifelong distinction for the winners, but reflected also the highest honour on their families and on their states, and their countrymen used to testify their gratitude by triumphal receptions, banquets at the public expense, and often by exemption from taxes.

In Olympia itself the successful champions dwelt at the public expense in the Prytaneion (p. 297) and each had the right of erecting a statue in the Altis, which, in the case of a triple victory, was allowed to bear the features of the victor. Besides these statues, the first of which were erected in wood about the 60th Olympiad (540), numerous votive offerings were presented by states and individuals, so that in the course of centuries there arose that forest of statues, the description of which, even after it had been several times plundered by the Romans, fills nearly an entire book in Pausanias (p. cxxiv).

In addition to the athletes, men illustrious in the intellectual sphere also sometimes appeared with their performances. *Herodotus* is said to

have read in public at Olympia a portion of his historical work, and so to have fired the youthful Thucydides, who was present, to the composition of his history. Celebrated orators, like *Gorgias* and *Lysias*, addressed the people from the opisthodomos of the temple of Zeus, as did the sophist *Hippias* of Elis and others. Painters exhibited their works here. It was here also that *Themistokles* enjoyed his greatest triumph, when at his appearance in the stadion, probably in the 77th Olympiad (472), the assembled Greeks greeted the hero of Salamis with shouts of applause. At a later date *Plato* also was received here with honour by the admiring multitude.

The Olympic Games attained their zenith in the period after the Persian Wars and the contemporary struggles of the Sicilian Greeks against the Carthaginians. As Hellenic influence extended to the E. the contingents from the Asiatic states and from Egypt, as well as those from Macedonia and Thrace, grew larger and larger. In the Roman period we find champions hailing from all parts of the empire, and even two emperors, *Tiberius* and *Nero*, won victories here. Greece proper, on the other hand, became less and less conspicuous. Professional athletes appeared and, travelling from one to another of the numerous athletic meetings, succeeded in degrading even the Olympic victory to a trade. The regular celebration of the Olympic games seems to have died out in the 4th cent. A.D. The Emperor Theodosius finally suppressed them in 394.

In order to protect themselves against the barbarian invaders who harassed Greece from the end of the 4th cent. onwards (comp. p. 283), the inhabitants of Olympia converted the neighbourhood of the temple of Zeus into a fortress, the walls of which were built with materials yielded by the surrounding edifices. The course of these 'Byzantine Walls' is marked with dotted lines on the Plan. The temple of Zeus itself was thrown down by two earthquakes in the first half of the 6th century. At the same time probably a destructive landslip took place on Mt. Kronion, followed by an extensive inundation of the Kladeos. The poor village that arose on the ruins after these catastrophes seems, from coins that have been found, to have existed until sometime in the 7th century. Then the Kladeos again left its channel and in the course of years covered all Olympia with a layer of sand from 10 to 15 ft. deep, while the Alpheios flooded the ruins from the S.E.

The first idea of an excavation at Olympia suggested itself to *Winckelmann*, while the French *Expédition de Morée* of 1829 paid a passing attention to the subject. But the complete exhumation of the entire site of this centre of ancient Greek life was reserved for the German empire. Prof. *Ernst Curtius* (d. 1896) succeeded in obtaining the assistance of the Emperor and the Crown Prince of Germany; and in 1874-81, at an expense of about 40,000*l.*, almost the entire district of Olympia was freed from the superincumbent soil, which in some places was 20 ft. deep. The work was mainly directed from Berlin, by *Ernst Curtius* and *Friedrich Adler*, the architect; while the conduct of the work at Olympia was entrusted to a varying commission of archæologists and architects. The yield of sculptures fell short of the expectations, but a flood of light was thrown upon topographical and architectural matters of the highest scientific importance. The objects found are, with the exception of a number of duplicates sent to Berlin, now preserved in the Museum (p. 303).

Cer. v. Dörpfeld.

Geograph. Anst. v. Wagner & Debes, Leipzig.

The best survey of Olympia, which, however, is limited by the thick growth of trees, is obtained from the ***Kronos Hill** or *Krónion* (405 ft.), to the N., which we ascend on the W. side by a rough path not easily found. With the help of our Plan we can distinctly make out the *Altis* (Æolic for ἄλσος, a grove), or sacred walled precinct, about 655 ft. long and about 575 ft. broad, stretching along the foot of the hill. The Altis was bounded on the E. by the *Echo Colonnade* (p. 300) and the so-called *South-East Building* (p. 300); on the W. the boundary-wall extended from the *Prytaneion* (p. 297) to the S.W. corner, and was interrupted by one small and two large gates. On the S. the boundary began with a wall, was continued to the E. by the *Bouleutērion* (p. 301), and finally ended with another wall on the S.E. Within this precinct stood the *Temples of Zeus*, *Hera*, and the *Mother of the Gods (Metroon)*, the *Heroa of Pelops* and *Hippodameia*, the *Treasuries*, the *Prytaneion*, some of the porticoes, altars to several gods, and the innumerable votive offerings and statues of victors. The space to the W., on the left bank of the Kladeos, contained the large *Gymnasium* with the *Palaestra* (p. 303), to the S. of which lay the *Theokoleōn* (p. 302). Still farther to the S., opposite the W. entrance to the Altis, lay the largest building in Olympia, the *Leonidaeon* (p. 302). The only buildings found between the Altis and the Alpheios are the *Bouleuterion* and the *South Portico*, beside the latter of which, to the S., passed the great festal way leading from Elis to Olympia. A *Roman Ruin*, visible among the currant-fields still farther to the S., may have been a lodging-house for rich guests, while for the other numerous visitors at the festival the accommodation was probably no better than that provided for the visitors to a modern Greek panégyris. To the E. of the sacred enclosure lay the *Stadion* (p. 299), the *Hippodrome* (p. 300), and a few Roman structures.

The centre of the Altis is the **Temple of Zeus**, said to have been built by the Eleans in the 5th cent. B.C. with the plunder of the city of Pisa (p. 309), destroyed more than 100 years before. The native Elean artist *Libon* is mentioned as the architect. The temple was a Doric peripteros, with six columns at each end and thirteen on the sides, built on an artificial mound. The stylobate, 200 Olympic feet† (210¼ Engl. ft.) long and 86¼ (90¾ Engl. ft.) broad, is constructed, like all the older Olympian edifices, of massive hewn blocks of a shell-conglomerate ('poros') quarried in the neighbourhood. The columns, of the same coarse shell-limestone, coated with fine white stucco, were 32½ Olympic feet (34¼ Engl. ft.; the

† The Olympic foot, as the 600th part of the length of the stadion p. 299), measures 1,05 Engl. ft. But according to recent theories the buildings are planned with reference to a scale based on the ancient Attic foot of 1,08 ft. In terms of this scale the columns of the temple of Zeus are 32 Attic ft. high, the distance between the axes of the columns 16 ft., and the breadth of the central nave of the cella 20 ft.

exact height of the Parthenon columns) high, with a base-diameter of 7 Olympic feet ($7^1/_3$ ft.); they had 20 flutings. The distance between the columns, from axis to axis, was $16^1/_4$ Olympic feet or one-half of the height. A few well-preserved capitals lie on the S. side of the building, adjoining some of the prostrate columns, which are extended at full length as they were thrown down by the earthquakes. Fragments of the entablature lie scattered around; the massive piece at the N.W. corner, originally $18^3/_4$ ft. long and $5^3/_4$ ft. high, gives an idea of the imposing size of the temple.

Traces of marks left by bronze statues may be seen on the stylobate between the columns on the S. side. The floor of the colonnade was laid with a pavement of lime and river-gravel; it remains in good preservation on the E. (*i.e.* the ancient approach), where it was covered by a beautiful coloured marble pavement of Roman workmanship. The *Pronaos*, within the colonnade, has two columns between antæ (the sockets for the bolts of the metal doors are still visible); its floor retains the remains of a Greek *Mosaic* in rough round stones from the river, representing Tritons, within a tasteful border of palmettes and meandering lines (now covered). The *Cella* (outside measurement) is 100 Olympic feet long by 50 broad. It was divided by two rows of Doric columns, the lowest drums of which are still in position, into three aisles, of which the centre one was considerably the widest. This central nave was divided from E. to W. into three sections. The central section was paved with blue limestone slabs, with a raised border of white Pentelic marble, still preserved, and was enclosed on the S., E., and N. by stone screens (still to be traced between the columns), adorned with paintings from the hand of *Panænos*. The third section was entirely occupied by the chryselephantine *Statue of Zeus*, about 40 ft. in height, carved by *Phidias* (comp. p. xciv). Fragments of its grey limestone pedestal, which was about 20 Olympic feet wide by 30 deep, lie scattered about; some of those in the S.E. angle have been fitted together again. The statue itself probably perished under the hands of some plundering expedition. The image was usually covered by a curtain, only withdrawn on solemn festal occasions. The spectators could walk round the statue by a narrow passage, and ascend by spiral staircases to galleries above the side-aisles, whence the upper part of the statue could be more closely inspected. A hydria (water-vessel) or a marble frame near the wonderful image marked the spot struck by the thunderbolt, by which Zeus is said to have announced to Phidias his satisfaction with the work.

The whole ceiling of the temple was of wood (not stone); the roof was covered with marble tiles, many of which are now deposited on the Pelopion. The cornice was ornamented with lions' heads, which served as water-spouts or gargoyles. — The plastic ornamentation of the pediments and metopes is described at pp. 304-306.

In front of the E. façade, where the approach was formed by a sloping terrace, are several bases of statues, discovered here built into the Byzantine E. wall (p. 292), in the order in which Pausanias mentions them. Not far from the S.E. approach to the terrace is a semicircular substructure, which bore the statues of nine Greek heroes at the Trojan War, drawing lots for the duel with Hector. The statue of Nestor shaking the lots in a helmet stood on the round base on the opposite side of the way. This famous work was by *Onatas*. — The large marble base close by doubtless supported a quadriga, and probably so did the sandstone base beside the path, farther to the S. Perhaps these were votive offerings of Gelon and Hieron, rulers of Syracuse, who won victories at Olympia.

Opposite the S.E. angle of the temple a large marble base has been rebuilt of five blocks, with archaic inscriptions. Two distichs in the middle celebrate the founder, *Praxiteles*, citizen of Syracuse and Kamarina, though a native of Mantinea ('let this be a token of his worth'); on the right and left are the names of the artists. — Behind rises the lofty circular pedestal of a statue of Zeus, dedicated by the Lacedæmonians during the third Messenian War; the epigram quoted by Pausanias is on the upper edge.

Farther to the E., and near the path following the line of the Byzantine wall, stands the lofty triangular *Base of the Nike of Paeonios* (p. 306), which consisted of eight blocks. The two stones which have been set up again bear an inscription of the Roman period, containing the decision in the boundary dispute (mentioned at p. 375) between Messenia and Lacedæmonia. The original votive inscription (comp. p. 218) is now in the museum.

Farther to the N. is the *Base of the Eretrian Bull* (p. 308), by *Philesios*. Close by is that of the statue of the Rhodian *Eukles* by *Naukydes* and beyond, that of the Athenian pankration-champion *Kallias*, with the name of *Mikon*, the sculptor. The base of the statue of the Lokrian *Euthymos*, with an epigram and the name of the sculptor *Pythagoras*, is at the N.E. angle of the Byzantine wall, the foundations of which at this part were formed of drums of columns from the Metroon, a large number of which lie scattered about.

The remains of a foundation dug up not far off may perhaps be those of the *House of Œnomaos*, which stood to the left of the passage from the altar of Zeus to the temple of Zeus (but comp. below).

The large *Altar of Zeus*, or, more accurately, its scanty remains, was exhumed rather more to the N., where the hollow in the soil is visible, but it has been buried again. Like nearly all the older buildings at Olympia it has a foundation of undressed stones. The ground-plan is an ellipse, agreeing with the measurements given by Pausanias. Some authorities regard this elliptical foundation as the site of the House of Œnomaos (see above) and identify the altar between the Pelopion and the Heræon (p. 296) as the Altar of Zeus.

The low mound which rises from 3 to 6 ft. above the surrounding ground to the W., where fragments of a retaining-wall may still be seen, was the **Pelópion,** or sacred enclosure of Pelops (p. 290). It was built in the form of an irregular pentagon, with a curious portal on the S.W. Only the foundation of the latter now remains, for the columns and entablature were utilized for the Byzantine wall. The stone approach to the stylobate of the portico may still be made out. — Beside the Pelopion runs one of the numerous conduits of Olympia, some of which served to bring fresh drinking-water, and others to carry off the rain-water. The chief of these very numerous and very diverse aqueducts are marked on the Plan with blue lines.

In the direction of the Heræon, to the N. of the Pelopion, are fragments of a large *Altar*, near which more than a thousand small bronze and terracotta figures of animals of the roughest workmanship have been found. This altar is probably the most ancient in Olympia, for the blackened earth, mixed with ashes and the remains of bones in addition to these votive gifts, has been found even under the foundations of the Heræon.

The **Heræon,** at the foot of a spur of the Kronion on which rise two pine-trees, is the most ancient known temple in Greece (comp. p. lxxiv). A Doric peripteros with 6 columns at each end and 16 on each side, it deviates in other essential points from the usual norm. The stereobate has but two steps. The chief entrances are on the S. side, in the extreme intercolumniations on the right and left. The 40 peripteral columns, of which only six are entirely wanting, present the most marked differences: the diameters vary from $3^1/_4$ to $4^1/_5$ ft.; one column at the S.W. angle has only 16 flutings, while all the rest have 20; the 19 capitals that have been found are all different; while in material and construction the columns also vary. [The two columns beside that at the S.W. angle, of which respectively five low drums and one tall drum were found in position, were erected to their full height in 1905.] The true explanation of these variations is most probably that the original columns were of wood and were replaced with stone columns as the course of time rendered it necessary. Pausanias states that he saw one wooden column in the opisthodomos. The unusually great distance between the axes of the columns ($10{,}_7$ Engl. ft. = 10 old Attic ft.; height of column 17 Engl. ft. = 16 Attic ft.), and the fact that no trace of architrave, triglyph, etc., has been found, permit the conclusion that the entablature must have been of wood. The Heræon may thus be regarded as an important proof of the development of the Doric style from timber-construction.

Only the lower portion of the cella-walls was of stone; some other material, probably sun-dried bricks, was used above the slabs now extant. Bricks of this kind, made of common clay and unfired, a building material which the moderns despise, were used in Greece for many temples, palaces, and town-walls, and probably for most

of the ordinary houses. The unburnt brick wall of the cella in this case lasted until the destruction of the roof, and was then disintegrated by the rain. The bases of a few Roman statues, with inscriptions, stand in the *Pronaos*, which is built as a temple *in antis*. [The exact jointing of the masonry in the N.W. angle of the pronaos should be noticed.] We enter the *Cella* by a wide doorway, the sill and posts of which were of wood covered with bronze. The interior of the cella, which was found covered with a deposit of clay 3 ft. thick, obviously the debris of the brick-wall above mentioned, is somewhat long in proportion to its breadth and was divided by two rows of Doric columns (of which the stylobates still remain), dating from a later period than those without. Originally there were short partition cross-walls (marked on the Plan), like those which still exist in the temple of Bassæ (p. 393); their foundations and the places where they abutted on the main walls may still be recognized. Pausanias saw a number of statues between the columns; and the base of one of these *(Hermes with the young Dionysos*, by *Praxiteles)* still stands where he beheld it. The statue itself (p. 307), was found lying immediately in front of the base, embedded in the above-mentioned deposit of clay. The base at the W. end of the cella probably supported the *Cult-Statues of Hera and Zeus*, as it consists of the same material as the colossal head of Hera (now in the Museum, p. 308) which belonged to the group. — Several hollows may be observed on the exterior columns, especially on those on the S. side; these were probably used for the reception of votive tablets and tablets bearing official records.

The **Philippeion,** a round structure farther to the W., built by Philip II. of Macedon after the battle of Chæronea (p. 194), is of special importance owing to the accuracy with which its date (about 336 B.C.) can be fixed. Three marble steps (partly restored on the S.) led up to a circle of 18 Ionic columns, on which rested an entablature of shell-limestone, with a marble cornice. The interior was adorned with Corinthian columns, and contained gold and ivory statues of Amyntas, Philip II., and Alexander the Great, and of Eurydice and Olympias (consorts of the two first, grandmother and mother of the last), all by *Leochares*. Several fragments of the semicircular marble base of these statues, distinguished for the purity of their ornamentation, have been found and put together in the interior of the building. In antiquity they stood higher.

We next glance at the **Prytaneion,** of which, though more than once restored, the present remains are exceedingly scanty. The earliest ground-plan, which is still the most distinct, is indicated on the plan at p. 293. A chapel with an altar of Hestia stood in the middle of the court, round which were arranged several small apartments and also a large festal hall, where the Olympian victors were entertained. A few blocks of poros stone, belonging to the wall of the Altis (p. 293), may be seen in the S.W. angle.

Passing hence to the E. through the Heræon we reach the **Exedra of Herodes Atticus,** the architectonic termination of an aqueduct built by Herodes Atticus (p. 23) about 156 A.D. and extending from the upper valley of the Alpheios to Olympia. The lower part is occupied by a cistern or reservoir, flanked by two circular marble erections with eight columns, and above is a large vaulted semicircular space, the niches in which formerly contained statues of the family of Herodes and of the Roman imperial house. On the edge of the cistern stood a marble bull bearing the dedicatory inscription. This bull and the beautiful Corinthian capital of one of the columns are now in the Museum (p. 308; Room V).

Passing two altars we come next to the foundations of the **Metroon** (*i.e.* the temple of the Mother of the Gods), the image in which had disappeared even by the time of Pausanias. The building was deliberately demolished in the Byzantine period, and the materials used for the wall of the fortification (p. 292). The three steps and a single drum on the N. side are all that have been spared. The temple was a Doric peripteros with six columns at the ends and eleven at the sides; though very small, its cella had both a pronaos and an opisthodomos. It was probably built at the beginning of the 4th cent. B.C. A few of the statues of Roman emperors which Pausanias saw in the cella have been discovered among the foundations.

We now ascend to the terrace of the treasuries by means of a flight of steps, which probably antedates the Persian Wars. We begin our inspection at the W. end. Behind the E. wing of the Exedra is an *Altar to Hercules*, and adjacent is a small square building with a pronaos of soft limestone. The name of this evidently very ancient sanctuary is unknown.

To the E. of this point extends the long row of **Treasuries,** described by Pausanias. They were used to preserve the smaller votive offerings of the various towns and states, the weapons and disks for the games, etc. The westernmost is the *Treasury of the Sikyonians* (Pl. I), constructed of better material than was usual at Olympia and dating from the 5th cent. B.C. Like most of the others it consists of a cella, with a narrow pronaos, distyle *in antis*. The entablature, columns, and wall-masonry have been discovered nearly entire, and now lie partly between the Heræon and Metroon and partly within the Byzantine church (p. 302). The capitals lie to the W. of the altar of Zeus; and one of the blocks of the E. anta, bearing the builders' inscription, may be seen in the museum. — Pausanias does not mention the next two treasuries (Pl. II and III), which were most likely demolished by Herodes Atticus who transferred the Kronion road hither, after he had built the Exedra. The following five treasuries (Pl. IV-VIII), belonging to the towns of *Syracuse*, *Epidamnos*, *Byzantium*, *Sybaris*, and *Cyrene*, are represented now only by their foundations, though a few fragments

of their entablatures and columns have been found. — The *Treasury of Selinus* (Pl. IX) has an interesting feature in its double floor; the fragments of its entablature and terracotta cornice recall the artistic forms of the Selinuntian temples. Of the next house, the *Treasury of Metapontus* (Pl. X), everything has disappeared but the terracotta-crowning of the roof, which is ornamented with rosettes; but the *Treasury of Megara* (Pl. XI; comp. p. lxxvii) can be almost completely restored. Its Doric columns, architrave, triglyphs, cornices, and terracotta roof (adorned with painted mouldings and palmettes, p. 308) were incorporated bodily in the W. Byzantine wall. The limestone pediment-reliefs are preserved in the Museum (p. 307).

The demolition of the Byzantine wall has disclosed also the materials of the *Treasury of Gela* (Pl. XII), the last of the series. The cella, which was older than the pronaos, was crowned on the outside with a stone cornice, encased in terracotta (see p. 307); and portions of this cornice, with the iron nails which served to fasten the terracotta casing, now lie to the E. of the Byzantine W. wall (p. 292). Almost all the stones of the Doric hexastyle porticus, which had two columns and a pilaster on each side, are still extant, some in the E. and some in the W. Byzantine wall. The later date of the porticus is easily seen from its foundations and the shape of its capitals, and from the position of this treasury relative to the others.

A substantial *Retaining Wall*, with buttresses, protected the treasuries against landslips from the Kronion; near it are portions of the vaulted aqueduct of Herodes Atticus.

Below the terrace of the treasuries, from the N.E. angle of the Metroon to the entrance of the Stadion, stretches a long row of pedestals. These supported the **Zanes**, or bronze statues of Zeus (archaic form Ζάν), which were erected with the fines for breaches of the rules of the games. The second from the W. end bears the signature of Kleon, the last to the left, at the entrance to the Stadion, that of Dædalos, both of Sikyon.

According to Pausanias *Eupōlos* of Thessaly had to erect the first six, at the beginning of the 4th cent. B.C. Then followed six erected by Athenian athletes, two by Rhodians, one by *Apollonios* of Alexandria, two by *Didas* and *Sarapammon*, also from Egypt, and one by the cowardly *Sarapion* of Alexandria, who had entered himself for the pankration but decamped the day before the competition.

Straight in front of us to the E. now stands the *Arched Entrance* by which the competitors and umpires entered the Stadion. The vaulting, which has been partly restored, was probably constructed during the Roman period on the occasion of the heightening of the Stadion embankments.

Only a very small portion of the **Stadion** has been uncovered. There were artificial embankments for the spectators on three sides, but on the N. the seats were placed on the Kronion and adjoining

hills. There never were any specially constructed stone tiers of seats. The low wall which indicated the starting-place is in good preservation. The goal is indicated by a similar wall to the E., which we reach by a détour through the trenches. The Stadion was thus originally arranged for a simple straight race (not round a turning-post and back again, as at Athens, p. 28) and both its ends were square, like those of the Stadion at Epidauros (p. 329). The distance between the starting-place and the goal (631 Engl. ft.) gives us the length of the Olympic stadion (comp. footnote on p. 293).

Parallel with the Stadion, on the S., lay the *Hippodrome*, minutely described by Pausanias. It has since been completely washed away by the Alpheios (p. 292), and its position is only faintly marked by a slight depression in the ancient bed of the Alpheios, stretching from the Octagon to the hill of Pisa (p. 309).

To the S. of the vaulted entrance of the Stadion are the foundations of the large **Echo Colonnade**, which extended along the E. boundary of the Altis for more than 100 yards. It was built in the Macedonian period after the destruction of an older colonnade, the remains of which may still be traced. The Doric columns and the entablature were utilized by the Byzantines for the E. wall of their fortifications; they now lie to the E. of the Bouleuterion, near the Nike pedestal. The beautifully outlined marble steps (partly restored) still retain their original position at the angles. An imposing row of pedestals, for votive offerings or statues, has been preserved to the W. of the portico. Among these may be mentioned the remains of two Ionic columns, 33 ft. high, on which stood the statues of Ptolemy II. Philadelphos and his consort Arsinoë.

A number of Roman brick walls run to the S. and S.E. from the S. end of the Echo Colonnade, mostly belonging to a *Mansion*, built, according to an inscription found on a leaden pipe, by the emperor *Nero*. The house was rebuilt in the late Roman period, from which time also dates the large mosaic to the E. of the Echo Colonnade. Beneath the Roman house is preserved the stylobate of an earlier Greek building, dating probably from the 4th cent. B.C., and consisting of four apartments, flanked on the S., W., and N. by a Doric colonnade. The name and purpose of this **South-Eastern Building** are unknown.

The S. boundary-wall of the Altis ran between the S.E. Building and the Bouleuterion. Here also are the substructures of a large Roman *Triumphal Gateway*, constructed of ancient materials probably in the time of Nero.

After glancing at the ancient fountain a little farther to the S.W., we follow the road to the W., along the S. terrace-wall of the temple of Zeus. To the left, among the lofty piles of stones, is a substantial foundation, which once supported equestrian statues of *Mummius* and the ten legates. To the right, above the E. Byzantine wall, is the inscribed base of a statue of *Telemachos*.

A few paces farther to the W. is the entrance to the **Bouleuterion,** the seat of the Boulē or council and of the administrative authorities. Only the S. portion of it is in anything like good preservation. It consists of a small square central space and two long wings, each terminating at the W. end in an apse. This ground-plan is of special interest, for this is the earliest known occurrence of it in any ancient Greek building. The central court probably contained the *Statue of Zeus Horkios*, the protector of oaths, before which the athletes took the prescribed oath (p. 291). The side-buildings were each divided into two aisles by rows of columns in the middle; and the apses (believed to have been treasuries) were separated from the rest by walls, with strong double doors. The Bouleuterion was built in the Doric style, and was surrounded by a triglyph-frieze. Its materials were used in the Byzantine fortifications, but some have now been fitted together again in the N. wing. Among these are fragments of architraves with only five guttæ on the regula, and the capital of a large anta. The three parts of the Bouleuterion were fronted on the E. by a common Ionic colonnade, the bases of some of the columns of which still remain. The extensive trapezoidal court adjoining this porticus on the E. belongs to a very late period; the Doric columns of its colonnades are very roughly dressed.

The ends of the long **South Porticus** have been discovered to the S. and S.W. of the Bouleuterion. The porticus, about 260 ft. in length, open to the S., E., and W. but closed on the N. by a wall, stood on a base of white limestone, approached by three steps. The outer row of columns was Doric and supported an entablature with triglyphs; the inner row, dividing the structure into two aisles, was Corinthian. The stones of this porticus lie scattered close by.

Passing two smaller Greek buildings of unknown use, to the W. of the Bouleuterion, we return to the broad road leading from the South-Eastern Building to the S.W. triumphal gate of the Altis. On the left we notice the materials of the Leonidæon and of the treasuries of Gela and Megara, recovered from the Byzantine wall. The Doric pilaster-capitals belong to the second of these, the upright column to the last (p. 299).

The S. side of the road is occupied by a long row of pedestals, chiefly of equestrian statues; on the N. side there are only a few foundations of pedestals, two of which bear inscriptions: one the name of Sophokles, the sculptor, the other (the westernmost) that of Philonides of Crete, the messenger and 'courier' of Alexander the Great.

We next pass through the **West Gate of the Altis,** which has three archways and was adorned on the outside with a tetrastyle porch. The processions, as described by Pausanias, must have entered the Altis by this entrance, though its dimensions are strangely small for a *Festal Gateway.* An aqueduct, fed from the exedra of Herodes,

was carried at a later date over the top of the gate. — The **West Boundary Wall of the Altis,** built of poros stone and buttressed on the inner side (probably in the reign of Nero), here still stands to a height of over 3 ft., and may be traced for its whole extent. It is separated from the large buildings in the W. part of Olympia by a broad track.

An inscription proves that the large building to the S.W. of this gate is the **Leonidæon,** mentioned by Pausanias, which was originally erected by an Elean named Leonidas about the 4th cent. B.C., perhaps for the reception of distinguished guests. It was completely rebuilt in Roman times and became the residence of the Roman governor. The square central court, in which large tanks and gardens are still to be seen, was surrounded by a Doric colonnade, of which only a few prostrate shafts remain. In the Greek period a number of large and small rooms opened off the court; but after the rebuilding four large separate dwellings and two or three halls took their place. A second colonnade of 138 Ionic columns surrounded the entire exterior of the building, giving it a very imposing appearance. Only the bases of these are left in the original positions. The Museum contains numerous fragments of its finely designed cornice (p. 308).

To the N. is a group of buildings, the centre of which is now the **Byzantine Church.** This last is an ancient edifice altered so that the former entrance was closed by an apse, while one of the former windows was converted into the entrance. The inner walls, the perforated marble screens, the altar, and the ambo are Byzantine; marble columns with Roman composite capitals divided the church into three aisles. The Byzantine pavement has been everywhere removed, except in the vestibule, in order to examine the character of the Greek substructure. Some of the lowest parts of the shafts of the Greek building are still *in situ.* The ground-plan of this Greek construction, which dates from the 5th cent., shows an oblong hall with two rows of Doric columns, and a nearly square vestibule, in the middle of which is a Roman water-tank. The original use of the building is uncertain. Some take it for the council-room and festal hall of the old priests, while others believe it to have been the 'Studio of Phidias', which the first-named locate in the long narrow building to the S. of the church. — The buildings immediately to the N., a small Greek and a large Roman dwelling-house, both with colonnaded inner courts, probably formed the *Theokoleōn,* or priests' abode. It had direct communication with the sacred Altis by means of a small postern in the W. bounding wall. The court of the smaller house contains an ancient well made of blocks of poros stone. — To the W. is the circular lower portion of a *Heroon,* with a portico on the W. side; it was constructed of timber and contained an earthen altar coated with stucco bearing inscriptions (p. 308, Room IV).

A broad passage, provided with gutters, divides the Theokoleon from the Olympic Gymnasium. The latter, answering to the description of Pausanias, consists of two parts: the Palæstra, a smaller enclosure, and the larger Gymnasium proper (see below). The **Palæstra** was about 70 yds. square and enclosed a large court, surrounded by a Doric colonnade; the interesting pavement of grooved and smooth terracotta slabs in the N. part of this court was presumably used for wrestling-matches. We may notice also the mounds of earth in the N.W. angle, in which the lower layer of sand clearly dates from the first inundation of the Kladeos. The S. side of the colonnade has two aisles; off the other three sides opened apartments of various kinds, generally with Ionic columns in front, which may have served as lecture-rooms, bath-rooms, etc. Some of these still retain the ancient benches of poros stone running round the walls. Several of the Doric columns of the court and of the Ionic columns in front of the side-chambers have been set up again. The entrances to the palæstra were symmetrically placed at the E. and W. angles of the S. façade, and consisted of small vestibules, each preceded by two Corinthian columns between antæ.

Adjoining the palæstra on the N. was the **Main Gymnasium,** a large open space, more than a stadion long, surrounded by a colonnade. The exercise-grounds for the runners, wrestlers, boxers, and other athletes lay here in the open air, for the competitors had to spend the last month of training at Olympia itself under the eye of the Hellanodikæ. How far the gymnasium extended to the W. is unknown. The E. colonnade, nearly 220 yds. in length, is in the Doric style and is divided into two aisles; it was probably used as a race-course, for at the third column of the inner row we may still see the arrangement for the starting-place and the distance thence to the end is exactly a stadion. — In the S.E. angle of the gymnasium there is a *Propylaeum* for the large exercising-ground. Corinthian capitals lie scattered around.

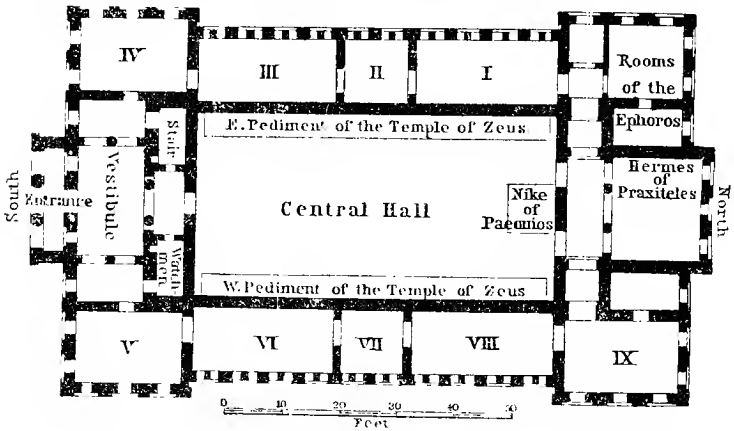
Opposite the propylæum we see the foundations of the *North Gate of the Altis.* — Farther to the N., and also to the W. of the Heroon, are the remains of some *Roman Thermae* with mosaics and remains of the heating-apparatus.

On the other side of the Kladeos, at the foot of the hill of Drouva, is the conspicuous ***Museum,** which contains the marble and bronze sculptures and terracottas exhumed in the course of the excavations. The handsome building was erected under the superintendence of Siebold, from plans by the German architect *Adler* and *Dr. Dörpfeld*, at the cost of the Athenian banker *M. Syngros* (p. 112). Admission and catalogue, see p. 290.

The portico, the two columns of which are reproductions of those of the temple of Zeus, gives entrances to a VESTIBULE, containing statues of Roman emperors: to the left of the entrance

to R. IV., *Hadrian* with Pallas and the Roman she-wolf on his armour; on the right side of the passage to the central hall, *Claudius* as Jupiter (with the names of the artists, Hegias and Philathenæos), on the left side, *Titus*, with nereids on his armour, also some well-preserved Roman heads in marble. The passage in the middle, with a bust of Ernst Curtius, by Schaper, leads to the —

Central Hall, a handsome apartment lighted from the roof. Its length corresponds to the breadth of the temple of Zeus, and the extant fragments of the two pediment-groups of the temple



have been arranged in their original extent according to *Treu*. Restorations of the groups, one-tenth the size of the originals, by *R. Grüttner*, the sculptor, are exhibited on the walls. Comp. pp. lxxxviii seq.

According to Pausanias the sculptures in the E. pediment (left) represented the *Preparation of Pelops for his chariot-race with Œnomaos* (p. 290). In the middle stands the commanding figure of *Zeus*, the lower part of his body covered by his robe (the head, the legs from the knees downward, part of the right arm, and the left hand, which probably held a sceptre, are wanting). To the spectator's right (to the left of Zeus) are the powerful form of *Œnomaos* (trunk and half head alone extant) and his consort *Sterope* (put together out of several fragments), the parents of Hippodameia. To the spectator's left, *i. e.* in the auspicious position on the right hand of Zeus, stands the youthful figure of *Pelops* (head and trunk only extant), and beside him is *Hippodameia*, whose hand was the reward of the hero's victory (feet and arms alone wanting). On each side of these groups is a *Four Horse Chariot* (both put together out of numerous broken fragments), held respectively by the charioteers *Myrtilos* (on the right), and *Sphaeros* or *Killas* (on the left). The

outermost horse in each case is sculptured in the round, the others are in relief only. Next to the chariot on the right follow successively an *Old Man*, with a bald pate and long side-locks, resting his head on his right hand; a *Sitting Boy* (head wanting), with his left leg raised and covered by the garment from his shoulder, his right hand leaning on the ground, his left hand touching his left foot; and, in the extreme angle, the recumbent river-god *Kladeos*, of a youthful form and animated appearance, leaning on his elbow, and twisting his body, so as to turn his head towards the scene in the centre. Behind the chariot of Pelops (to the spectator's left) are figures of a *Sitting Man* (much damaged); a *Kneeling Girl*, fully draped, embracing her right leg with her right arm; and lastly, in the angle, the river-god *Alpheios*, lying at full length.

The sculptures in the W. pediment (right) represented the *Fight of the Lapithae and the Centaurs* at the marriage of Peirithoos. The centre is occupied by the colossal figure of **Apollo* (feet and fingers of the right hand alone wanting), standing serene in the thick of the fray, but with his right hand stretched out in a commanding gesture. On each side is a group of three figures: that to the left of the beholder looking towards the pediment represents a *Centaur about to carry off a Woman*, whom he holds with his left hand and right forefoot, while she, in her struggles, seizes him by the hair and beard. With his right hand the Centaur defends himself against *Peirithoos* (only a part of his body and his *Head extant) who advances to the rescue with his battle-axe raised. In the corresponding group to the right of the spectator the *Centaur* (the equine body, and the head and neck preserved) has seized a **Woman* by the hip and breast, while she strives with both hands to free herself; of the rescuing hero, *Theseus*, only scanty fragments have been found. Each of these groups was supported by a small group of two figures: to the left, a *Kneeling Lapith*, with his arms locked round the neck of a Centaur, whom he is strangling, while the latter bites his assailant on the arm; to the right, a *Centaur carrying off a Boy* (much injured). Then followed another large group of three figures on each side. The best-preserved figure in the group on the left is the **Woman*, who has sunk on her knees, while the rearing *Centaur* clutches her hair with his left hand and holds her fast with a hoof on her breast. The human part of the Centaur's body is wanting, and only a portion of the head with its long hair has been found; he defended himself with his right hand from a *Kneeling Lapith* attacking him on the left side. In the corresponding group from the right the *Centaur* is also rearing, grasping the *Woman* with both hands, while she endeavours to free herself from his right hand; the upper part of the Centaur's body has a gaping wound on the right shoulder, and a hole in the breast, where the sword of the kneeling *Lapith* on the right has given him his death-blow. The composition was terminated at each end by two *Recumbent*

Women watching the fight, the foremost in each case being an old woman, supporting herself on her arms; those behind are youthful forms, probably local goddesses.

The end-walls of this hall are occupied by the remains of the Metope-Reliefs, representing the Labours of Hercules, which adorned the outside of the end-walls of the cella of the temple. They are arranged according to suggestions by *Professor Treu.* (The Nike of Pæonios, at the N. end of this room, is described below.) The reliefs are all much defaced, and of some only small fragments have been discovered. Several of the more important fragments, which were discovered by the French expedition of 1829 and are now in the Louvre, are here represented by plaster-casts.

On the S. wall, to the right of the entrance, below: 1. *Hercules and the Nemean Lion* (only a few fragments extant; the lion is a cast after the original in the Louvre); the hero, beside whom stands Athena, plants his right foot on the body of the dead monster. The hair of the figures in these metopes is not sculptured, but was indicated by painting. — 2. *Fight with the Lernean Hydra.* — 3. *Hercules presenting Athena with the Stymphalian Birds* (the figure of the goddess, seated on a rock, and the head of the hero are casts after the originals in the Louvre). — Above, in even worse preservation: to the left, 4. *Capture of the Brazen-footed Hind;* to the right, 5. *Hercules killing the Queen of the Amazons* (of the latter the head only is extant).

On the other side of the entrance, below: 6. *Cleansing of the Augean Stable.* The hero is here seen accomplishing his task, not, as the usual myth has it, by diverting a river, but by means of a shovel. Beside him stands Athena, in a graceful garment. — 7. *Hercules fighting with Geryon*, a monster with three bodies (chiefly casts after the originals in the Louvre). — 8. *Hercules dragging the chained Cerberus to the light of day*, put together from about forty fragments. — Above, almost completely defaced: to the left, 9. *Theft of the Horses of Diomede;* to the right, 10. *Hercules and the Erymanthian Boar.*

On the exit-wall (N.) of this room, to the left, *11. *Hercules winning the Apples of the Hesperides.* In the middle stands Hercules, supporting the heavens for Atlas, who is holding out to him the apples of the Hesperides with both hands; on the other side one of the Hesperides, the daughters of Atlas, is holding out one arm as if to aid the hero to support his burden. — To the right, 12. *Hercules subduing the Cretan Bull* (the only original part is the bull's head; the rest is now in the Louvre).

Between the two doors in the N. wall, on the upper portion of its original pedestal, but in a lower position than that for which the figure was originally intended, stands the **Nike of Paeonios.* The fragments of this statue have been pieced together in their original positions, so far as the rotten and brittle nature of the marble

would permit; portions of the wings and of the flowing robe have had to be left out. The goddess is represented as flying, and by a very bold conception, appears as though hovering detached from the base. This work must date from about 420 B. C. (comp. pp. 295, 218; a reconstruction, one-fifth the size of the original, is exhibited to the right).

We next enter the N. Central Room, in which, to the left, stands the admirable ***Hermes of Praxiteles*, one of the best-preserved of ancient statues (the few missing parts supplied in plaster, after the restoration by Professor Schaper), and without doubt the most perfect expression of manly beauty left to us by antiquity. Pausanias has preserved the name of the artist (comp. p. civ). The god is represented supporting the infant Dionysos on his left arm, which rests on the stump of a tree, over which he has thrown his mantle. The caduceus was in his left hand, while his right was raised and apparently held some object before the child. The thongs of the sandal of the beautifully executed right foot still exhibited traces of red colour and gilding when first discovered. An iron rod fastened to the back of the figure, which is but slightly sculptured, secures it against the danger of being overturned by an earthquake. The statue is executed in the finest Parian marble (Lychnites Lithos; p. xlv). — On pedestals by the wall opposite the Hermes room are a Head of Hercules (or of an Athlete) and a small Head of Aphrodite of a good period, both of marble.

The corridor leading to the left from the Hermes room, and again turning to the left, conducts us to the W. Suite of Rooms (Pl. I-IV).

In the small room to the E. of the Room of the Ephoros are fragments of the sculptures from the Temple of Zens.

Room I. On the side next the window, large marble *Lions' Heads from the Temple of Zeus*, where they served as water-spouts on the sima. By the left wall are the **Terracotta Embellishments of the Treasury of Gela.* The roof ornaments above the pediments and sides of this treasnry were of painted terracotta slabs (see Room VIII), and even the stone cornice was cased in the same material.

Room II. On the rear-wall is a pediment of shell-limestone, probably from an altar. Beneath are five inscribed pedestals of black slate-limestone. In the centre is the base of the statue (by Lysippos) of the victorious Athenian athlete *Polydamas*, with three small reliefs; to the left of it is a marble pedestal in the form of an astragal, to the right a fine *Bronze Foot*, the only remnant of a bronze statue, still attached to the pedestal.

Room III. On the rear-wall are **Reliefs from the Pediment of the Treasury of the Megarians*, pieced together from numerous fragments. According to Pansanias they represented the contest of the gods with the giants, who appear, according to the ancient mode, as warriors in armour. The missing central figure (only the feet remain) was certainly Zeus, before whom a mortally-wounded giant has sunk on his knees. On each side was a god overcoming a prostrate giant (portions of both the giants remain, but only a fragment of the body of the god on the right); each of the corner groups consisted of a god kneeling (that on the right almost perfect) above a conquered giant, in the one case (right) stretched at full-length, in the other (left) sinking backwards to the ground. With the exception of the Attic pediments of poros stone (p. 60), this is the

earliest extant pedimental sculpture of ancient Greek art; and the extremely archaic style may still be recognized in some of the figures and heads (comp. p. lxxvii). Beneath is the inscription from the Megarian treasury. Opposite are several architectural fragments of black slate-limestone, and in the corner to the left an angle of the roof of the Treasury of the Megarians has been reconstructed of ancient materials.

Room IV. On the two tables in the centre are some of the **Small Bronzes** found at Olympia, the remainder being in the store-room behind Room IX. About 14,000 in all were discovered, but most of them are now in Athens. Among the fragments of statuettes and statues, reliefs, and figures of animals (some gilded), the following may be noted: Archaic *Griffin's Head* (?), of bronze plate. Horn and ear of a large *Bull*, the remains of the brazen bull mentioned by Pausanias as having been dedicated to Zeus by the Eretrians. It was the work of *Philesios* (5th cent. B.C.). These fragments were found beside the base mentioned at p. 295. Various figures serving as handles or feet for vessels, some in the Assyrian style. Also, helmets, armour, greaves, spear-heads, and other weapons; ornaments; weights, spring-balances ('halteres'); large bronze discns with dedicatory inscription of the 255th Olympiad (241 A.D.); rings, nails; small tripods and fragments of large ones; the large rings were used as handles for the cauldrons belonging to the tripods; hilts and vessel-handles of all shapes. — The inscriptions that appear on some of the vessels, spear-heads, and tablets are in many cases important monuments of the Elean dialect and writing. Here also are two large bronze cauldrons. — By the S. wall is a large archaic *Head of Hera*, in marl-limestone, probably from the image worsbipped in the Heræon (p. 296): beneath the tall crown the hair is bound with a fillet. To the right is a block of stone with an inscription of the 6th cent. recording that Bybon hurled the block beyond the mark. To the right of the exit is a cabinet with coloured terracottas, marble heads, and bronzes, including a small and very ancient *Head of Hera*, with the face painted white and the eyes, eyebrows, and hair darkened; a small *Image of Hera* in the style of the large marl-limestone head mentioned above; and fragments from an altar from the Heroon mentioned at p. 302, many of them covered with stucco, on which twigs and inscriptions are painted.

We now cross the vestibule (p. 303), and enter the E. Suite of Rooms (Pl. V-IX).

Room V. *Roman Draped Statues* (two bear respectively the sculptors' signatures of Eleusinios and Aulos Sextos Eraton); two *Greek Draped Statues* (of priestesses?). In the centre, *Bull* from the Exedra of Herodes Atticns.

Room VI. Fragmentary statues, mostly headless; also several Roman heads.

Room VII. In the centre, *Lion* holding a sheep beneath its right paw, found at Varvassæna. Fragments of limbs.

Room VIII. *Architectonic Terracottas, chiefly crowning-tiles, which were made of baked clay in the case of all the ancient buildings of Olympia except the temple of Zeus and a few others. About 50 different kinds have been found. Among these is a curious series of roof-ornaments, including circular palmette-akroteria, disk-shaped water-spouts, fine archaic lions, and heads of Medusa, all of which may have belonged to the *Bouleuterion*. The *Sima from the Treasury of Megara*, an example of the earlier type of ornamentation, with red and black palmette ornaments on a yellow ground, corresponding to the earlier painted vases with black figures; the later type, like the later vases, had light figures on a dark ground. Here also are parts of a sima with stamped rosettes and painted plaited band, probably from the *Treasury of the Metapontians*. The chief example of a third type of sima, decorated entirely with tendrils in embossed relief, is the *Sima of the Leonidaeon*, with palmette facing tiles and fine lions' heads; this sima was afterwards often imitated, in various ways, especially in the Roman buildings of the Altis.

Room IX. *Capitals* and other *Architectural Fragments* of marble and limestone; three terracotta *Acroteria*, including the *Pediment Acroterion from the Heraeon;* the last forming more than a semicircle and richly ornamented.

The Store-Room (no adm.) beside R. IX contains the remainder of the *Small Bronzes* (comp. R. IV).

The *Inscriptions* have been arranged in the Courtyard to the W. of the Museum.

On the hill behind the Museum, 515 ft. above the sea-level and 375 ft. above Olympia, lies **Drouva,** a small but thriving village. The handsome house ('Palati') on the brow of the hill was built by the German government for the directors of the excavations, and is now private property. — A visit should be made to the (10 min.) W. summit of the hill of Drouva, called *Monteverde* by the Germans, as it commands a beautiful view of the valleys of the Alpheios and Kladeos and of the surrounding mountains, and of the sea with the island of Zante and the château of Katákolo.

A pleasant walk may be made from Olympia to the 'Suitors' Hill', a little before the village of *Saraki* (p. 388), by ascending the *Valley of the Alpheios* and following the 'Road to Arcadia' skirting the slopes of the hills adjoining Mt. Kronos, on which lay the ancient town of *Pisa* (p. 388). In the time of Pausanias the tomb of the unsuccessful wooers of Hippodameia (p. 290) was pointed out here.

An attractive day's excursion may be made to *Samikón* (p. 402), either by railway viâ Pyrgos (p. 289), or on horseback (9½ M. in 3¾ hrs.; provisions should be taken). Comp. p. 401.

27. From Patras to Corinth *(Athens)* by Railway.

81 M. Railway in 4¼-5¾ hrs. (fares 16 dr. 50, 13 dr. 10 l.). From Patras to *Athens* in 7½-9½ hrs. (25 dr., 18 dr.; express train in connection with the steamers on Tues., Thurs., & Frid. in 6½ hrs., 23 dr. 40, 23 dr. 65 l.; 'wagon de luxe' 33 dr. 40 l.; comp. p. 134). This is a beautiful route, full of variety; best views to the left. — *Steamboat Voyage* through the Gulf of Corinth, see p. 218.

Patras, see p. 283. — The railway traverses the coast-plain of *Achaea*, or, to give it its earlier name, *Ægialos* ('coast-land'), and crosses numerous torrents, which, however, are usually dry except after heavy rain. The district is almost exclusively devoted to the cultivation of currants, and beside the numerous villages are to be seen the white fields prepared for drying the fruit. — 2½ M. *Bosaïtika.* — 4½ M. *Rhíon;* to the left the *Kastro Moreas* and the *Kastro Roumelias* (p. 218). — 5 M. *Vernardéika;* 6 M. *Hagios Vasilios;* 8 M. *Theophílou.* — The train now approaches the sea for a short distance and crosses a rushing mountain-torrent (dry in summer) by an iron bridge borne by 108 piers. — Beyond (10 M.) *Psathópyrgos*, also called *Zachouliótika*, the railway is carried along the rocky coast on lofty retaining walls and iron bridges. — 17 M. *Lambíri.* — At (18½ M.) *Kamáraes* we cross the *Erineos*, which is succeeded by several other water-courses. — 20½ M. *Selianítika;* 21½ M. *Mourlá.* — The Ætolian Mts. (Kiona, p. 134) are

visible on the opposite (N.) side of the gulf. The littoral plain now expands.

24 M. **Ægion.** — *Railway Restaurant*, plain. — Xenodochíon Makri, bed 2½ dr.; meals at the *Estiatorion Drosopoúlou.* — Steamers, see p. 218.

Ægion or *Ægium*, a town with 7900 inhab. and next to Patras and Corinth the most important place on the Gulf of Corinth, is still generally known by its Turkish name of *Vostítza*. In virtue of its central situation it was, in ancient times, the foremost place in *Achaea*, and the deliberations of the Achæan League were generally held in an adjacent grove *(Homarion)*. The railway-station lies in the lower town, which mainly consists of the storehouses of the currant-merchants and contains the chief spring of the place, rising to the surface by 16 separate openings. On the harbour-embankment, which has been restored on the ancient lines, is another copious spring with 9 mouths. The harbour of Ægion is the best in the Gulf of Corinth. The ancient approach from the lower to the upper town, repaved in modern days, leads through an opening in the cliff, probably of natural origin but artificially widened. The upper town, which lies on a plateau surrounded by a ravine, contains several handsome private dwellings, among which that of the Panagiotópoulos family is conspicuous. The remains of antiquity, including a subterranean passage in the garden of M. Theodoróponlos, are unimportant. — The plain around the town is covered with luxuriant grape and currant vineyards and also contains a few olive and mulberry plantations. The hills rising in the background, beyond the plain, are the *Mavrikiotis* and the *Kolokotrónis*.

27½ M. *Teméni.* — 29 M. *Rizómylos.* On the coast here lay the town of *Helikē*, which was swallowed up by the sea after an earthquake in the year 373 B.C. The same fate happened to part of Ægion in 1861. The railway now traverses the broad delta formed by the *Selinous* (now Vostitza) and *Kerynitēs* (now Vouphousia). On the heights commanding the valley of the latter on the W. lay the ancient *Keryneia*, and on those to the E. the early Achæan town of *Boura*, which was rebuilt after an earthquake in B.C. 373. The remains of the town-walls, theatre, etc. seen here are relics of the restored town. — 31 M. *Trypiá.*

33 M. *Diákophto*, near the mouth of the little river of Kalavryta (the ancient *Erasinos*), is the station for Kalavryta, with which it is connected by a rack-and-pinion railway.

Rack-and-Pinion Railway from Diákophto to Kalavryta (14 M., in 2½ hrs.; fare 7 dr. 30 l.; one train daily, there and back). — Soon after leaving the station of the coast-railway the train ascends the imposing rocky gorge of the Kalavryta with the Erasinos foaming below. Numerous bridges are crossed and 14 tunnels are traversed before reaching Zachloroú, which may be reached from Diákophto also by a steep bridle-path leading up the rocky face of

the gorge (in 4 hrs.). — 6 M. *Triklia.* The ravine expands, its slopes being well clad with verdure. — 8 M. *Zachloroú*, the station for the monastery of *Megaspēlaeon* (2 M.; see below), of which we get a fine glimpse on the left as we proceed. — At (11 M.) *Kerpini* we reach the height. The river flows in a broad sandy bed.

14 M. **Kalávryta** (2300 ft.; *Xenodochíon Patrae*, bed 3 dr., with restaurant), a place with 1400 inhab., the capital of an eparchy of the same name, beautifully situated on both sides of the Kalavryta stream and frequented by Greek families as a summer-resort. Above the irregularly built town rises the imposing acropolis of *Kastro* or *Tremola*, on which is a ruined castle of the powerful barons of Tournay, probably afterwards occupied by the Seigneurs de la Trémouille. In antiquity this site was occupied by *Kynaetha*, the capital of the little Arcadian clan of the *Kynaetheis*, who were notorious for their lawlessness and indifference to all higher civilization. Kalávryta ('beautiful spring') owes its name to the numerous springs in its neighbourhood.

At the entrance of the little town as we approach from the toothed railway is a square shaded by plane-trees, in the centre of which, in front of two churches, rises a double spring. The chief spring, the large *Kalavrytinē*, the ancient *Alyssos* (so-called because it was believed to cure frenzy, λύσσα), rises at the base of an ivy-clad rock to the S.W. of the town. The blocks of marble which lie near may formerly have enclosed the spring.

About 2 M. beyond this spring lies the convent of *Hagia Lavra*, founded in 961, prettily situated at the entrance of a lateral valley, opening to the S.W. The court contains a huge plane-tree. Fine view towards the plain of Kalávryta. Archbishop Germanos of Patras (p. 285), Andreas Londos, and other Greek prelates here unfurled, in March, 1821, the banner (now preserved as a valuable relic) round which the Greeks first rallied against the Turks.

An excursion to Megaspelæon (2¾ hrs.' ride from Kalávryta; horse 4 dr.) affords the best opportunity of seeing a large Greek convent to those travellers who do not visit Thessaly (p. 217). The bridle-path, like the rack-and-pinion railway, descends the rocky ravine of the Erasinos. We cross the stream several times, on the last occasion by a stone bridge, shortly before reaching which we pass the 'Maiden's Spring' (τῆς κόρης ἡ βρύσις), said to have been called into being by St. Euphrosyne (p. 312). We then ascend by a zigzag path to the large 'Convent of the Cave'. The traveller is received by the *Thyrōrós*, or porter, while the *Xenodóchos*, or butler, conducts him to his room and provides him with food (visitors place 5 dr. in the offertory on departure or hand it to the Xenodóchos).

Megaspēlæon (3030 ft.), the most important monastery in Greece, is situated in a huge vaulted cave, about 100 ft. deep and 200 ft. broad, at the foot of a lofty cliff, in the fissures of which devout eyes discern three crosses. The foundation of the convent is ascribed

to the brothers *Simeon* and *Theodoros* of Saloniki and the shepherdess *Euphrosyne*, and is said to have taken place in the 4th century. The bulk of the present five-storied building was erected after a fire in 1640. From a distance its appearance is very imposing, but on a nearer approach its dirtiness and the ruinous condition of many parts become unpleasantly conspicuous. The sheer rock, above, is surmounted by two tower-like bastions, which played their part in the successful defence of the monastery by the warlike monks and 500 Pallikars against Ibrahim Pasha's troops in July, 1827.

Megaspelæon is an 'Idiorrhythmic' convent (p. lii). The income, derived from extensive lands in the neighbourhood, and also from houses in various towns in Greece, as well as in Smyrna and Constantinople, was formerly estimated at more than two million francs, but it is now said to be only 50-60,000 dr. The monks, formerly over 300 in number, have dwindled to about 140. Connected with the convent is a school. The *Library* contains almost exclusively theological works. — The *Church*, entered by a portal richly adorned with reliefs, is overloaded with silver ornamentation. A wall-cabinet, to the right, contains a waxen image of the Virgin and Child, ascribed to St. Luke; this is said to have been discovered in the convent-cave by the shepherdess Euphrosyne and to have given rise to the erection of the convent on this spot. It is still held in high reverence. The door of the cabinet is a valuable piece of silversmith's work.

Opposite the convent, to the W., lies the village of *Zachloroú*, below which passes the route to the station of that name (p. 311).

Owing to the infrequency of the trains, travellers who do not wish to return to Kalavryta should ride down to rejoin the coast-railway. An easier route than that through the ravine leads along the E. slopes of *Mt. Rouskio* (highest summit 4815 ft.) to (ca. 5 hrs.) *Rizómylos* (p. 310), viâ the *Khan of Mamousiá*, the ruins of *Boura* (p. 310), and the hamlet of *Dervéni tēs Mamousiás*.

The ascent of the **Chelmos** (7725 ft.), the ancient *Aroánia*, though fatiguing (7½ hrs.), is comparatively easy from Kalavryta, as riding is practicable to within 1 hr. of the summit. The route leads to the S.E. over the *Velia*, a ridge projecting from the Chelmos, to (2 hrs.) *Soudena* (3610 ft.), where clean night-quarters may be obtained in the house of Konst. Photopoul s, in the upper village (provisions should be brought). Thence we proceed over a hill of loose debris, passing the (2¼ hrs.) *Pouli Vrysis*, or 'bird-spring', and beyond a rocky ridge, in a hollow with a good spring, reach (1¾ hr.) the herdsmen's camp known as the *Stroungaes* (6810 ft.). In 1 hr. more we attain the summit, which commands a beautiful view over the entire Peloponnesus, extending on the E. and W. to the sea, on the S. to Taygetos, and on the N. to the mountains of central Greece. — We may descend by the fatiguing footpath on the E. through the ravine of the Styx (p. 355) to *Solos* (p. 355) in 3¼ hrs.

About 1¼ hr. to the S.W. of Soudena (see above) the site of the ancient **Lousoi** was discovered in 1900 by the Austrian Archæological Institute (p. 15). We ride through the plain, passing the lower village, then follow the stony path to the left to the humble village of *Chamakou*, situated on an isolated hill. Thence a path leads to the right to the Panagia Chapel of the village, which stands on the site of the famous *Temple of Artemis Hemera* or *Hemerasia* of Lousoi. The remarkable ground-plan may easily be recognized. The central nave projected from between the aisles at

each side; the walls of the cella, both outside and inside, were strengthened by buttresses terminating in pilasters. The temple was built in the 3rd, or at soonest in the 4th cent. B.C., on the site of an earlier edifice, of which no remains have been found. About 40 paces to the N.W. of the temple lie a well-house and the foundations of a gateway and of a theatre-shaped Bouleuterion (p. 109), contemporary with the temple. To the W. is a polygonal wall, to the E. rock-cuttings and a retaining wall. At the foot of the steep cliff, above which these buildings stand, is an artificial katavothra (p. 183), which has only partially drained the marshy *Charaktinou Valley*. — We may prolong this excursion to Kleitor (see below) by descending the course of the *Aroanios* (the modern *Katsanu*) to the (2½ hrs.) point where it is joined on the right by the streamlet flowing from Karnesi, and then ascending the latter stream for 1 hr. On a hill at the confluence is the considerable village of *Mazeika*.

The direct route from Kalavryta to Kleitor (5-6 hrs'. ride) leads viâ the convent of *Hagia Lavra* (p. 311) and the pass (4058 ft.) to the S.E. of it; then along the W. side of the valley of the *Charaktinou* and down to *Karnesi*, which is within ¾ hr. of Kleitor. The ruins of **Kleitor** (now called *Palaeopoli*), capital of the ancient Arcadian clan of the Azanes, lie on a projecting ridge above the right bank of the Karnesi brook. The wall of the upper town, which was strengthened with round towers, may still be traced. To the W. lies a small theatre, while the scanty remains of three temples lie concealed among the cultivated fields.

Pheneos (p. 354) may be reached from Chamakou, Soudena, or Kleitor in about 7 hrs. The route leads viâ *Planiterou* (1925 ft.), in an upland valley at the S. base of the Chelmos, near the copious source of the Katsana (above which, to the left, is the summer-village of *Mazi*, 3755 ft.), and over the pass (4970 ft.) between the Chelmos and Dourdouvana.

The Coast Railway now runs close by the sea. — 35 M. *Trápeza;* 37½ M. *Plátanos*. — On the N. side of the gulf the lofty Parnassos lifts its head above the low Kirphis. We cross the ancient *Krathis*, which never wholly dries up, and reach (41½ M.) *Akráta*. The short stretch of coast-land here, distinguished for its olive-groves, is called *Mávra Litharia* ('black stones'). An unimportant harbour here belonged in ancient times to the town of (43 M.) *Ægira*, situated about 1½ M. inland, on a spur of the *Evrostina*. — Several torrents are crossed near (46½ M.) *Dervéni* and (49½ M.) *Stombi*. — To the right, beyond (51½ M.) *Lykoporiá*, the egg-shaped hill of *Avgó* comes into sight at the end of a rugged mountain-ridge. We cross the ancient *Krios*, now named *Phónissa* ('murderess'). 56 M. *Kamári*. At the base of the conical hill of *Koryphē*, on the right, probably lay the small town of *Donussa*, which belonged, like the harbour of *Aristonautae*, to the high-lying mountain-town of *Pellene* (see below). — The train now crosses the impetuous *Trikalitikos*, the ancient *Sys* or *Sythas*, which formed the E. boundary of Achæa. — 59½ *Xylókastro* is surrounded by numerous cypresses, a tree rarely seen in Greece except in this region.

Xylókastro is the starting-point for the easy ascent of the Kyllene (1½ day). We ascend the valley of the Trikalitikos, viâ (2¾ hrs.) *Zougra* (above which lay the ancient hill-town of *Pellene*), to (1½ hr.) *Trikala* (3430 ft.), where accommodation may be obtained from the Notarás family. Next day we mount to (1½ hr.) a plateau on which is a shepherd's camp, at the foot of the W. or main peak, which is seldom free from snow. In 2 hrs. more we ascend (no path) to the top of the **Kyllēnē**, now called *Ziria* (7790 ft.; trigonometrical signal), which commands an impressive view of

Parnassos and Kiona on the N., the Isthmus of Corinth on the E., the plains of Argos and Tripolis as far as Taygetos on the S., and of the Chelmos on the W. — The descent may be made to *Goura*, 1 hr. to the N.E. of Pheneos (p. 354).

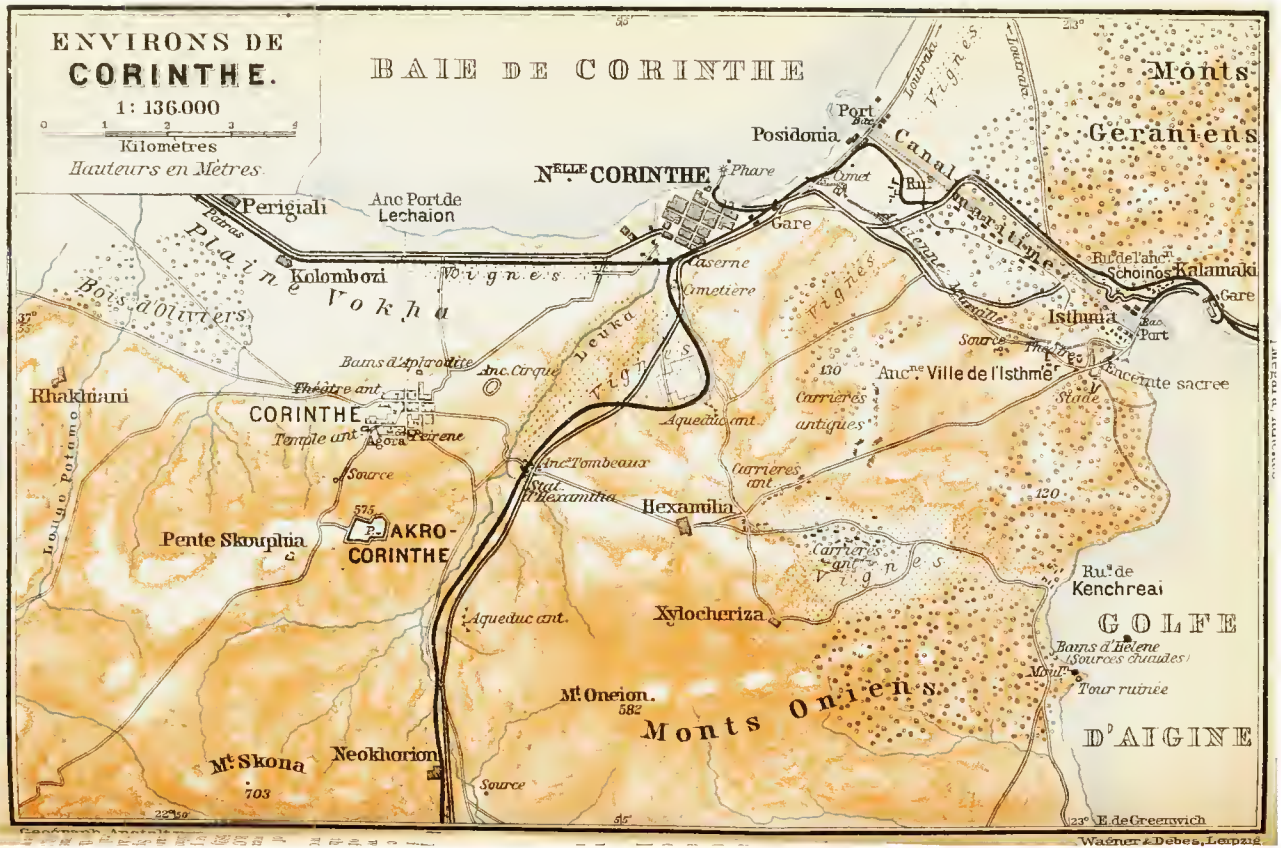
61½ M. *Sykiá;* 63½ *Melíssi*, also amid cypress-groves. — We cross the streamlet of *Lalióti* (the ancient *Sellēeis*) before (66 M.) *Diminió*, and the small *Helisson*, now named *Lékhova*, just before (68½ M.) *Kiáto*. We have now reached the well-watered *Plain of Vocha*, which in antiquity belonged partly to Corinth, partly to Sikyon. Vineyards and currant-fields abound. — The railway crosses the ancient river *Asopos*. On the opposite side of the Corinthian Gulf rise the two groups of Helikon, with Kithæron in the background; and farther to the E. are the mountains of Megara. The tabular mountain to our right, beyond the plain of Sikyon, is the *Phouka* (2865 ft.), the ancient *Apesas*, on which Perseus is said to have sacrificed to Zeus Apesantios. To the W., over the low and white-streaked hills in the foreground, rises the jagged chain of Kyllene.

70 M. *Vello*. To the right, ca. 3 M. distant, on the lofty grey terrace between the deep gorges of the Asopos and the Helisson (see above), lies the small village of *Vasilikó*, indicated by the spire of its modern church. It is situated on the verge of the plateau occupied by the site of ancient *Sikyon*.

Sikyón ('cucumber town'), originally called *Mēkónē* ('poppy town'), was founded by the Ægalean Ionians, and passed later into the hands of Dorians from Argos. Under the tyranny of the *Orthagoridae* it rose to a high pitch of prosperity, as the school of art named after the town sufficiently attests (p. lxxxvii). Sikyon possessed a treasury of its own at Olympia (p. 298). Its silver coins, bearing the device of a flying dove, circulated far and wide. After its second foundation by Demetrios Poliorketes (p. 206; B.C. 303) the town enjoyed a new era of prosperity, due mainly to the activity of its citizen *Aratos*, who procured the adhesion of Sikyon, Corinth, and other Peloponnesian towns to the Achæan League. The town also enjoyed the favour of the Romans. — The ruins are considerable. The Theatre, to the W. of Vasilikó, abuts on an eminence, from which it is in great part hewn. The tiers of seats are intersected by an unusual number of stairways (16); the orchestra is separated from the auditorium by a deep water-channel and was probably enlarged later to its present dimensions; closing the orchestra from behind is the decorated stone wall (proscenium) of the scena, which was rebuilt in Roman times, and to the roof of which (10-11½ ft. above the orchestra) ascend steep gangways, like those at Epidauros (p. 327). Under the orchestra and the scena runs a conduit for carrying off the rain-water; the portion between the centre of the orchestra and the back of the proscenium is made much broader so as to form a passage ('Charon's Steps' as at Eretria, see p. 227). Near the theatre is an *Aqueduct* and to the N.W. is the Stadion, with a well-preserved substructure on the N.E., formed of carefully hewn polygonal blocks. Fragments of this and other ruins lie strewn over the entire terrace.

71½ M. *Kokkóni*. — Before reaching (73½ M.) *Vrachâti* we cross the stream flowing from Nemea (p. 332). — 74½ M. *Assos*. We cross the *Longopotamo*. — 76 M. *Perigiâli*. — On the right are seen Acro-Corinth with the peak of Penteskouphia rising on the W.; below is Old Corinth with its temple.

80½ M. *Corinth*. Thence to Athens, see R. 4.


ENVIRONS DE
CORINTHE.
1 : 136.000
0 1 2 3 4
Kilomètres
Hauteurs en Mètres
BAIE DE CORINTHE
Monts
Geraniens
Port
Posidonia
Canal maritime
Ru.s
Cimet
Phare
N.elle CORINTHE
Gare
Perigiali
Anc Port de
Lechaion
Kolombozi
Vignes
Plaine Vokha
Bois d'Oliviers
Caserne
Cimetière
Leuka
Vignes
Ru. de l'anc.n
Schoinos
Kalamaki
Gare
Isthmia
Bac
Port
Source
Theâtre
Anc.ne Ville de l'Isthme
Enceinte sacree
Stade
Bains d'Aphrodite
Anc. Cirque
Théâtre ant.
Rhakhiani
CORINTHE
Temple ant.
Agora
Peirene
Source
Aqueduc ant.
Carrières antiques
Carrières ant.
Anc.s Tombeaux
Stat. d'Hexamilia
Hexamilia
Longo Potamo
Pente Skouphia
AKRO-
CORINTHE
Carrières ant.
Vignes
Ru.s de
Kenchreai
Aqueduc ant.
Xylocheriza
GOLFE
Bains d'Helene
(Sources chaudes)
Moul.n
Tour ruinée
Mt. Oneion.
582
Monts Oniens
D'AIGINE
Mt. Skona
703
Neokhorion
Source
E. de Greenwich
Wagner & Debes, Leipzig

28. Corinth and the Isthmus of Corinth.

Hotels (p. xii; all in the town, a few minutes from the station; charges should be agreed upon beforehand). HÔTEL DE LA GRANDE BRETAGNE ET DE LA GARE, kept by the proprietor of the railway-restaurant, with 14 rooms, déj. (incl. wine) 4, pens. 12½-15 fr. (not dr.; French spoken), well spoken of; HÔTEL DES ETRANGERS, kept by *Sargologos*, 24 R. at 2-4, B. 1, déj. (wine extra) 3½, pens. 10-12½ fr. (not dr.; German and French spoken), well spoken of; HÔTEL VICTORIA, on the beach. — Lodgings (bed 2-3 dr.) also at the XENONOCHÍON TO STEMMA (*Hôtel de la Couronne*) and the XENONOCHÍON TŌN PARISÍŌN (*Hôtel de Paris*). — *Railway Restaurant*, D. 4 dr., very fair.

Carriage in the town 1 dr.; to Old Corinth 10-12 dr., less in a smaller vehicle (sousta; p. xvii). — **Horse** to Acro-Corinth and back (5 hrs.) 4-5 dr. The keeper of the railway-restaurant will procure horses and carriages on request. — Travellers arriving by the 3 p.m. train should proceed at once to Old Corinth, but should take care not to spend too much time on Acro-Corinth (provisions should be taken).

Steamboat Quay, ½ M. from the railway-station. Boat to or from the steamer 1 dr.; the boatmen often make extortionate demands.

Corinth (Κόρινθος), the capital of the nomos of Corinth and the seat of an archbishop, is a modern town with 4800 inhabitants. The ancient town lay about 3½ M. to the S.W., at the foot of the citadel of Acro-Corinth. A village stood on this site during the middle ages and down to 1858, when it was almost totally destroyed by an earthquake. The inhabitants then founded the present little town, which lies quite close to the sea.

The unusually favourable situation of Corinth, on the isthmus connecting N. Greece with the Peloponnesus and in close proximity to the seas on both sides of the country, early made it a centre of far-reaching commercial enterprises and the great emporium for the produce of both the E. and the W. The mythical founder of the town was the astute *Sisyphos*, and its original name is said to have been *Ephyra*. The Phœnician element was present here in strong force and was manifested not only by the cult of the Sidonian Astarte (Aphrodite) in the citadel, with its Asiatic service of the Hierodouli, and by the worship of the Tyrian Melkart on the Isthmus (p. 321), but also by the ancient manufactures of purple and woven stuffs, and by the commercial spirit which prevailed in the whole public life of the city. Even the strongly-marked and severe character of the Dorians, who forced an entrance in the 9th cent. B.C., was lost in the luxurious trading-city. Corinth planted numerous colonies, of which the most famous were Syracuse, Potidæa, and Corcyra. Until the Persian wars its only rivals as the leading centre of trade in the Greek world were Ægina (p. 128) and Miletos in Asia Minor.

Corinth was at first an oligarchy. The chief power was in the hands of the *Bacchiadae*, a family of the stock of the Herakleidæ, who, however, were overthrown about B.C. 657 by Kypselos. Under the tyrants (*Kypselos*, B.C. 657-629; *Periander*, B.C. 629-585; and *Psammetichos*, murdered in B.C. 582), who depended on the people for support, Corinth was mightiest and its people happiest. Under the restored rule of the oligarchy the Corinthians, who had but little warlike ambition and had taken but a modest share in the Persian wars, attached themselves more and more closely to Sparta, in order to defend themselves against the irresistible advance of Athens. It was Corinth that specially instigated Sparta to the decisive trial of strength with Athens. But the greatness of Corinth was already on the wane when the overthrow of its rival in B.C. 404 (p. 21) for a moment freed the dominion of the seas. The so-called Corinthian War (B.C. 395-387), in which Thebes, Argos, and Corinth endeavoured to clip the wings of Sparta, was partly waged within the Corinthian territories.

With the exception of the short prosperity of the Achæan League (B.C. 243-222), the citadel was in the possession of the Macedonians from B.C. 335 to B.C. 197. After the declaration of independence by the Romans in B.C. 196 (p. 321) Corinth became the head of a new Achæan League; but its rebellion against Rome in B.C. 146 was punished (probably at the instance of the commercial party in the Roman senate) with the complete destruction of the city by the victorious consul *Lucius Mummius*. The inhabitants were sold into slavery, its territories were divided, and for a hundred years its site lay desolate. Cæsar refounded the town and planted there a civil colony, consisting chiefly of freedmen, which speedily attained a new prosperity, and became the seat of the proconsul of Achæa. This was the Corinth that *St. Paul* knew, the most splendid commercial city of Greece, and the chosen abode of luxurious materialism and frivolous immorality. Here the apostle founded a community, whose later divisions he reproves in his two epistles to the Corinthians.

In the middle ages Corinth was of little importance. The fortress of Acro-Corinth fell into the hands of the Turks in 1458, was taken by the Venetians in 1687, and from 1715 till 1821 was again in Turkish possession. Byron describes its capture by the Turks in 1715 in his 'Siege of Corinth'.

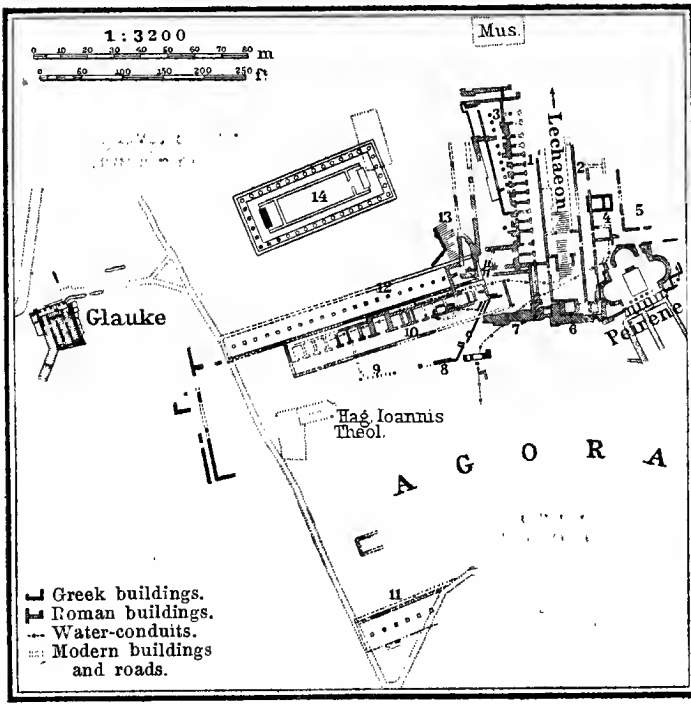
A visit to the site of Old Corinth and the Acro-Corinth on horse or mule (p. 315) takes 5 hrs., there and back; driving is practicable to Old Corinth (1 hr.). The route at first follows the Patras road, then diverges to the left, crosses the railway, and bears to the S.W., towards Old Corinth. Carriages may keep along the Patras road, past the remains of a Roman villa, until just short of Lechæon (see below), where they turn to the left (S.) for Old Corinth.

The unimportant village of *Old Corinth (Palaea-Korinthos)* lies on the N. verge of the old town-district. Carriages halt under a huge plane tree in front of the village taverns (magaziá), where bread, cheese, and wine may be obtained. Close by is a small *Museum* (opened by the guardian on application; fee) containing the sculptures and other objects found during the excavations.

Ancient Corinth occupied the plateau on the N. and N.E. sides of the hill crowned by the citadel of Acro-Corinth. Its walls began at the E. and W. slopes of the citadel and were continued straight on beyond the N. limit of the town proper to its port of *Lechaeon*, the modern *Diavatiki*. The circuit of the town is said to have been 40 stadia (4-5 M.), or, including the acropolis, 85 stadia. If we add the walls running to the sea the total circumference was about 12 M. The best-known suburb of ancient Corinth was *Kraneion*, the abode of Diogenes the Cynic, who was visited here by Alexander the Great.

A path to the left of the museum leads to the excavations, which were begun in 1896 by the American School (p. 14). We first reach the *Paved Street to Lechaeon*, which led due N. from the Agora and was flanked with colonnades (Pl. 1, 2) on either side. Behind the colonnade on the W. side is a series of sixteen shops, contemporary with the pavement of the street (1st cent. A.D.), and farther back, on a level with the roofs of the shops and surrounded by halls and colonnades, is a terrace, which was constructed in the Roman epoch above the remains of a Greek building of a good period (Pl. 3). Behind the E. colonnade of the street to Lechæon, beneath later

walls, are the foundations of a small Greek temple (Pl. 4), adjoined on the E. by traces of a colonnaded court of late date (Pl. 5). At the S. end of the street are the remains of the spacious shallow staircase (distinguishable beneath the Byzantine steps) leading up to the *Propylaea* (Pl. 6) of the market-place. The Propylæa, which had the form of a triumphal arch with three openings, were a Roman structure of the 1st cent. A.D.; only the foundations remain.



Excavations at Corinth (from the original plans of the American School).

To the E. of the S. end of the shallow staircase is the interesting well-house of the (lower) **Peirene*, the most famous city-fountain of Greece.

Five building-periods can be distinguished here: two Greek, two Roman, one Byzantine. The original well-house (6th cent. B.C.) was hewn in the rock and the overhanging rock was supported by short walls, forming six chambers into which the water flowed from behind. The cross-passage and channels by which the water was conducted hither can be seen in the rock immediately behind; the spring still supplies Corinth with water. In the

second period (3rd cent. B.C.) the back wall of the chambers was replaced by panels set in an architectural framing of the Ionic order. In the third (1st cent. B.C.) a two-storied façade, with round arches below, was built in front of the chambers. In the fourth (2nd cent. A D.) Herodes Atticus (p. 23) veneered the façade with marble and enlarged the uncovered square court by the addition of three apses covered with half-vaults. In the fifth period various alterations were made, including the erection of a colonnade in front of the chambers, with materials taken from older buildings.

On the N. side of the AGORA we observe a massive foundation of poros and concrete (Pl. 7) continuing the line of the Propylæa, which it adjoins on the W. The colossal figures in the museum representing barbarians belonged to the structure which stood on this foundation. Nearly opposite this foundation, and about 30 yds. to the W. of the Propylæa, is a * *Well House* (Pl. 8; opened by the guardian), with the bronze lions' heads from which the water flowed still in their places. The access to it was originally on the level of the floor inside; later, in consequence of the raising of the ground, the present steps were built, while the edge of the depression was provided with a parapet consisting of alternate metopes and triglyphs, a structure unique in Greek architecture.

The S. side of the parapet is continued in a row of statue-bases (Pl. 9) of the Greek period, this area having been a sacred precinct.

Farther back, a little behind the massive foundation mentioned above, is a long series of shops (Pl. 10; 1st cent. A.D.), the large central one still retaining its original vaulting. In front of the shops, which mark the N. limit of the Agora in later times, is a colonnade. The S. limit of the market was probably the colonnade (Pl. 11; 4th cent. B.C.) running parallel with the Temple of Apollo, about 110 yds. to the S. of this point. Behind the shops on the N. is a long Greek *Stoa* (Pl. 12), repaired in Roman times and finally converted into a closed building when the shops were erected in front of it. At its E. end is a flight of steps (Pl. 13) leading to the N. up the temple hill from the Greek street, which lay at a lower level than the Roman market. These steps were covered up when the stoa was built.

The ancient *TEMPLE (Pl. 14) was probably dedicated to Apollo, and is built of rough, porous limestone, which was originally coated with stucco. The temple was peripteral, with 15 columns on the sides and 6 on the ends; of these seven are still standing, with part of their entablature. Each has 20 flutings. The limits of the temple and its internal division are traceable in the lines of foundation-cuttings in the rock. The massive proportions of the monolithic columns (height 23 ft. 8½ in., diameter at the base 5 ft. 8 in., at the top 4 ft. 3 in.) should be noted. Their projecting capitals, and their close spacing seem to refer the temple to the 6th cent. B.C.

About 80 yards to the W. of the temple is a mass of rock which was hollowed out into five chambers for water that was brought to them by an aqueduct. This was probably the fountain of *Glauke*, mentioned by Pausanias. It had a plain temple-like façade, without

any portico. Three steps descended into the interior, where the water issued from marble lions' heads. — To the N.W. of the temple and 200 yards distant are the scanty remains of the *Theatre*, built in the Greek period and repaired under the Romans.

About 1/4 M. to the N. of the market-place is the so-called *Bath of Aphrodite* (λουτρὸ τῆς Ἀφροδίτης), with narrow artificial channels from which spring-water flows; 3/4 M. to the E., towards the Isthmus, are the remains of a *Roman Amphitheatre*.

The ascent to the top of ****Acro-Corinth**, possible from the W. side only, may be made either on foot or on horseback (2-3 dr.) in 1 hr. (to the lower entrance; it is better to walk thence to the third gate, whence we may ride almost to the summit). The mediæval fortifications, which form a triple line on the side by which we enter, have a circuit of about 1 1/4 M. At only a very few places the ancient remains have been directly used; several Venetian cannon still lie scattered about. After passing through the third gateway we first proceed to the right and then ascend sharply to the left. The innumerable ruins of small houses and the remains of Greek and Turkish chapels date from the last two or three centuries. In 25 min. from the lower entrance we reach the summit of the Acropolis (1886 ft.), where we notice the remains of a Turkish oratory and a few large blocks from the temple of Aphrodite. The view from this point was famous even in antiquity. It embraces a great part of the mountainous districts on both sides of the Corinthian Gulf and of the Isthmus, which lies spread out like a map at the foot of the observer.

'To the S. our gaze commands the valleys stretching towards the *Mountains of Argolis*, as well as those bare mountain walls themselves, which conceal the plain of Argos and descend abruptly on the E. into the *Saronic Gulf*. To the W. towers the lofty *North Arcadian Chain*, with the snowy *Ziria (Kyllene)*, and *Chelmos (Aroania)*, while in front of it a fruitful plain extends along the sea as far as the ancient *Sikyon*. To the N. we look across the town, lying far below at our feet, to the glassy surface of the *Corinthian Gulf*, above which rises the hilly peninsula of *Perachora* (the ancient *Peraea*), stretching to the W. from the *Geranean Mts.* and ending in the abrupt promontory of *Hagios Nikolaos (Heva Akraea)*. Farther to the N. the massive ranges of *Boeotia*, *Phokis*, *Lokris*, and *Ætolia* seem to join the Peloponnesian mountains, and to shut in the Corinthian Gulf like a great inland lake. Most imposing of all is *Parnassos*, which rears its summit, snow-clad until far on in the spring, a few leagues from the farther side of the gulf. Near it, to the left, are the still loftier *Kiona* and *Vardousia (Korax)*, and to the right the lower but boldly-shaped *Helikon*, the hill of the Muses, and *Kithaeron*, adjoined by the mountains of Attica. To the E. spreads the Saronic Gulf with *Salamis*, *Ægina*, and its smaller islands and rocks, while beyond is the Attic peninsula, with the long *Hymettos* and the *Hills of Laurion* tracing the horizon as far as *Sunion*' (W. Vischer). In clear weather *Athens* is visible from this point; the Acropolis, with the Parthenon, and the glistening white walls of the royal palace, in front of Hymettos and Lykabettos, may be distinguished.

As we descend we keep close by the E. wall in order to visit the (upper) spring of *Peirene*, about 1/4 hr. from the summit. This spring is said to have been bestowed on Sisyphos by the river-god Asopos as a reward for revealing the hiding-place of the latter's daughter Ægina, who had been carried off by Zeus. According to

another legend it gushed forth at a stroke of the hoof of Pegasus. The entrance is to the S.E. of a long ruined barrack, between its outside stair and a dismounted cannon. We descend by a wooden ladder into the well-house, which was covered with a vault even in Roman times; on the pilasters are a few ancient inscriptions. The water is so clear that at the first glance it is difficult to tell how far it covers the rocky steps below. — Following a path from this spring past the S. summit of the hill, we observe to the right, not far from the highest gateway (p. 319) and beside the lower part of a minaret, a large cistern (16 ft. deep, 98 ft. long, and 33 ft. broad), a huge relic of the Roman period.

To the S.W. of Acro-Corinth, on the other side of a deep depression, is the slightly lower height of *Penteskouphia*, also crowned by a small fortress. To the S. rises *Mt. Skona* (2305 ft.).

The *Ship Canal*, which was cut across the **Isthmus of Corinth** in 1881-93 at a cost of 60 million francs (2,400,000 *l.*), directly connects the Gulf of Corinth with the Saronic Gulf, and so shortens the journey from the Adriatic to the Piræus by 202 M. (distance from the Piræus to the island of Kephallenia round the Peloponnesus 366 M., through the Canal 164 M.). The idea of cutting a canal through the isthmus was familiar to the ancients, and was seriously entertained during the time of Cæsar, Nero, and Hadrian. The canal is nearly 4 M. long, 75 ft. broad, and 26 ft. deep. The rock in which it is cut is composed of friable miocene sandstone and marl under a deposit of harder conglomerate with numerous remarkable dislocations. The canal is spanned by the iron bridge (170 ft. high) of the Athens and Corinth Railway, mentioned at p. 137. Both entrances of the canal are protected by breakwaters with lighthouses.

As the canal has hitherto been used only by the Greek coasting steamers and other small craft (about 3000 vessels pass through it yearly), the dues levied (90 c. per registered ton, 1 fr. per passenger) only served to pay the working expenses. In 1907, however, the canal was acquired for 430,000 dr. (17,200 *l.*) by a new company, who propose to render it available for vessels of heavy tonnage.

An insignificant locality, called *Poseidonia*, is springing into existence at the W. end of the canal. It is reached by ferry from the N. bank (to Loutraki 2½ M., see p. 137).

A small town, called *Isthmia*, has grown up on both sides (ferry) of the E. entrance. Numerous fossils are found in the vicinity.

To the N. of Isthmia some unimportant remains indicate the site of the ancient port of *Schoinos*. Farther to the E. is the railway-station of *Kalamaki* (p. 137). — *Kenchreae*, or *Cenchrea*, the second (E.) port of ancient Corinth, mentioned in Acts, xviii, 18, lay 3 M. to the S. of the modern Isthmia.

Less than ½ M. to the S.W. of Isthmia is the enclosure of the ancient ISTHMIAN SANCTUARIES, which has since 1883 become better known owing to the excavations of the French School (p. 15); but

almost everything was found in a completely ruinous condition. The surrounding wall traces the form of an irregular pentagon and closely adjoins the Isthmian wall (see below), with which in fact it coincided on the N. and N.E. for a distance of 220 yds.; its E. side is shaped like a half-moon. The chief entrance is on the N.E. side; part of the paving of the broad road leading through it has been preserved, and the old chariot-tracks are distinctly recognizable. There seems to have been a second entrance on the W. side, and a third opened on the S.E., towards the stadion. The precincts formerly contained the temples of Poseidon and Palæmon or Melikertes (the Phœnician god Melkart), but no traces of these have yet been discovered. They are thought to have lain near the chapel of *Hagios Ioânnes*, in the N. part of the precinct. The institution of the Isthmian Games, which were held every two years, was ascribed to Theseus, and they were therefore especially frequented by the Athenians, whilst the Spartans and Eleans avoided them. The athletic exercises took place in the *Stadion*, now resembling a mere natural hollow. Here Alexander the Great caused himself to be hailed as the leader of all the Greeks, before the expedition to Persia in B.C. 336; and here in B.C. 196 T. Quinctius Flamininus announced to the Greeks the gift of independence vouchsafed them by the Romans. — To the W. of the temple-enclosure are the remains of semicircular buildings, which are supposed to be the Greek and Roman *Theatres*. Farther to the W. is a tunnel, intended, like a similar one near the Isthmian wall, to carry off the rain-water.

The famous *Isthmian Wall*, which ran across the Isthmus, may still be traced for its entire length, though in several places, especially to the W., it no longer appears above the earth. To the E. whole sections of hewn masonry, strengthened with towers, still stand. Some portions seem to date from the most remote period; but the chief remains are not older than the restorations under Valerian (3rd cent. A.D.), Justinian (6th cent.), and the Venetians. Close by the N. side of the wall and near the road from Corinth to Isthmia, beside a guard-house, may be traced the remains of the *Diolkos*, or tramway, on which small ships were transported across the Isthmus. — The walk hence to New Corinth takes 1 hr. more.

29. From Athens to Nauplia by Sea.

Greek Steamers of the MacDowall, Goudès, and Pappaleonardos Companies (comp. the Synopsis pp. xviii d-h) 4-5 times weekly, in 12-14 hrs. (fares 10 dr., 6 dr.), usually viâ *Ægina*, *Methana*, *Poros*, *Hydra*, *Spetsae*, *Cheli*, *Leonidi*, and *Astros*. This fine passage is especially to be recommended for the outward journey.

The *Piraeus*, see p. 99. Boatmen are in waiting at the station (embarkation, see p. 99). — The steamer's route is usually viâ *Ægina* (p. 128). The lofty Oros (p. 132), conspicuous from afar, rises at the S. extremity of Ægina. Opposite is the volcanic penin-

sula of **Méthāna**, connected with the Peloponnesus by a narrow isthmus only, and presenting in its bold cliffs one of the most characteristic formations on the coast of Greece. On its chief summit, *Chelóna* (2430 ft.), are several ancient cisterns. In summer the steamer calls at *Vromolimni* (inn; 4 hrs. from the Piræus), on the E. coast of this peninsula, with a sulphur-spring (80.6° Fahr.), used medicinally both in antiquity and at the present day. There is a similar spring on the N. coast. The ancient town of Methana lay on the S.W. side, not far from the present *Megalochóri*. — To the E. the cliffs of *Petro-Karavo* rise from the sea.

The steamer sails round the island of **Póros** (12 sq. M.), the ancient *Kalauria*, and (4½ hrs. after leaving the Piræus) anchors at a peninsula facing the mainland (formerly the ancient island of Sphæria), near the town of —

Poros. — **Inns.** Xenodochion Prinkēps Geōrgios, Xen. tōn Xenōn, both kept by *Nik. Valiseios*, bed 2 dr.; restaurant at the latter.

Poros, a town with 4140 inhab., now frequented as a summer-resort, was formerly the chief naval station of Greece (comp. p. 104), and contains an arsenal and fortifications erected under the direction of Bavarian officers. On Aug. 13th, 1831, Admiral Miaulis, who had formed with Mavrokordatos and Kondouriotis a sort of rival government against President Kapodistrias, set fire to part of the Greek fleet here in order to prevent its delivery into the hands of the Russian admiral Rikord, which had been ordered by Kapodistrias.

In the interior of the island, about 3 M. to the N.E. of the town, are the remains of a famous Temple of Poseidon, which formed the centre of the very ancient 'Kalaurian Amphictyonic League' among the seaports on the Saronic Gulf and the Bay of Argolis. It was in this temple that Demosthenes, fleeing from the myrmidons of Antipater, viceroy of Macedonia, poisoned himself on Oct. 12th, B.C. 322. Excavations carried on in 1894 by the Swedes Sam Wide and Kjellberg have shown that the temple lay within a rectangular walled precinct. Both the temple and precinct had an entrance on the N.E., while the latter had a second entrance on the S.E. Only scanty remains of the temple itself are preserved, but these identify it as a Doric peripteros of the 6th cent., with 12 columns on the long sides and 6 at the ends. The foundations were of blue limestone, the colonnades and architrave of poros stone. An open space, surrounded by colonnades and other buildings, adjoins the precinct on the S.W.; its entrance was on the S.W. side near the small building. Traces of the foundations of a propylæum have been discovered. Behind it are a small exedra and a long colonnade with projecting side-wings, which was perhaps a bouleutērion. Farther to the S.W., on the other side of the ancient road from the neighbourhood of Poros, is a square building in which a room at the back is in good preservation; this was presumably the meeting-place of some religious association. — These buildings

and the many other remains, especially on the terraces below to the S. and E., point to the fact that the ancient town of *Kalauria* lay here around the sacred precinct. There is a beautiful view as far as the Attic and Megarian mountains. — We may return by crossing the mountain in a S.E. direction to a monastery (rfmts.) situated in a woody gorge above the S. coast, whence a carriage-road leads back to the town in $^3/_4$ hr.

On the mainland opposite Poros are extensive lemon-groves belonging to the island. Near the village of *Damalá*, about 6 M. to the W., lie the insignificant ruins of the ancient **Trœzēn**, an Ionic foundation that preserved many of its peculiarities even after the Doric immigration. According to the legend Trœzen was the scene of the tragic death of the virtuous Hippolytos, who had been calumniated by his step-mother Phædra. His horses, suddenly terrified by Poseidon, rushed wildly along the shore and dashed their master to pieces. He was worshipped as a god in a large temple-precinct between the stadion and the depression occupied by the market-place. The site of this shrine is believed to be occupied by the so-called *Episkopē*, the ruins of a bishop's residence, where, on a terrace supported by Cyclopean walls, are churches built of antique blocks and the foundations of two ancient temples. In 1899 the line of the town-wall of Trœzen was determined, and a sanctuary of Pan and a few Roman graves discovered. Several other buildings were discovered but have not been identified.

Farther on are the cliffs of *Skyli*, the ancient *Skyllaeon*, forming the E. spur of the mountains of Trœzen. The steamer now enters the *Hermionic Gulf*, between the islands of *Hydra* and *Dokós* and the mainland, which here belonged to the Dryopo-Doric city of *Hermióne*, a place of importance even under the Roman emperors. The ruins of a temple of Poseidon lie on the spit of *Kastri*, a town with 2510 inhab. (officially styled Hermionē), situated quite at the W. end of the bay, where it is landlocked by *Cape Thérmisi* on the N. and *Cape Mouzáki* on the S. — In $1^1/_4$ hr. after leaving Poros the steamer touches at —

Hydra (6200 inhab.), the picturesquely situated capital of the island of the same name ($21^1/_2$ sq. M.). Since the 18th cent. the Albanian inhabitants of Hydra have shared with those of Spetsæ and Psara the reputation of being the boldest seamen in the Levant; and as such they took the most enthusiastic share in the Grecian War of Independence. The merchant ships of the three islands, transformed into a navy, spread the insurrection far and wide over the whole Archipelago, and inflicted immense loss on the Turkish fleet. Andreas Miaulis, the Greek admiral, and Lazaros Kondouriotis, who sacrificed nearly his whole property for the cause of Greece, were natives of Hydra.

The steamer next passes the islands of *Dokós* (the ancient *Aperopia*) and *Trŭkeri* and *Cape Æmilianos* and reaches ($1^3/_4$ hr.) **Spétsæ**, with 4330 inhab., the capital of an island (the ancient *Pityussa;* 9 sq. M.) hardly less famous than Hydra at the epoch of the War of Independence.

After touching at ($^1/_2$ hr.) *Chéli*, on the mainland, near which in antiquity lay *Mâsēs* and *Halike*, two dependencies of Hermione, the

steamer steers obliquely across the *Bay of Argolis* to (2 hrs.) the landing-place for **Leonidi.** The little town (3680 inhab.; accommodation at the house of *Zempanis*) lies 2½ M. inland and is the capital of the mountainous S. portion of the district of Kynouria (p. 360), which is inhabited by the 'Tshakones' (still about 8700 in number), a race interesting on account of their antique Doric dialect. They are the successors of the ancient Kynourians, and have maintained their independence almost uninterruptedly. — We proceed along the coast of the Kynouria to (2 hrs.) *Astros* (p. 360). Opposite stretches the *Peninsula of Argolis*, which was originally independent and was not reckoned a part of the district of Argolis until the Roman era. Above the wooded coast of the latter, with its numerous bays and islets, rise the *Didyma* (3525 ft.) and (more to the N.W.) the *Arachnaeon* (p. 326).

After 1 hr. more the steamer casts anchor in the fine, and always busy, harbour of **Nauplia** (p. 337), the entrance to which is commanded by the small fort of *Bourzi*, now the executioner's prison. (In Greece the executioner is invariably a convict upon whom sentence of death has been passed but remitted.) We land in one of the small boats that surround the steamer (½ dr. each pers., with luggage 1 dr.); the boatmen sometimes make exorbitant demands.

30. From Athens to Nauplia viâ Ægina and Epidauros.

This route takes three days. 1st Day. *Ægina.* — 2nd Day. Cross in a sailing-boat (about 15 dr.) to *Epidavra* in 3-8 hrs.; visit the ruins of the ancient city and proceed on the same evening, if possible, to the (3 hrs.) *Hieron* (but comp. p. 325). — 3rd Day. From the *Hieron* to *Nauplia* in 6½ hrs.

Most travellers visit the *Hieron* as an excursion from Nauplia (a drive of 4 hrs. there, less back; carr. 25-35 dr.). An early start should be made, and refreshments taken.

Ægina, see p. 128. — From Ægina travellers should make an early start, as the duration of the passage depends on the wind, and instead of taking only 3 hrs. may be protracted to 8 hrs. or even longer. In fine weather the sail between the islands, with the view of the Peloponnesian mountains, is very beautiful. We soon pass the little island of *Metópi*, belonging to the Convent of the Panagia in Ægina, and then *Angistri*, the ancient *Kekryphaleia*, where the Athenians gained a naval victory (p. 129). On the mountain-slope of the latter island lies a farm (μετόχι) of the above-named convent; the chief place of the island, *Megalochóri* (250 inhab.), is situated on the N.W. side. To the S.W. of Angistri is the islet of *Dórousa*, and more to the W. lie *Kyra* and the rocky islet of *Asphalatho*. Opposite, on the mainland to the W., is the promontory of *Trachili*; and to the left (S.) rise the wild and riven mountains of the volcanic peninsula of *Méthāna* (p. 322). To the S. of Trachili

and a little inland, under the shadow of a Frankish castle, lies the village of *Piâda* or *Néa-Epídavros* ($4^1/_2$ M. from Epidavra), where on 1st Jan., 1822, the 'Assembly of Epidauros' took place, which declared the independence of Greece (13th Jan.), and issued the 'Constituent Statute of Epidauros'. The village has now 1090 inhab. and a busy bazaar. The lemon-groves on the plain are the chief source of wealth.

We land to the N. of the tongue-shaped peninsula that divides the harbour in two and anciently bore the town of **Epidauros.** Close by lies the village of *ta Epídavra* or *Palaeá-Epídavros* (500 inhab.). Food and lodging (4-5 dr. per day) may be had at the house of *Christos Georgios Sakellios*, near the chapel of *Hagios Nikolaos*, which marks the site of a temple of Hera. Horses should be hired for the entire journey to Nauplia.

Epidauros was the town of Asklepios (Æsculapius), though his temple was situated not in the town itself, but to the W., on the road to Argos (Hieron, p. 326). The original Ionic population gave way to the Dorians after the return of the Herakleidæ. The situation of the town has always encouraged trade and shipping. In the colonizing epoch the Epidaurians took possession of *Ægina* (p. 129), which thenceforth continued to be the chief support of their power. They had colonies also on the distant islands of *Kos*, *Kalydnos*, and *Nisyros*. The alliance between Epidauros and Corinth was often very close; and indeed, after the fall of the powerful tyrant *Prokles*, the former city became for a short time a dependency of the other, at that time governed by Periander. The loss of Ægina, about B.C. 580, put an end to the naval influence of Epidauros. It then formed an alliance with Sparta, to which, in spite of the distance between the cities, it faithfully adhered.

The road from the village to the peninsula makes a wide curve round the N. bay, passing a good spring and some water-works. The peninsula, now called *Nisi*, is occupied by two heights, both covered with trees and shrubs. Here stood the citadel and the older part of Epidauros; the newer and lower part of the town lay inland, nearer the present village. The W. summit of the peninsula was probably the site of the *Sanctuary of Athena Kissaea*, of which a supporting wall still stands. In a hollow to the W. lies a marble bench. The *Fortifications*, which can be traced both on the W. height and on the higher one to the E., in spite of numerous interruptions, are built mostly in the polygonal style. Mediæval ruins also are found. On the N. verge of the E. height are a number of graves, which have been opened. Hardly a trace has been preserved of the temples to Æsculapius and to his wife Epione, to Dionysos, Artemis, and Aphrodite.

From Epidauros to the Hieron, 3 hrs. The route traverses the N. part of the fertile, grain-growing plain of Epidauros, which lies at the foot of a semicircle of grey mountains. Near a mill it turns to the W. into the gap in the mountain-chain, through which the ancient road to Argos ran. The valley is watered by a brook and the slopes on both sides are thickly covered with brushwood. Immediately in front rises the bare and lofty *Arachnaeon* (now called

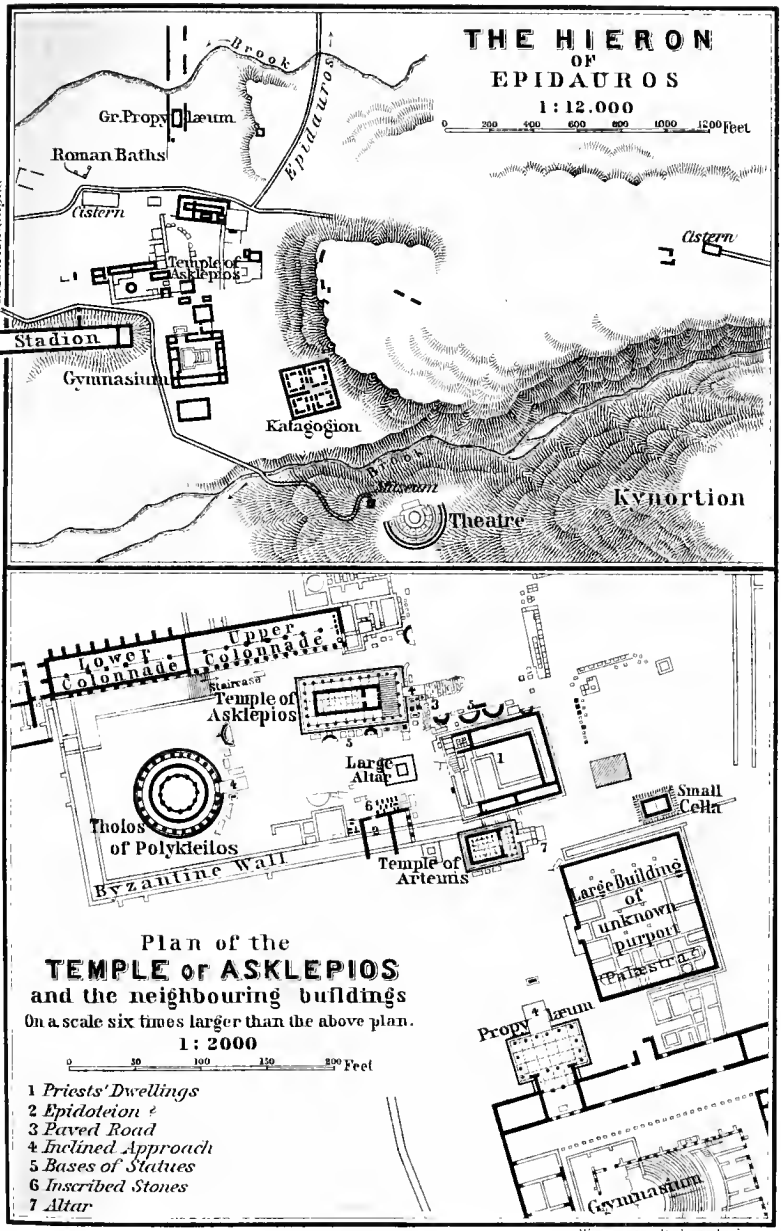
Arna), the chief mountain in the Argive peninsula. The highest peak (3935 ft.), now named *Hagios Elias*, was the site of altars to Zeus and Hera, where sacrifices and prayers for rain were made. A little farther on our route turns to the S., quits the direct road to Ligourio (p. 330), and passes through a long rocky gorge into a narrow valley, which still bears the name of *Hieron* (pronounced iëró).

The **Hierón of Epidauros** was the most celebrated seat of the cult of *Æsculapius (Asklepios)*, the god of healing, whom *Koronis*, daughter of Phlegyas, is said to have borne to Apollo, on the neighbouring mountain of *Titthion* (see below). Nearly all the sanctuaries of Æsculapius throughout the entire Greek world, including those at Athens (p. 34), Pergamon, and Smyrna, traced their origin, directly or indirectly, to this shrine; and, indeed, the sacred serpent of the god, which accompanied all the Epidaurian colonies, was actually carried as far as distant Rome, during a destructive pestilence. In connection with the temple was a celebrated hospital, with dwellings for the priests (who were trained as physicians in the Roman period) and the patients, buildings for gymnastic and musical exercises, and other appliances. Those who were cured testified their gratitude by votive offerings and inscriptions. The sacred treasury was plundered several times, notably on one occasion by certain Cilician pirates, and in B.C. 87 by Sulla, who devoted the spoil to the payment of his soldiers. On the other hand Antoninus Pius, afterwards Roman emperor, caused baths and temples to be erected here in the first half of the 2nd century of our era.

The almost level valley, which we enter from the N., is dotted with clumps of trees and shrubs, and is bounded on the N. and S. by small and generally dry water-courses. The hill to the N. is the above-mentioned *Titthion* (now called *Velonídia*), on which the goats of the herd Arethanas gave nourishment to the new-born Asklepios. To the S.E. rises *Mt. Kynortion*, on the central peak of which, in the district now called *Charani*, an ancient sanctuary of Apollo Maleatas together with dwellings for the priests, has been excavated.

We ride through the valley to the S. and strike the road from Nauplia, which leads direct to the conspicuous theatre. The keeper of the excavations lives beside the museum (p. 330) to the W. of the theatre. He unlocks also the two *Travellers' Rooms* above the new museum, where lunch may be taken and where the night may be spent if the traveller be provided with wraps. A small tavern, open during the tourist-season, supplies coffee, wine, and occasionally simple food.

The *Theatre, which lies on a spur of the Kynortion, beyond the water-course to the S., is the best preserved Greek structure of the kind. Like the Tholos (p. 328) it was built by the younger (or perhaps the third?) *Polykleitos*, about the middle of the 4th cent. B.C., and it excelled all other Greek theatres in beauty and richness.



Wagner's Debes, Leipzig

The ground-plan of the main divisions was left unaltered by the slight alterations in the Roman period. Its acoustic properties are admirable.

The AUDITORIUM (*Cavea*, κοῖλον), facing to the N.N.W., was divided by a passage (*Diazoma;* 6 ft. broad), halfway up, into a lower section containing 32 rows of seats and an upper section with 20 rows. Besides these there were three rows of seats of honour, two being in the diazoma, and the other below, at the edge of the orchestra. The lower section of seats is divided into 12 wedge-shaped divisions (*Kerkides*) and the upper into 22, by flights of steps 2½ ft. broad. The highest row of seats is 193 ft. from the orchestra and 74 ft. above it. Behind it a passage, 7 ft. broad, ran along the outside wall of the building (2 ft. thick), of which the foundations alone now remain. In front, at the lower angles of the cavea, this wall was continued to the orchestra by means of the so-called *Analemmata*, terminating on both sides in 'antæ' on which formerly stood statues. Adjacent were the *Parodoi*, or entrances to the orchestra, the gates of which are to be re-erected.

The ORCHESTRA, a circular space 39½ ft. in diameter, was surrounded with a stone parapet which was continued in front of the stage, a unique arrangement. It was farther separated from the auditorium by a flagged passage, 8 inches lower, which served also to carry off rain-water. The floor of the orchestra consisted of earth beaten hard. Exactly in the middle stands a cylindrical stone, 2 ft. 4 in. thick, with its upper surface hollowed out, said to be the altar of Dionysos. This was the *Thymélē*, on the steps of which the actors could mount. The square space between the Thymélē and the proskenion (see below) was the stage proper for the actors and chorus.

The STAGE, which has been freed from later additions and is in comparatively good preservation, appears still to preserve the original plan so far as the chief foundation walls are concerned, although the restoration in the N.W. corner and the whole upper part of the building date from Roman times. It consisted of a main building (*Skene*) at the back, of the decorative wall (*Proskenion*) formerly adorned with 14 Ionic pilasters, and of the wings or *Paraskenia* (comp. p. 32). The stone proskenion was one story in height (about 11 ft.) and had a permanent door in the centre. The *Paradoi* served as additional entrances for the actors. In the Greek period the *Periaktoi* (revolving stands with side-scenes) probably stood at the front ends of the paraskenia; in the Roman period these ends were left open. According to M. Kavvadias the bases now standing there supported statues of Hygieia and Livia. At the sides of the paraskenia are steep inclined planes leading to the roof of the proskenion; these cannot have been intended for the actors, but for the hoisting of machinery.

The excavations of the Archæological Society (p. 14), carried on in 1881-87 under the direction of M. Kavvadias, have brought to light the greater part of the sacred enclosure.†

The so-called *Katagogion*, the large Greek building immediately to the N.W. of the theatre and the museum, on the other side of the brook, was probably a house of entertainment for strangers, fitted with baths. It embraced 4 courts and 180 rooms. — Adjoining it on the W. are a small rectangular building, supposed to be a bath, and the Greek *Gymnasium*, the court of which is surrounded by colonnades. Built into the latter is a small Roman *Odeion*, or covered theatre. A *Propylaeum* (gateway), adjoining the N. wall of the

† Comp. *Kavvadias*, The Temple of Æsculapins at Epidauros (in Greek), Athens. 1900.

Gymnasium, leads straight in the direction of the temple of Asklepios, but only its fine pavement of large flags is preserved. To the right of the sloping approach to the propylæum is a large building of uncertain signification, described by some authorities as the Stoa of Kotys, used as a *Palaestra*. The small cella adjacent on the N., is supposed to have been a *Shrine of Themis*. Straight in front of the propylæum is the small *Temple of Artemis*, paved with blocks of reddish stone. The house immediately to the N., in front of this temple, was probably the *Priests' Residence*. Kavvadias considers the temple-like building to the left (W.) of the temple of Artemis to be the *Epidoteion*, or sanctuary of the attendant spirits assigned to the god Æsculapius. To the N. of this, and about 23 ft. from the temple of Æsculapius, is a substructure of limestone slabs, which, judging from the shape of the cramps, dates back to the 6th cent. B.C. This probably bore the *Altar of Æsculapius*, around which votive offerings were placed.

The Temple of Æsculapius, a Doric peripteros, 27 yds. long and 14½ yds. broad, was erected at the beginning of the 4th century. The parallel slabs supported the pavement of the exterior colonnade. On the E. it was approached by an inclined plane. The pavement was of limestone, the superstructure of poros stone, with the exception of a sima of Pentelic marble. The chryselephantine image of the god, by Thrasymedes of Paros, still existed in the time of Pausanias. Numerous fragments of the pediment-sculptures have been recovered and are now in Athens (p. 84). The E. group represented a battle of Centaurs, the W. group a fight between nude warriors and Amazons. Figures of Nereids also occur. A bronze statue, through which a spring flowed, was discovered in the foundations.

To the W. of the temple the interesting lower portion of the *Tholos has been brought to light. This was a circular structure 69 ft. in diameter, which was erected by the architect of the theatre (p. 326) about the middle of the 4th cent. B.C. and excited the warm admiration of the ancients. It is mentioned as 'Thymēlē', *i.e.* sacrificial spot, in an ancient statement of accounts. A circular platform, carefully constructed of large blocks of conglomerate, served here as the stylobate or common base for two concentric series of columns, of which the exterior ring was Doric, while the interior ring showed the combination — quite unusual at so early a period — of Ionic details with Corinthian capitals. The nature of the architrave is evident from the scattered fragments still to be seen (comp. p. 330). Three other circular walls, connected with each other by low cross-walls and interrupted by openings, supported the floor, which was formed of flag-stones. The ruin as it stands cannot, of course, convey an adequate idea of its former splendour; but the delicacy of the technical detail in what yet remains still commands admiration and recalls the elegance of the similar parts in the Erechtheion at Athens (p. 55). The interior was adorned with paintings by *Pausias*.

To the N. of the Tholos are the remains of two *Colonnades*, with an aggregate length of 76 yards. That to the E. had one story only, that to the W. two stories, the ground-floor being reached by descending fourteen steps. In the S.E. angle of the E. colonnade is a well, 56 ft. deep, still containing water. The two colonnades probably formed the *Abaton* or *Enkoimētērion*, the dormitory for patients, and the well is probably the ancient *Medicinal Well* of Æsculapius. On the E. wall beside it are bases for inscriptions by grateful patients (p. 330). — At the W. end of the colonnades begins the double enclosing wall which was built around the central edifices of the sanctuary near the close of the Roman period.

To the S. of this wall, beyond the present road, lies the STADION, 600 local feet (each = 0,99 Engl. ft) in length. There were probably no stone seats except in the middle of the longer sides. The starting-place at the E. end was indicated by a low parapet of poros stone, with grooves and eleven divisions, bounded at the ends with unfluted columns on quadrangular bases. The five Ionic pilasters and the two hollow slabs were placed in front of it at a later date. Both the E. and W. ends of the stadion were quadrangular (comp. p. 300); the race was from one end to the other, or in the case of the double course, there and back. A vaulted passage, not quite in the middle of the N. side, led to the sanctuary. To the W. of the stadion extended a large hall. — There seems to have been a hippodrome in the plain, about $1^1/_2$ M. to the S.W. of the Hieron.

The open space to the N.E. of the temple of Æsculapius, now strewn with fragments, probably represents the *Grove of Æsculapius*, which was full of votive gifts, memorial inscriptions, and exedræ. On the left are a Roman bath and, farther on, the foundations of a temple (perhaps of Aphrodite); opposite, on the right, are stoæ, with Roman baths behind them, to the right of which are a temple-like Greek structure and a Roman house. Straight on, about 200 yds. to the N. of the temple of Æsculapius and a little short of the N. brook, are a fragment of the *Festal Road* from Epidauros to the Hieron (joined farther to the N. by the road from Argos), and the *Great Propylaeum* of the Hieron. The pavement and sloping approaches of the latter are of limestone flags; the superstructure, in the Ionic and Corinthian styles, was of poros stone and, judging by the execution (especially that of the beautiful marble lions' heads), was erected a short time after the Tholos.

The visitor should examine a number of large *Reservoirs*, to which water is brought from the hill to the E., and the well-house at the base of the Titthion. In the Greek period the water was distributed to the different parts of the sanctuary by means of open stone channels, interrupted at intervals by shallow basins; under the Romans pipes of clay also were used. — There is also a large late-Roman reservoir on the Kynortion, near the shrine of Apollo mentioned on p. 326.

Museum. On pedestals in the centre of the *Main Room* are a number of inscriptions referring to a certain Titus Statilius, who was overloaded with honours by Epidauros, Athens, and Sparta. The pedestals in the *Side Room* bear long inscriptions relating to the building of the temple of Æsculapius and the Tholos; the inscriptions on the walls are those of grateful patients.

In the New Museum portions of the two temples, especially the Tholos (p. 328), are being reconstructed out of ancient fragments and, where necessary, with plaster. On the completion of this museum the contents of the old museum will be brought hither.

From the Hieron to Nauplia, about 18½ M. (carriage, see p. 324). The road, running between the hills of *Theokavtó* on the right and *Kotroni* on the left, leaves the hamlet of *Koróni* to the left and (ca. ¾ hr. from the Hieron) skirts the base of the hill on which lies the conspicuous village of *Ligourió* (1300 inhab.). On the hill are some remains of an old wall ('Palæókastro'), perhaps a relic of the ancient *Lēssa*, which lay on the boundary between Epidauros and Argos. There are similar ruins farther to the E., near the chapels of *Hagios Taxiarchis* (to the right) and *Hagios Demetrios* (to the left). About ½ M. beyond Ligourio, in a field to the right, stands a chapel of *Hagia Marina*, with a few mural fragments, and a little to the E. are foundations in the style of a *Pyramid* (comp. p. 347).

About 3 M. beyond Ligourio the old bridle-path viâ Katsingri (see below) diverges to the right. The road traverses the district of *Soulinarí*, passing near a small ancient stronghold, now called *Kasarmi*, with ruins of massive walls, towers, and gates, chiefly in the polygonal style. At the foot of the hill is a Cyclopean bridge, the vaulting of which is formed by projecting courses of masonry. Some authorities place the site of Lessa here (but comp. above).

The road passes no more dwellings, with the exception of two khans, until it reaches *Aria*, 2 M. from Nauplia, with which it is connected by an aqueduct. We then pass the sculptured lion mentioned at p. 339 and reach *Prónia*, a suburb of Nauplia (p. 339).

Near Aria the Carriage Road to (3 M.) *Tolon* diverges to the left. Halfway, near *Tsapheraga*, remains of the Dryopian town of Asine have been found, consisting of the Mycenæan walls of the Acropolis and of the Megaron (with frescoes), an ancient temple, and tombs. After the destruction of Asine by the Argives the Lacedæmonians transferred the inhabitants to the site of the present Koronē (p. 406), after the First Messenian War.

The above-mentioned Bridle Path, about ½ hr. after the parting of the ways, reaches the ruins of an ancient little fortress, now called *Kastráki tou Phonískou*, which resemble those of Kasarmi. We next proceed across a barren plateau and, making a slight détour, reach (1½ hr.) the prettily situated monastery of *Hagios Demétrios Karakalá*. Tolerable night-quarters may be procured here. After another full hour we pass another ancient fortress, constructed of large polygonal blocks, and shortly afterwards (1¼ hr. from Hagios Demetrios) we reach *Katsingri*, where we are still 1¼ hr. from *Nauplia*.

31. From Corinth to Argos and Nauplia by Railway. Mycenæ.

40 M. Railway in ca. 3 hrs. (fares 8 dr. 20, 6 dr. 50 l.; return-ticket, valid for two days, 14 dr. 80, 11 dr. 70 l.; return-ticket from Athens to Nauplia, valid for four days, 29 dr. 80, 22 dr. 50 l.). Through-train from Athens to Argos twice daily. Passengers from Athens usually change carriages at Corinth.— Best views to the left.

Corinth, see p. 315. — Directly on emerging from the town our line diverges from the line to Patras (R. 27) and beyond the barracks (on the left) turns to the S. towards the long chain of the *Oneia Mts.* (1910 ft.). Near the foot of these mountains, to the left, lies (3½ M.) *Hexamilia*, where some tombs with fresco-paintings have been discovered, near the shapeless ruins of a brick building of the Roman period. — To the right appears the steep E. slope of Acro-Corinth (1½ hr. from Hexamilia), surmounted by its Venetian battlements, and then the pointed summits of Penteskouphia (p. 320) and the rocky peaks of the rugged *Paloukorachi*. Farther on, to the left, are chains of green hills, among which lies the village of (7½ M.) *Athikia* (not visible from the railway), known as the place where the so-called Tenean Apollo was found (p. lxxix). In the distance, to the left, is the *Arachnaeon* (p. 326). Shortly before reaching Chiliomodi we see to the left a large farm ('metochi'), which belongs to the convent of *Phaneromenē*, hidden in a gorge to the W.

12½ M. *Chiliomodi*. The line now traverses the domain of the ancient *Tenea*, which lay 2½ M. to the S., on the flat-topped hill above the twin-villages of *Kleniaes* (a corruption of Kleonæ), and formerly belonged to Corinth. — We then enter the domain of Corinth's small rival, *Kleonae*, the chief place in which is now (17 M.) *Hagios Vasilios* (rfmts.). The ancient town of Kleonæ was situated on a gentle hill, which is visible to the N.W., rising from the plain, to the right of a small grove of trees; but only a few fragments of the old wall, which was about 6 ft. in thickness and defended by towers, now remain. The ruins which crown the mountain-spur rising abruptly above the village of Hagios Vasilios are those of a mediæval castle.

The range is continued towards the W., under the name of the *Treton Mts.*, and is skirted by the railway, which gradually ascends, reaching its highest point at (20 M.) *Nemea* (rfmts.).

The ancient temple precinct of Nemea lies about 3 M. from the railway-station, where carriages for *Hagios Georgios* (p. 332; 2-3 dr.) or horses are sometimes to be found. The route crosses the hill to the N.W. and then descends into the little valley of Nemea (1195 ft.), which produces an excellent wine. A few minutes before we quit the slope we notice, to the right of the path, a well surrounded by silver poplars, which perhaps may be the ancient

Adrasteia. To the left we can still distinguish the cavea of the ancient theatre and the stadion. A cave on the *Korakovouni* above these is popularly believed to have been the retreat of the Nemean lion, slain by Hercules.

The temple of Zeus at **Nemea** was a national sanctuary of all the Peloponnesian Greeks, and lay in a lonely wooded region, far from all habitations. It was peripteral, with six columns on each end; now only three columns are standing, one of which belonged to the E. front, and the others, with their entablature, to the pronaos. The shafts of most of the other columns lie side by side in almost regular order, as they have been overturned by repeated earthquakes. The Nemean Games, held every two years, were founded, according to the legend, to commemorate the death of Opheltes (or Archemoros), son of the Nemean king Lykourgos, and were revived by Hercules. — To the S. of the temple and close by the ancient road are the ruins of a mediæval church. To the W. is the village of *Herákleia*, the new settlement of the villagers evicted by earthquakes from the higher-lying *Koutsomâti*.

About 3 M. to the W. of the temple lies the village of *Hagios Georgios* (p. 354), and 3 M. farther on, near the river *Asōpos*, are the insignificant ruins of **Phlioûs**, situated on and beside a projecting ridge in the district of Rachiotissa. The Doric inhabitants of this little town permanently maintained their independence of Argos; and in the Peloponnesian War they contributed 4000 hoplites to the Spartan army. The Panagia chapel, halfway up the hill, with remains of ancient masonry behind the ikonostasis and elsewhere, occupies the site of the *Asklepieion* or some other temple. The foundations of two other temples lie higher up, and strewn all around are fragments of colonnades and walls. The shape of a theatre may be made out on the S. hill-slope. — From Phlious to *Lake Stymphalos* (5¼ hrs.), see p. 354.

Beyond the station of Nemea the railway slowly descends to the *Pass of Dervenaki*, across which the ancient road from Corinth to Nauplia also led. On Aug. 6th, 1822, the Turkish troops under Dramalis, marching from Corinth to Nauplia, were met at this point by the Greeks under Kolokotronis and Nikitas, but succeeded in forcing their passage, though with heavy loss.

As we enter the plain of Argolis we see, to the left, the bare and massive summits of the *Hagios Elias* and the *Szára*, between which Mycenæ is situated. The sea near Nauplia soon comes in sight. The plain is far from fertile, except at its verges (Homer: πολυδίψιον, ἱππόβοτον Ἄργος, the thirsty, horse-rearing Argos). On the W. it is bounded by the *Artemision* (5815 ft.) and other mountains.

27½ M. **Mycenæ** (rfmts. at the station). The village of *Phichtia* lies to the right of the railway, near the remains of an ancient watch-tower. *Mycenae* lies at the foot of the Hagios Elias, on a hill, the first easy slope of which is continued by a steeper ascent to the sharply-defined plateau on the top. The spur at the W. base of the Szara was the site of the Heræon (p. 345).

ACROPOLIS AND LOWER CITY OF MYCENÆ
1 Gate of the Lions
2 Dr. Schliemann's Excavations
3 Tower & Gate
4 Tower
5 Cyclopean Walls
6 Cisterns
7 Remains of Cyclop. roads
8 Traces of ancient road
Ancient Walls
Ancient Tomb
Vaulted Tomb
Ruined Walls
Ancient Foundations
Remains of ancient Walls
Ancient ruined Houses
Ruined Houses
Pera Sphalaktra
Phournodiaselo
Busiotti Spelia
Cave (Busioti Spelia)
Ancient Wall
Epano Pegadi
Kalkani
Ruined ancient fortified Tower
Panagia
Division Wall
Ancient Town-Wall
Sheep-Folds
Treasury of Atreus
Wall of grave-terrace
Foundation of a Cyclop. fortified Tower
Foundations of a Gateway
Makry Lithari
Chonia
Chaos
SZARA
Kiln
Kokoretza
Skala
Anc. Lime kiln
Alepotroupa
Ancient Well
Kato Pegadi
H. Georgios
Cemetery
Ruined Turkish Aqueduct
Large Cyclop. Bridge
Foundations of Cyclop. Building
Ruined Cyclop. Building
Traces of ancient Quarries
H. Panteleimon
Station of Phichtia
CHARVATI
H. Ioannes (ruined Chapel with large ancient Blocks)
Ancient road to the Heraeum
Gouvia
Ancient ruined Wall

1:10,000

A *Visit to Mycenæ and back takes 3½ hrs. on foot (by carriage from Nauplia, p. 337, 6½ hrs. incl. halt); the carriage-road runs as far as the Gate of the Lions. Proceeding to the N. we first reach (1¼ M.) the little Albanian village of *Charvati*, where the custodian (φύλαξ) of Mycenæ resides, near the small museum. He accompanies visitors to the ruins (fee 1-2 dr.). Travellers may obtain fair accommodation and food at the Xenodochíon Horæa Eléně. Mule to Tiryns (p. 339) viâ the Heræon (p. 345), 7 dr.

Mycenæ lies at the entrance to a glen between the two summits of *Hagios Elias* (2460 ft.) on the N. and *Szára* (1970 ft.) on the S. Travellers do not catch sight of the ruins rising in the angle of the mountain until they are rather near (comp. Homer, μυχῷ Ἄργεος, 'in the innermost corner of Argos'). The rubbish-heaps that disfigure the S.W. side of the walls were thrown up during the excavations by *Dr. Heinrich Schliemann*, whose rich discoveries (p. 79) again attracted attention to this remote corner.

Perseus is the legendary founder of Mycenæ and is said to have raised its massive walls with the help of Cyclopes from Lycia. His great-great-grandson was *Sthenelos*, whose son *Eurystheus* obtained the lordship instead of Hercules, in consequence of his birth, through Hera's influence, having taken place before that of the hero. The princes of the house of Pelops, who afterwards ruled here, traced their descent from the famous Phrygian king Tantalos. They are said to have inherited the town and its domains after the death of Eurystheus; but it is perhaps more probable that the foreign immigrants made themselves masters of the place by force. Mycenæ was the scene of the terrible legend of the quarrels of *Atreus* and *Thyestes*, the sons of Pelops; and *Agamemnon*, the son of Atreus, had his seat here, described by Homer as 'well-built' (ἐυκτίμενον πτολίεθρον, Il. II. 59) and 'abounding in gold' (πολύχρυσος, Il. VII. 180; Od. III. 305). Agamemnon appears not only as prince of the district round Mycenæ but also as the chief and leader of all the Greeks of the mainland and islands, at whose head he sailed against Troy. After his return he was murdered by *Ægisthos*, the lover of his wife *Klytaemnestra*; but although *Orestes*, Agamemnon's only son, avenged his father's death when he had grown up, the legend does not represent him as having regained the throne. The Pelopidæ were probably conquered by the immigrating Herakleidæ. The might of Mycenæ had dwindled long before the dawn of history. Among those who fell at Thermopylæ, however, 80 Mycenæans are mentioned; and at the battle of Platæa the united contingent from Mycenæ and Tiryns included about 200 Mycenæans (comp. p. 340). Both these cities suffered the same fate, in being destroyed by the Argives in B.C. 468. Since that time the ruins of the town have remained in their lonely situation very much as we now find them, as is indicated by a comparison with the description of Pausanias (p. cxxiv), although we learn from inscriptions that Mycenæ was inhabited, albeit scantily, in the 2nd cent. B.C.

The ancient city included not only the Acropolis, the seat of the ruling family, but also an extensive Lower City, spreading over the entire hill to the S.W., which is crossed by a sharp ridge of rock. This lower city was probably not fortified until the 6th cent. B.C. Of the remains here the most important are the subterranean domed sepulchral chambers, which in the time of Pausanias, when their real character had been forgotten, passed for treasuries. The connection of the two largest with Agamemnon and Klytæmnestra is

quite erroneous; in myth, poetry, and art the tomb of the former is always represented as a simple tumulus with a stele (comp. p. 336).

The route from Charvati (1/2 hr.) skirts a ruinous Turkish aqueduct, affording a view to the E. of the ravine of *Gouvia*, where the Cyclopean ruins of a bridge indicate the end of the festal road from the Heræon. Farther on we see to the left below us the *Káto-Pigadi*, a much frequented fountain with remains of ancient masonry. Beyond the *Chapel of Hagios Georgios* the road crosses the sharp ridge of rock mentioned on p. 333 and passes a little below the front of the so-called **Treasury of Atreus* or *Tomb of Agamemnon*, the most striking of these underground buildings. Although known from very ancient times this has only recently been completely exhumed by the Greek Archæological Society (p. 14). The entrance or 'dromos' (now closed by a grated door) is a cutting in the earth, 20 ft. wide and 115 ft. long, the sides of which are supported by walls of breccia. The door leading to the interior, 17 1/2 ft. high, 8 ft. wide at the top, and 8 1/2 ft. at the base, is surmounted by a lintel formed of two blocks of stone, of which the inner one is nearly 30 ft. long, over 16 ft. broad, and over 3 ft. thick (with a weight estimated at 113 tons). The opening or niche in the wall above, made to reduce the weight resting on the lintel, was once concealed by an ornamented reddish slab, of which fragments have been found. The bases on the right and left supported ornamented cylindrical columns of dark-green marble (now in the British Museum). The interior is an elegant and artistically constructed apartment in the shape of a beehive, about 50 ft. high and with a floor-diameter of about the same. In contrast to the usual method of building a dome, according to which the stones are wedge-shaped and the joints run in the direction of the centre of the building, the side walls of this edifice are formed of 33 horizontal circular courses, gradually becoming narrower as they ascend. From the 3rd course upwards we observe holes bored in the stones in regular order. In some of these bronze nails have been found, which were used to fasten metal rosettes. A doorway about 10 ft. high, similar to the other, leads from the large chamber into the tomb proper, a dark square chamber, which was originally lined with slabs of alabaster.

About 1/3 M. farther on, at the point where the carriage-road bends to the right, opposite the W. side of the citadel, lies another beehive sepulchre, known as the *Treasury of Klytaemnestra*, partially excavated by Mrs. Schliemann in 1876 and completely exhumed by the Archæological Society in 1891-92. Its doorway (drómos) and whole arrangement resemble those of the Treasury of Atreus, but it is in much worse repair and the upper part has fallen in. Beneath the dromos passes a channel to drain the tomb; and in front of the entrance to the interior are two pilasters. — The other five beehive tombs, the positions of which are indicated on the Plan, are in a still more dilapidated condition and of much more primitive construction.

The carriage-road now ascends to the *Acropolis, which was surrounded by a massive wall, still tolerably well-preserved in its whole circuit. The gap above a precipitous part of the hill on the S. side was perhaps never protected by a wall. The blocks of stone are not, like those of Tiryns (p. 340), all undressed, but in many cases hewn into polygonal shapes or (at the gates) even squared.

From the N.W. angle of the citadel a passage (33 ft. broad and 49 ft. long) between walls leads to the principal entrance, the famous **Gate of the Lions.* The walls of this passage are built of squared stones, which are so placed that the vertical joints of each course are in a line with each other, a peculiarity not found in the other buildings, where on the contrary the vertical joints are each capped by a stone in the course above. The S. wall, commanding the exposed (shieldless) side of assailants, is strengthened by a tower-like erection. The doorway, 10½ ft. high, 10¼ ft. wide below and 9½ ft. above, is formed of two slightly sloping doorposts supporting a huge lintel (16½ ft. long, 8 ft. broad, and over 3 ft. thick in the middle). In the jambs and in the lintel and sill there are holes which were used in closing and fastening the doors. The triangular opening left in the wall immediately above the lintel to reduce the superincumbent weight, is concealed by an ornamental slab of brownish limestone (10 ft. high, 12 ft. broad at the base, and 2 ft. thick), bearing the famous relief. This represents two lions, of a somewhat heraldic appearance, reared on their hind legs with their fore-paws resting on the broad pedestal of a smooth cylindrical column, the curious capital of which has an important bearing on the question of the origin of Greek architecture. The lions were represented as looking towards those approaching the gate, but their heads, which were made of separate pieces (perhaps of metal), are now wanting. Similar lions have been discovered in Asia Minor, a fact that seems to corroborate the legend of the origin of the Pelopidæ (p. 333). Comp. p. lxvii.

On passing through the doorway we cross a space about 11 ft. square behind it, which was closed by a second door, now in ruins. A retaining-wall, on the left, here divides the upper part of the Acropolis from the terrace on the right, which was not included in the citadel until the construction of the lion-gate. Beneath a thick layer of rubbish on this terrace Schliemann discovered in 1876-77 the remarkable *Royal Tombs*, which had been united in a kind of heroon on the erection of the new wall. The circular space (over 80 ft. in diameter) in which these were found, was enclosed by a double circle of upright stone slabs, covered with horizontal slabs, of which six still retain their original position. The walls of smaller stones filling up the spaces between these were removed in the course of the excavations. Entrance was obtained by an opening on the N. side, formed by obliquely placed slabs. The graves, of which five were opened by Schliemann and a sixth by the Archæological Society (p. 14), were hewn perpendicularly in the rock ('shaft-tombs') and contained

altogether the bones of seventeen persons. They were marked by nine steles, and may therefore be the tombs shown to Pausanias as the tombs of Agamemnon and his family. An extraordinary quantity of gold and other ornaments were found in the graves. Probably the bodies had been exposed to the influence of fire before or at burial.

The walls farther to the S. and to the S.E. beside the wall of the Acropolis appear to have belonged to a dwelling-house. The hut of the keeper commands a good survey of the ruins.

The triangular ground-plan of the fortifications, with the apex pointing E. to the ravine, can be well seen from the *Summit of the Acropolis* (910 ft.) to which we now ascend. On the N. and S.E. the Acropolis is divided from the rest of the mountain by deep ravines, containing water-courses (generally dry) which farther down bound for a short distance the lower town also. Chr. Tsountas exhumed here in 1887 part of a *Palace*, resembling that at Tiryns, the S. end of which has been swept away by a landslip. A flight of steps (20 steps preserved) ascends to the court, off the right side of which open a vestibule, an ante-room, and the men's apartment. In the middle of the last is an altar. To the W. of the court another apartment has been made out, with anterooms and a corridor behind. Other rooms lay to the N. of the court. At a later date (ca. 6th cent.) a temple of Athena was erected, extending from the middle of the court northwards. Several archaic sculptures in poros stone (now in Athens) found in the vicinity are perhaps remains of the metopes of this temple. — Ancient cisterns and traces of conduits occur at various points. — The view extends over the entire Argolic plain as far as the Larisa (p. 344) and the sea.

We now descend to the small *Postern*, which we see below us on the N. side. Its exterior approach is peculiarly placed so that the walls could command only the shielded left side of assailants. Between this postern and the N.W. angle of the castle a secret passage with steps (11 and 83 steps) leads through the wall, ending at a subterranean reservoir, about 45 yds. farther on, which received its water from a spring 600 yds. to the E., and is named by Pausanias the *Perseia Fountain* (the custodian provides lights). — A footpath leads round the outside of the walls to the Gate of the Lions. The entire district to the N. and W. is dotted with rock-tombs, of which over 100 have been examined with most interesting results.

As the train proceeds the fortified height of the Palamidi and the low Acropolis of Nauplia come into sight on the S. Beyond (29 M.) *Koutzopodi* the railway crosses the *Panitza*, the ancient *Inachos*, and just before reaching Argos it passes over the broad and stony channel of the *Xeriás*, the ancient *Charadros*, which lay like a moat in front of the E. fortifications of ancient Argos.

33 M. **Argos**, see p. 342. Carriage to the (½ M.) town, 1 dr. — The main line goes on to Tripolis, see R. 33.

Argos is connected with Nauplia by means of a branch-railway, with seven trains daily. The intermediate stations are (35½ M. from Corinth) *Dalamanára* and (37½ M.) **Tiryns**, situated close to the high-road between Argos and Nauplia and near the ancient fortress (see p. 339).

40 M. **Nauplia**, see below. The station is situated at the N. base of the Palamidi, near the suburb of Pronia, and not far from the E. city-gate.

32. Nauplia. Tiryns. Argos.

Nauplia is the best headquarters for excursions to *Tiryns*, the *Heraeon*, *Argos*, *Mycenae* (p. 333), and the *Hieron of Epidauros* (p. 326). — Those who hire a CARRIAGE (see below) for the whole day may drive viâ *Tiryns* and the *Heraeon* to *Charvati* (3 hrs.), visit *Mycenae* on foot (2½ hrs.), and drive from Charvati to *Argos* (2-2½ hrs.) and thence to *Nauplia* in 1½ hr. more (or take the evening-train from Argos to Nauplia, 25 min.). — Provisions should be taken. — Arrival at Nauplia by sea, see p. 324.

Nauplia. — **Hotels.** A bargain should be made as to charges, which are, of course, lower out of the travelling season. HÔTEL DES ETRANGERS ET DE MYCÈNES, on the quay, with a branch (Pl. b) in the Platía, R., L., & A. ca. 4, pens., incl. wine, 12-15 fr. (in gold), NEW HOTEL, opposite, pens. 14-16 fr., both well spoken of; HÔT. HERMÈS (formerly *Anglia*; Pl. c), a little cheaper, HÔT. D'EUROPE, R., L., & A. from 3, pens., incl. wine, 9-10 dr., well spoken of, both in the Platía. — **Restaurants** at the Hôt. des Etrangers and Hôt. d'Europe.

The **Horses** and **Carriages** here (as in Argos) are comparatively good. They are to be found outside the town-gates and in the suburb of Prónia, but it is usual to hire them through the landlord of the hotel. Carriage to (¾ hr.) Tiryns 7 dr., to (2½ hrs.) Mycenæ 25, to Mycenæ and back by Argos 30 dr.; to the Hieron of Epidauros, see p. 324. Horse for a tour of several days, 7-8 dr. per day; for one day, not returning to Nauplia, 10 dr.

A MUSEUM has recently been arranged.

Nauplia or *Navplion*, called by the Italians *Napoli di Romania*, is a rising little trading-town with 5810 inhab., for the most part immigrants from Hydra and other Grecian islands. The nomarch of the province of *Argolis*, an archbishop, and various tribunals have their seats here. The beautiful and healthy situation of the town, its handsome new buildings, and the un-Grecian cleanness of the streets, invite the traveller to a stay of some time. The houses are congregated on the narrow space between the rocky fastness of *Palamidi*, the harbour-rock of *Itsh-Kaleh* (p. 338), the quays, and the walls of the old fortifications. The most frequented spots are the *Platía Syntágmatos*, or main square, in which is a *Monument to Dēmētrios Ypsilantis* (pp. 344, 348), and the promenades at the harbour in the evening.

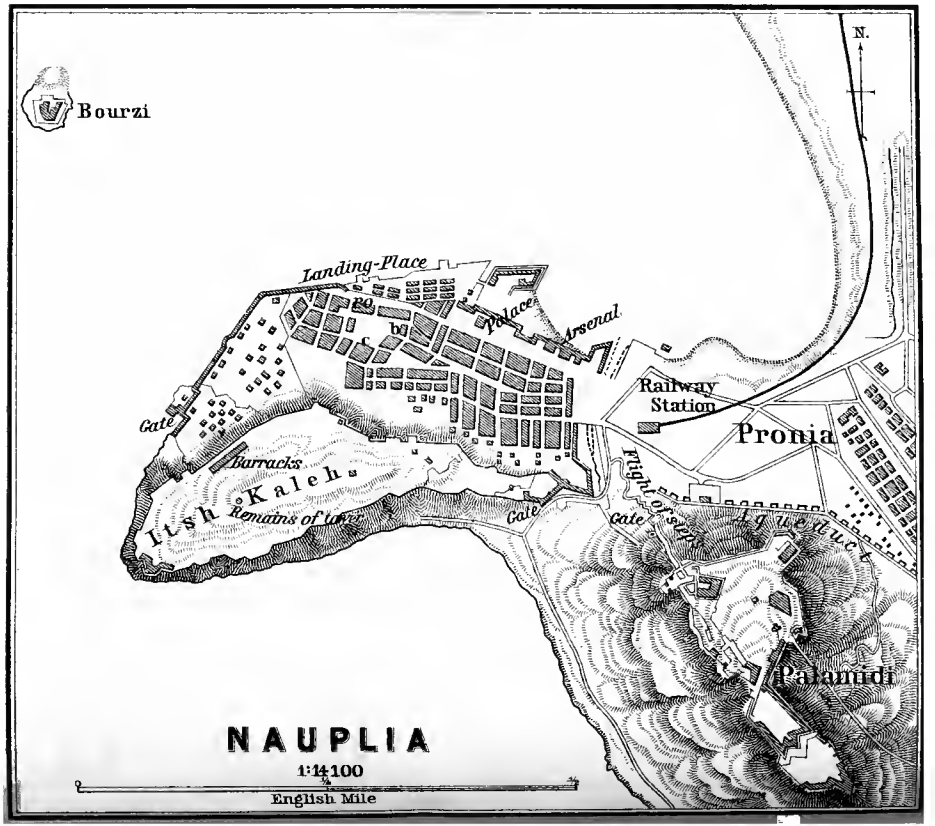
The names of *Nauplios* (seaman) and of his sons *Nausimedon* (shipmaster) and *Œax* (steersman), which are closely connected with the legendary origin of Nauplia, as well as the situation of the ancient town on a peninsula not in immediate contact with the plain, seem to prove that its founders arrived by sea. The foreign element is represented by the inventive *Palamedes*, to whom is attributed the first lighthouse, the earliest use of masts and of scales, and the perfecting of alphabetic writing. The opposition of the haven to the inland towns is also typified by the

legend of the strife betwixt Poseidon, who was highly reverenced in Nauplia, and Hera, the chief goddess of the Argives. Nauplia took part in the originally Ionic Amphictyony of Kalauria, mentioned at p. 322. In the historical period we find Nauplia as the common harbour of the Argolic states, after Argos had taken the city during the 2nd Messenian war and expelled the inhabitants, who had formed an alliance with Sparta. Little is known of Nauplia in later antiquity, but it never so completely lost its importance as the Piræus.

After the capture of Constantinople by the Crusaders in 1204 the Byzantine governor *Leon Sgouros* settled in Nauplia. His efforts to found a Greek monarchy failed, but Nauplia remained in the possession of the Greeks until 1247. As capital of the later Frankish duchy of Argos it passed subsequently to the Venetians, who lost it in their turn to Sultan Suleiman II. in 1540. In 1686 *Count Königsmark*, one of Morosini's subordinates, once more acquired it for the Republic of St. Mark; but in 1715 it again fell into the hands of the Turks. Venetians and Turks laboured alternately on the construction of the fortress of Palamidi, which was finally held to be impregnable. Its surprisal by the Greeks on the stormy night of the 30th November (St. Andrew's Day), 1822, contributed on this account all the more to the encouragement of the insurgents, who maintained themselves here while the rest of the Peloponnesus was forced to submit to the ruthless Ibrahim Pasha. The battle of Navarino (p. 414) rescued the fortress from a critical siege. After the Conference of London (p. lxii) the first Greek government fixed its seat at Nauplia, and it was here that the first president, *John Kapodistrias*, was murdered by the brothers Mavromichalis from private animosity, as he was entering the church of St. Spiridion (Oct. 9th, 1831). On January 25th, 1833, the newly-elected king Otho made his entry into Nauplia; but in the following year the seat of government was transferred to Athens. The military plot which resulted in the dethronement of King Otho in 1862 was formed at Nauplia.

The harbour castle of *Itsh-Kaleh* (280 ft.) was the ancient Acropolis of Nauplia, and the original walls, constructed of polygonal blocks, have been partly used as foundations for the mediæval and modern fortifications. Various remains of ancient rock-cuttings, steps, reservoirs, and the like, are still visible. The steep S. slopes are thickly overgrown with cactus. The E. extremity of the rocky height was formerly united with the Palamidi, but the low connecting ridge has been blasted away. Access to the long narrow open space, with the large barracks and a prison, is obtained by a broad flight of steps in the middle of the N. side. We may walk along the N. edge of the hill to the W. end and return by the S. side, passing a round tower in the middle of the fortress, and the remains of a square Venetian tower. A small and dark gateway at the E. and lowest part of the plateau conducts to the head of the bay between Itsh-Kaleh and the Palamidi. The walk on the beach round the rock is also pleasant.

The fortress of *Palamidi, the joint work of the Venetians and the Turks, is situated on the summit of a steep eminence (705 ft.). Access is obtained by means of a stair of 857 steps made by the Venetians. The building is now occupied only as a prison. Savants refuse to perceive in the name of the fortress any merely mediæval reminiscence of the ancient hero Palamedes but maintain that the hill all along has preserved its classical appellation. The separate works also have received classic titles from the modern Greeks,


Bourzi
N.
Landing-Place
Palace
Arsenal
Railway Station
Pronia
Gate
Barracks
Kaleh
Remains of Tower
Gate
Gate
Palamidi
NAUPLIA
1:14100
English Mile

TIRYNS
after Dörpfeld
1: 2.400
0 50 100 150 200
Feet.
Buried or destroyed ancient walls
Extant ancient walls
Later walls
S. Shafts sunk in the excavations of 1884
1. Gate of Upper Castle
2. Greater Propylæum
3. Lesser Propylæum
Lower Castle
Ditch
Approach
Main Gateway
Middle Castle
Side Entrance
Staircase
Upper Castle
Aule
Court-yard
Gallery
Inner Courtyard
Gallery
Gallery
4. Altar
5. Porch of the Men's Apartments
6. Vestibule " " "
7. Men's Room
8. Bathroom
9.10. Court of the Women's Apartments
11. Women's Room
12. Byzantine Church
Road from Argos to Nauplia
Inn
Greek School of Agriculture
ner & Debes Leipzig.

such as 'Miltiades', 'Leonidas', 'Epaminondas', and 'Achilles' (also known by its Turkish name of 'Giourousi', or 'Attack').

Those who wish to inspect the INTERIOR of the fortress apply for a pass (ἄδεια) at the commandant's quarters (φρουραρχεῖον), in the town, either personally or through the landlord of their hotel. The visitor is accompanied by an officer or soldier. The prisoners, most of whom have been convicted of serious offences, spend the entire day in the yard and are allowed to offer to visitors, across the barricade, carved articles of various kinds at low prices. The *View embraces part of the bay of Argolis and the entire Argive plain. To the N.E. rises the Acropolis of *Katsingri* (p. 330), to the N. close by *Tiryns* (see below), beyond which we can make out the general outlines of the site of *Mycenae* (p. 333); to the N.W. is *Argos*, with the Acropolis of *Larisa* (p. 344); on the W. bank, opposite Nauplia, lies *Myli* (p. 347); and farther to the S. the castle of *Astros* (p. 360) projects into the sea.

Numerous Venetian inscriptions, some bearing the lion of St. Mark, have been built into the fortifications on the two hills and elsewhere; one outside the city-gate refers to Francesco Morosini in 1687 (p. 338).

Behind the railway-station stands an equestrian *Monument to Kolokotronis* (p. 75), with gardens round it. Farther on we reach (1/2 M.) the suburb of *Prónia* (Πρόνοια; 1700 inhab.), near which, on the road to Aria (p. 330), is the figure of a *Lion* hewn in the rock by the sculptor Siegel, at the instance of Louis I. of Bavaria, in memory of the Bavarian troops who died in Greece in 1833-34.

About 1/2 hr. to the E. of Prónia lies a little nunnery known as *Hagia Moné*, the way to which leads through vineyards and olive-groves. The convent church dates from 1149. In the convent garden a fantastically ornamented fountain is fed from an ancient shaft in the vicinity; and here we may recognize without any doubt the renowned stream of *Kánathos*, in which Hera renewed her virginity every spring. Outside the garden, to the N.W., is a well-like entrance to some subterranean passages, probably used as aqueducts.

The cave-tombs on the N.E. slope of the Palamidi, to the E. of Prónia, were found to contain objects resembling those discovered at Mycenæ (p. 81).

FROM NAUPLIA TO ARGOS, 7 M., railway, see p. 337 (carriage in 1 1/2 hr., see p. 337). The road passes near the hill of *Hagios Elias*, which yielded the stone for the Cyclopean walls of Tiryns. About 2 1/2 M. from Nauplia lies the station of *Tiryns* (p. 337), near an agricultural school. Beside the station is a small tavern. The guardian of the antiquities (φύλαξ τῶν ἀρχαιοτήτων) acts as guide (fee 50 l.); the visit takes 1-1 1/2 hr.

***Tiryns** (Τίρυνς) is the most celebrated and certainly the most ancient example of the Cyclopean style of building. Homer refers to its walls as characteristic and speaks of it as the 'wall-girt Tiryns' (Τίρυνθά τε τειχιόεσσαν, Il. II. 559); and Pausanias (p. cxxiv) asserts that, like Mycenæ, it is no less wonderful than the Egyptian pyramids. The rocky eminence, which rises only 30-60 ft. above the plain, is surrounded by a wall of massive and almost unhewn blocks, from 6-10 ft. long and 3 ft. wide, placed in regular layers and connected with each other by means of smaller stones. The original height of the wall has been estimated, from the blocks that

lie scattered around, at about 65 ft.; while its average thickness was 26 ft. The rock-citadel is 985 ft. long and nearly 330 ft. broad. Its flat top consists of a smaller and lower N. portion and a broader and longer S. portion. The former, or *Lower Castle*, contained the dwellings of the attendants and the stables for the horses and cattle; the *Upper Castle* was occupied by the lordly owner. The chief entrance to the castle was in the middle of the E. side; another gate lay on the W. side, and there were several small posterns at other points.

The ascription of the building of the walls to the *Cyclopes*, who had been invited from Lycia by *Proetos*, the brother of *King Akrisios* of Argos, is in all probability a reference to some immigration from Asia Minor. Subsequently, according to the legend, Tiryns was ruled by *Perseus*, the grandson of Akrisios, who shrank from taking the Argive kingdom of his grandfather, whom he had accidentally killed. Another legend makes Tiryns the birthplace of *Hercules*, the son of Zeus and Alkmene, the granddaughter of Perseus. The importance of Tiryns falls entirely within the mythical period; for although in conjunction with Mycenæ it sent 400 men to the battle of Platæa (B.C. 479), it was destroyed in B.C. 468 by the jealous Argives. Subsequent settlers added only a few unimportant structures (p. 342), and the massive blocks of the ancient walls appear never to have been used for any other building purpose.

At two points (on the S. and S.E.) the wall is considerably thicker, and contains various chambers and covered passages, which were used as storehouses. These so-called *Galleries* are among the most remarkable relics of the prehistoric age. A flight of stone steps descends to these chambers, while the S.E. gallery (the longer and better preserved) may also be reached from without, as the wall is most ruinous on that side. Doors resembling pointed arches lead from these passages to the adjoining *Chambers*, some of which have been cleared out (two on the S.E., four on the S.), while others remain full of blocks of stone. The roofs of the galleries and chambers are not vaulted, but are formed by horizontal and gradually overlapping layers of projecting stones (comp. p. 334). In the S.E. gallery the surface of the stones has been worn perfectly smooth by the closely packed flocks of sheep, which have used it as a fold for centuries.

The excavations of *Dr. Schliemann* and *Dr. Dörpfeld*, carried on in the upper castle in 1884-1885, brought to light the plan of a palace of the Homeric epoch.† Later excavations have established the existence of three successive building-periods. We begin with the *Main Entrance* in the middle of the E. side. From the plain this entrance is reached by a broad inclined plane with walls, ascending along the E. citadel-wall (25 ft. thick) so as to present to the latter the unshielded right side of assailants (comp. p. 335). The *Gateway* at the top, to the right, is formed by the approaching of the walls (now about 3 ft. in height) and probably was never closed by doors.

† Comp. 'Tiryns, der prähistorische Palast der Könige von Tiryns', von *Dr. Heinr. Schliemann*, mit Beiträgen von *Dr. W. Dörpfeld* (Leipzig, 1886; English translation published by John Murray, London, 1886).

It opens on a passage running N. and S. Following this to the S. for 25-30 paces we reach a second ruinous *Gate* (Pl. 1), which resembles the Lion Gate of Mycenæ (p. 335) in proportions and structure. The gate-posts are 10½ ft. high and 4½ ft. broad; that to the W. is still entire, that to the E. is broken in half. Projecting at right angles from the inner face of each a special door-rebate or door-case is wrought, and in the threshold, immediately behind each stanchion of the door-case, is a round hole (probably corresponding to similar holes in a beam overhead) for the reception of the pivots of the hinges. The holes in the door-posts, halfway up, were used for a strong bar, which could be thrust home into an opening in the wall when the door was open. The other gates seem to have been similarly arranged.

Farther on we reach an oblong space, bounded on the left by a colonnade on the outer wall (above the S.E. gallery mentioned at p. 340) and on the right partly by the wall of the palace and partly by a large *Gateway* (Pl. 2). The latter, like the Propylæa at Athens, consisted of the gate proper in the centre and projecting porticos at the sides. The porticos were each provided with two columns between antæ. The columns here and throughout the palace were of wood. This gate leads to a large *Inner Court*, surrounded by dwelling-rooms and colonnades. The W. side of the court has been destroyed by a landslip. At the N.W. corner stood a smaller *Gateway* (Pl. 3), now only partly recognizable, which was adjoined on the N. by the most important part of the palace, consisting of the Men's Hall and the rooms adjoining it.

Here we first reach the *Aulē*, a rectangular court, 66 ft. long and 51½ ft. broad, which was formerly surrounded by colonnades, as is proved by the still extant bases of the columns. To the right of the entrance, on the pavement in front of the S. wall, stands a round *Altar* (Pl. 4), built of masonry and coated with stucco, and afterwards embedded in a square block of masonry.

Opposite the altar are two low steps leading to a small *Portico* (Pl. 5) with three doorways. At the foot of the W. wall here (not its original place) were found the remains of a dado of alabaster, which was inlaid with blue glass-paste (the 'kyanos' of Homer; comp. p. 81). The *Vestibule* (Pl. 6) is connected by a doorway, 6½ ft. wide, with the *Men's Apartment* (*Mégaron*; Pl. 7; 38½ ft. by 32 ft.). There are no holes for hinges in this doorway, and it may have been closed by a curtain and not by a door. The Men's Room, in which a trigonometrical signal now stands, was covered with a roof with beams supported by four interior columns, traces of which still remain. Within the square formed by these columns lay the open fireplace, where meals were prepared and round which gathered the chieftain and his men. The smoke probably escaped through a square opening in the ceiling. As no tiles or stone-pediment have been found, we must assume that the roof of the palace was covered with earth. Its flooring throughout consisted of

a hard lime-cement mixed with small stones, which served to collect the rain-water for the cisterns. The walls of the palace itself were built of sun-dried bricks, many of which have been baked hard by the fire that destroyed the building. [The wall running lengthwise through the court, the vestibule, and the Megaron, evidently belongs to a later building; probably here, as at Mycenæ (p. 336), a temple was erected on the ruins of the ancient palace.]

To the E. and W. of the principal part of the palace lay a considerable number of smaller chambers, including the *Bathroom* (Pl. 8; with a floor consisting of one large slab of limestone, on which the bath-tub stood) and the *Women's Apartments*. The last had no direct communication with the men's apartments. In the chief Women's Room (Pl. 11; 25 ft. long and 18 ft. broad) a small portion of the inner wall, adorned with painting, has been preserved in the S.E. corner.

The shaft-like openings in different parts of the palace were made during the excavations of Dr. Schliemann in 1876. — Among the other traces of later buildings among the archaic ruins are the foundations of a *Byzantine Church* (Pl. 12), in the S. part of the inner court, and several Byzantine tombs (in the W. portico of the great gateway).

We leave the castle by the small door on the W. side, where 55 steps of the ancient staircase are still preserved. The lower entrance is protected by a semicircular outwork.

Argos lies about 4½ M. from Tiryns. Halfway, near the hamlet of *Dalamanára* (p. 337), is a tavern. The small beds of the *Inachos* and the *Cháradros* (p. 336; generally dry), which we cross beyond the tavern, unite a little farther down; but the little rivers make their way to the sea only when swollen by the winter-rains.

Argos. — **Hotels** (bargain necessary, comp. p. xii). Neon Xenodochíon tōn Xenōn, near the church; less comfortable are the Xenodochíon Agamemnon (kept by *Anagnastopoulos;* bed 2 dr.) and Xen. Danaos (bed. 2 dr.), both in the Platía, with eating-houses. — Carriage to *Charvati* about 8 dr.

Argos, with 12,000 inhab., is the junction of the railway from Corinth to Tripolis (pp. 336, 347) and the branch-line to Nauplia. The town, with low, red-roofed houses, lies at the E. base of the imposing Acropolis of *Lárisa*, and extends to the S. from the low mound surmounted by the *Chapel of St. Elias* to the sea. From a little distance the place looks like a village, but as we approach it assumes more and more the aspect of a town. On market-days especially it presents a very busy appearance. The surrounding swampy plain is gradually being won back to cultivation.

The name *Argos*, which the city shared with the broad plain through which the *Inachos* flows, was itself used to signify 'plain'; just as the name *Lárisa*, which has been given to the citadel, was a common Pelasgian term for an acropolis. These facts in themselves prove the dominating importance of the town for the whole district; but additional proof is offered by the early Grecian myths, in which Argos and Thebes (p. 174) are by far the most prominent of the Greek cities. Hera was the goddess held in highest reverence at Argos, and she was represented as

having won the land in contest with Poseidon, as Athena won Attica. *Phoroneus*, a son of the river-god *Inachos* and the Oceanid *Melia*, appears as the ruler of Argos in the earliest myths. *Danaos* — a collective name for the agricultural and warlike trihe of the Danaæ — is said to have migrated hither from Egypt at a later date, and to have transformed the land from a barren waste to a fertile and well-watered plain. The connection between his efforts and the drawing of water by the Danaïds in the under-world is nnmistakeahle, for, according to the early ideas of the Greeks, who as yet had no notion of punishment after death, they were simply carrying on still the occupation that had busied them on earth. The strife betwixt his descendants *Akrisios* and *Proetos* led to the foundation of Tiryns and the other strong cities of the plain. Under the foreign dynasty of the Pelopidæ Mycenæ became the capital of the country; and the Argives under *Diomedes* were among those subject to Agamemnon of Mycenæ.

After the occupation of the Peloponnesus by the Dorians the family of *Temenos*, the oldest of the three *Herakleidae*, reigned in Argos, which became the mother-city of Doric kingdoms in Epidauros, Trœzen, Sikyon, and Corinth. The tenth in descent from Temenos was *Pheidon*, one of the most remarkable men in the history of the Peloponnesus, who acquired so much independence for the throne, that in spite of his royal ancestry he was described as a tyrant. He defeated the Spartans at Hysiæ in B.C. 669, and extended his power over the entire N. and E. of the Peloponnesus; while in domestic affairs he made a new departure by the introduction of an improved system of weights and measures and coinage, closely resembling the earlier inventions of Ægina and the Greek cities in Asia Minor. In the wars with Sparta, which from this time constitute the greater part of the history of the town, Argos grew gradually weaker, and its jurisdiction became at last restricted to its own immediate environs. It was not nntil after the Persian Wars that it recovered enough vigour to destroy Mycenæ and Tiryns and to transfer their inhahitants to itself. Later we still find Argos, second only to Corinth in the Peloponnesus for size and population, among the constant enemies of Sparta. It joined the Achæan league and in B.C. 146 passed with the rest of Greece into the power of Rome. Argos fell to the dukes of Athens in the 13th cent., and was later held alternately by the Venetians (1388-1463 and 1686-1715) and the Turks (1463-1686 and 1716-1826). — For the Argive School of Art, of which *Polykleitos* was the 'bright particular star', comp. p. ci.

In the Platía, or principal square, $^1/_2$ M. from the railway-station, lie the chief church and the *Town-House (Demarchía)*, containing an unimportant museum of reliefs and inscriptions.

The fact that in the whole course of its long history Argos has never been uninhabited, and that both in the middle ages and in more modern times under the Franks and Turks it was a place of some importance, is the reason why so few remains of ancient Greek buildings are now extant. None of the buildings in the Market Place at the base of the Larisa, some of which are of great antiquity, have been definitely identified, with the exception of traces of a large *Market Hall* and the foundations of an ancient prostyle *Temple* of the classical period. Near the church of Hagios Constantinos is a Roman *Mosaic Pavement* (164 ft. by 23 ft.), perhaps dating from the Kylarabes Gymnasium.

The most notable relic of antiquity here is the Theatre, a shallow semicircle hewn in the rock, on the S.E. side of the Larisa. Its site is easily found from the large ruin of a Roman brick edifice in front of it. The tiers of seats are divided into three sections by

two corridors; and in the middle is a flight of steps leading from the top to the bottom. It is estimated to have contained room for 20,000 spectators. On December 12th, 1821, the national assembly of Greeks summoned by Demetrios Ypsilantis met here, but it was afterwards transferred to Epidauros. — A little to the S. of the theatre, but quite apart from it, are twenty steps or rows of seats, also hewn out of the rock. — To the N. of the theatre and farther along the brow of the hill, beyond a spot where the rock has been smoothed, extends a retaining wall, about 100 ft. long, partly consisting of polygonal blocks. From the middle of it a staircase ascends to a *Terrace*, and at the N.E. corner is an almost obliterated relief, with an inscription of three lines. The chamber on the terrace above, constructed on and in the rock, contains a niche with the mouth of a narrow rock-channel, and was probably the well-house of an ancient sanctuary.

If the traveller have sufficient time he should not omit the ascent of the Acropolis of ***Lárisa** (there and back 1½ hr.). The road at first ascends on the S.E. side of the hill below the conspicuous white *Panagía Convent*, and finally reaches the top by a steep incline on the S. side. The mediæval citadel on the summit (950 ft.; ¾ hr.) has been the successive hold of Byzantines, Franks, Venetians, and Turks; and behind its ramparts in 1822 Demetrios Ypsilantis gallantly defended himself against the Turkish troops of Dramalis. The works consist of an outer and an inner enceinte, resting almost exactly on the ancient foundations. A portion of a fine polygonal wall, about 60 paces long, is still preserved on the E. and N. sides of the inner enceinte. The ancient reservoirs, which are still extant, were used in the middle ages; the oldest lies within the inner wall. The apex of the hill commands a fine view over the Argolic plain, bounded on the E. by the height of Arachnæon (p. 325) and on the W. by the Artemision (p. 332). The spur projecting from the latter towards the Larisa, from which, however, it is separated by a deep depression, is called *Lykone*. To the N. rises the tabular Mt. Phouka (p. 314). To the S.E. lie Nauplia, with the Palamidi, and the bay of Argolis. — On the summit of the Lykone are a few scanty remains of a temple of Artemis Orthia, once adorned with statues by Polykleitos.

To the N. of Argos rises the round-topped Hill of Hagios Elias (about 250 ft.), the ancient name of which seems to have been **Aspis**, from its resemblance to the convex surface of an oval shield. Here was situated another, and probably the earlier, acropolis for the town. Its walls, dating from the 7th cent., join those of the town. Recent excavations (still going on) have brought to light the remains of another Cyclopean, pre-Mycenæan fortress-wall; on the E. side of the enclosed space on the summit, the foundation-walls of a very ancient 'Megaron'; and on a lower terrace on the S.W. side, the foundations of other pre-Mycenæan buildings. On the S.W. slope

of the Aspis, where it is connected with the Larisa by the saddle of *Divada* (the ancient *Deiras*), a Mycenæan necropolis has been discovered, also a terrace with a stone altar, and, ten steps higher, another larger terrace. The remains of a temple, of a smaller circular edifice, and of a rectangular building on the larger terrace probably belong to the shrine of *Apollo Deiradiotes*, which was adjoined by the precinct of Athena Oxyderkes.

FROM NAUPLIA TO MYCENÆ VIÂ THE HERÆON, 4 hrs. (carr., p. 337). The route passes near *Tiryns* (p. 339), then diverges to the right from the high-road and proceeds viâ *Koútsi* to (1½ hr.) the large village of *Bérvaka*. About ¼ M. on this side of Bervaka, to the left of the road, lies a *Panagía Chapel*, with numerous ancient inscriptions and sculptures built into its walls (among others a 'Funeral Banquet' high up, near one of the corners), and some fragments of pottery. There are also other chapels and mediæval ruins in the neighbourhood, among which relics of antiquity may be discovered.

Farther on we see the Cyclopean walls of the elevated fortress of *Midea*, about ¾ hr. to the E. Midea is said to have been founded by Perseus, who was succeeded by Elektryon, the father of Alkmene, the favourite of Zeus and mother of Hercules. The easiest ascent (on foot) begins at the windmills of *Poulakída*, near the village of *Dendra*.

After passing *Platanítsi* and *Aniphí* we reach (¾ hr. from Bervaka) the large village of *Choniká*, about ¾ M. beyond which are several ruined chapels. At the first of these, that of *Hagios Nikólaos*, a field-path diverges to the right, leading in ¼ hr. to a low spur of *Mt. Euboea* on which is situated the Heræon, a supporting-wall of which is visible from the village.

The **Heræon** was the national sanctuary of Argolis, corresponding to the temples of the Acropolis at Athens. The site, which is called by the inhabitants simply *Palaeókastro*, is enclosed on the N.W. and S.E. by two brooks, incorrectly identified with the ancient *Eleutherios* and *Asterion*. The buildings occupied three terraces; their foundations were exhumed in 1892-95 by the American School (p. 14).† On the highest terrace, supported by the conspicuous Cyclopean wall mentioned above, stood the *Ancient Temple* (Pl. I), of which nothing now remains but a fragment of the stylobate, with the marks left by three columns.

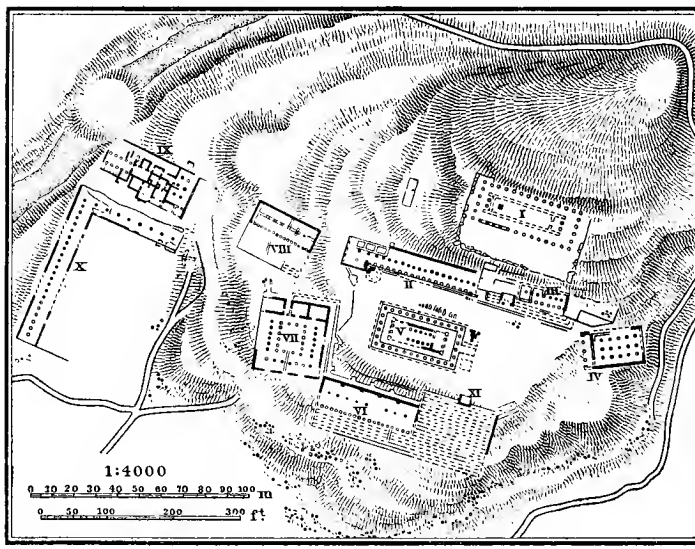
This was the place, according to the legend, where the leaders of the expedition against Troy swore allegiance to Agamemnon, and where Kleobis and Biton laid themselves down to an eternal sleep after having taken the places of the tardy horses in the chariot of their mother, a priestess of Hera, and themselves drawn her from Argos to the temple.

On the central terrace, immediately below the Cyclopean wall, are the remains of two very ancient *Colonnades* (Pl. II, III), opening to the S., and, in the middle, the foundations of the outer colon-

† *Charles Waldstein*, The Argive Heræum, 2 vols. (Boston, 1902, 1905).

nade (130 by 65 ft.), of the cella-walls, and of ten of the interior columns of the *Later Temple* (Pl. V). After the original temple had been destroyed by a fire in B.C. 423 the architect *Eupolemos* of Argos erected a splendid new edifice, described by Pausanias. This was a Doric peripteral temple with six columns of poros stone at each end and twelve at the sides. The stylobate and steps were of limestone; the metopes, the roofing-tiles, and the sima of marble. On the E. side it was approached by an inclined plane.

The cella contained a wooden image of Hera, brought hither by the Argives from the conquered Tiryns, and a chryselephantine statue of the same goddess from the hand of Polykleitos (p. cii). The reliefs on the



metopes represented the contests with the giants, the birth of Zeus, and the victory of the Greeks over the Trojans. A few scanty relics of the many other sculptures which were once collected here are now at Athens.

To the E. of this terrace lies a building (Pl. IV) with foundations for three interior rows of five columns each, dating perhaps from the 4th cent. B.C. — The lowest terrace runs to the S. and W. below the central one, and traces of a flight of steps connecting them have been found to the E., beside and beneath *Colonnade VI.* On this terrace, to the W. of the later temple, is the so-called *Western Building* (Pl. VII; perhaps of the 6th cent.), and to the N.W. is another *House* (Pl. VIII); but the object of these has not been ascertained. On a flat piece of ground to the W. is another *Colonnade* (Pl. X), bounding the N. and W. sides of a square court, and to the N. is a Roman building (Pl. IX).

A festal road led from the Heræon to Mycenæ, to which the sanctuary originally belonged. We retrace our steps, passing a half-sunken beehive tomb, like those at Mycenæ, to the chapel of St. Nicholas; and in less than an hour reach the road from Charvati to Mycenæ (p. 333). Carriages go on to the Gate of the Lions.

33. From Argos *(Corinth)* to Tripolis *(Kalamata)* by Railway.

43 M. Railway in 3 hrs. (fares 8 dr. 40, 6 dr. 70 l.). There is one train daily. Simple refreshment-bars at the larger stations.

Argos, see p. 342. — 3 M. *Kephalâri.* Close by, at the foot of the *Châon*, rises the copious spring of *Kephalóvrysis*, which drives about a dozen mills and forms a stream, of which the ancient name was *Erasínos*. Most of the water is the outflow from the Stymphalian lake (p. 354), 22 M. distant, a fact which was known to the ancients. At the entrance to a deep cavern above the Kephalovrysis is the chapel of the *Panagía Kephalariótissa*. Here, where sacrifices were offered in antiquity to Pan and to Dionysos, in whose honour also the Tyrbe festival was celebrated, a Panēgyris still takes place annually on Aug. 18th. Not far off is a powder-mill.

About 1½ M. from Kephalari, a little to the right of the bridle-path to Achladókampos, are the ruins of the **Pyramid of Kenchreæ**, constructed of large polygonal blocks. The mortar which appears in some parts possibly dates from a mediæval restoration. The base forms a rectangle about 50 ft. long by 40 ft. broad. The W. side is sadly damaged, but the other three sides still rise to a height of about 10 ft. The entrance on the E. side admits to a narrow passage, leading to the chief interior space, about 388 sq. ft. in area, and originally divided into two apartments. This structure is more probably the lower part of a watch-tower than a tomb or monument of victory (comp. p. 330).

The Bridle-Path to Achladókampos (5 hrs. from Kephalari), leaving the pyramid on the right and the village of *Skaphidáki* on the left, ascends the S.E. continuation of the Ktenia Mts., between Chaon (see above), and Pontinos (see below). The slope is at first gradual, but afterwards becomes rather steep. In about 2¾ hrs. we reach, near the deserted village of *Palaeó-Skaphidáki*, a spot called *sta Nerà*, distinguished for its abundant supply of water, with a ruined khan. The ancient walls, marble slabs, and fragments of columns seen here probably belonged to the ancient *Kenchreae* or *Kerchneae*. Farther on the path commands for some distance a view of the sea, and finally it joins the carriage-road to (2 hrs.) *Achladókampos* (p. 348).

6 M. **Myli** (Μύλοι), at the foot of *Mt. Pontinos*, a hill surmounted in antiquity by a temple of Athena Saïtis which was succeeded by the mediæval castle now visible. The copious spring which rises below the castle to the left, near the chapel of *Hagios Ioánnes*, is the ancient *Amymone* or *Lerna*, where Hercules overcame the Lernean hydra, with the aid of the fire-brands of Iolaos. *Pontinos*, another spring mentioned by the ancients, has also been recognized, a little to the N.; but the spring of *Amphiaraos* seems to have been engulfed by the marshy lake (the *Alkyonic Lake*), which

has considerably expanded in the course of centuries. A part of the village, called the *Skala*, with the largest mill, lies on the sea shore. In antiquity a sacred grove of plane-trees existed here, within which sacred mysteries in honour of Demeter and Dionysos were celebrated. — The defile at Myli was defended in 1825 by Demetrios Ypsilantis (p. 344) against Ibrahim Pasha.

Beyond Myli the railway strikes inland, traverses the W. part of the plain of Kivéri (p. 359), and ascends to the depression between the *Kteniá* and *Zavitza Mts.* (p. 359). The Gulf of Nauplia soon disappears from view. — 16 M. *Andritza.* Among the mountains to the S. the peaks of the Málevo group (p. 361) are conspicuous. The line then ascends in wide curves to a spacious green upland valley, with a view (to the left) of the viaduct mentioned below.

20 M. **Achladókampos** (1020 ft.). The village of that name (1500 inhab.) lies on the mountain-slope to the right of the road, in the midst of thick groves of olive, nut, and pear-trees. To the right, on the foremost hill, below a chapel of *Hag. Nikolaos*, is the site of the Argive border town of *Hysiae*, destroyed by the Spartans in B.C. 417. The ruins are scanty; only a portion of the wall, 130 ft. long and 6-10 ft. high, has been preserved.

The railway winds round the entire valley. In an angle to the right we notice a steep conical hill bearing the ruined mediæval castle of *Palaeo-Mouchli.* Farther on we cross a usually waterless river-bed by means of a viaduct 230 ft. in height, whence (and also farther on) we enjoy a retrospect of Achladókampos. The entire range of mountains was called *Parthenion* by the ancients; its modern name is *Roïno.* According to the ancient legend the infant Telephos (p. 363) was exposed here and was suckled by a hind, and Pan is said to have appeared here to Phidippides or Philippides, the Athenian courier, on his way to Sparta, and to have assured him that he would assist the Athenians at Marathon (comp. p. 41). Both of these events were commemorated by sanctuaries.

The railway skirts the S. side of the *Hag. Elias* (3995 ft.), affording another momentary glimpse of the Palamidi (p. 338), and then leads between rocks to (29 M.) *Masklēna.* The village lies partly in the valley below, to the left. The railway reaches its highest point and on the descent pleasant upland plains again alternate with rugged mountain districts. Just beyond a tunnel we reach (34 M.) *Vérsova* (1730 inhab.), a considerable village at the foot of the Parthenion, where the streamlet of *Saranta Pótamos* (comp. p. 362), descending from Hagiorgitika, disappears in three katavothræ. — Taygetos (p. 373) by-and-by appears in the distance to the left. Passing *Hagiorgitika* (on the right) we next stop at (38 M.) *Stenó*, at the entrance of a defile beyond which the extensive E. Arcadian plain, covered with cornfields and vineyards, opens out. The chief place here is Tripolis. — From Stenó by *Achoúria* to *Pialí (Tegea)* 1 hr., by *Hag. Sostis* ca. 1½ hr.; comp. p. 362.

43 M. **Tripolis.** — **Inns** (comp. p. xii; an exact bargain should be made). XENODOCHION TŌN XENŌN, bed 3 dr., well spoken of; XEN. ANGLIA, to the E. of the main Platía, bed 2½ dr., with restaurant on the other side of the Platía; XEN. SYNTAGMA, bed 2½ dr., XEN. EVROPĒ, these two to the W. of the Platía, without restaurants. — *Railway Buffet*, very fair. *Restaurant Syntagma.* Good non-resinous wine at all the inns. Several *Cafés* in the Platía. — Money Changer, *Thalassinos.*

Tripolis (2175 ft.), formerly called *Tripolitza*, as the (Slavonic) diminutive form has it, the solitary town in Arcadia, is one of the most important places in the Peloponnesus. It is the seat of an archbishop and contains a gymnasium and a seminary for priests; the population is 10,500. The name commemorates the fact that the town is built on the territories of three ancient cities, Mantinea, Pallantion, and Tegea. Tripolis has existed only in modern times, having been founded about the beginning of the Turkish dominion in Greece, during which it was the residence of the pashas of the Morea. The foundations of their palace (konak) are still to be seen. The capture of Tripolis by Kolokotronis on October 5, 1821, though stained by the massacre of the entire Turkish population, was of the utmost importance to the Greek cause. From June 1825 to 1828 it was again held by the Turks, who totally destroyed it in revenge. The town is now very prosperous and is expanding on all sides. The principal routes from various parts of the plain, which meet here, debouch in the centre of the town in the large and shady square (πλατεία), where a handsome church was erected in 1879. The narrow lanes round the square are occupied by the bazaar and are thronged with busy traffic. The *Gymnasium* contains a small collection of antiquities, chiefly objects found in the excavations of the French School (p. 15) at Mantinea (p. 351). A royal palace was begun on the road to Mantinea, to the N. of the town, but has been left unfinished.

It is hoped that by once more bringing the numerous *Katavothrae* in the E. Arcadian plain (pp. 348, 352, 363) into operation the plain will be drained and the hygienic conditions of the district improved.

Continuation of the railway to *Megalopolis* and *Kalamata*, see p. 380.

34. From Tripolis to Kalavryta.

This route requires 4 days. FIRST DAY. From Tripolis viâ *Mantinea* to *Levidi*, 4½-5 hrs., exclusive of halts. — SECOND DAY. Viâ *Orchomenos* to *Pheneos*, 7¾ hrs. — THIRD DAY. To *Solos*, 5 hrs.; walk to the point of view opposite the falls of the Styx, 2 hrs.; if practicable, first part of the ascent of Chelmos. — FOURTH DAY. To *Kalavryta* 5-6 hrs., or, including the ascent of Chelmos, about 10 hrs.

Tripolis, see above. — The broad road, to the N., brings us in about 1 hr. to the ridge of hills running from W. to E. which formerly divided the territories of Tegea (p. 362) and Mantinea. Not far off are the humble village of *Bedéni* and a ruined *Chapel of St. Nicholas.* After continued rain the water from the higher-lying

plain of Tegea flows through a narrow defile into the marshy bottom of the unhealthy Mantinean plain. The regulation of the water in this course seems to have been one of the chief sources of the continual strife between the two towns.

At the top of the ridge, which is now usually called *Mytika*, we have a view over a green vine-bearing plain, containing no regularly inhabited village, but only houses used at the time of the vintage. To the right rises the abrupt S. spur of the *Alesion* (p. 352), visible even from Tripolis. The Acropolis of Nestane (p. 352) is also seen. The hill of Mytika is generally taken for the ancient *Skopē*, to which Epaminondas, mortally wounded at the battle of Mantinea, caused himself to be carried, in order to die in view of the field of victory. His tomb existed until the time of the Roman empire. Hadrian erected a second memorial stone, beside the ancient stele which bore an epitaph in the Bœotian dialect. A sanctuary of *Zeus Charmon* also stood in the neighbourhood. These points, however, are more probably to be looked for in the plain.

The Battle of Mantinea was fought in the beginning of July, B.C. 362. After a vain attempt to make himself master of Sparta by surprise, *Epaminondas* resolved to court the decision of open battle. With his army of about 30,000 men he marched from Tegea in a N.W. direction through the oak-forest which covered the plain at that date, passing Mantinea in order to deceive the enemy. Suddenly halting, however, he wheeled round and advanced again towards Mantinea. His principal troops, the Thebans and Arcadians, were drawn up in wedge-shaped formation on the left wing, the right was formed of the Eubœan auxiliaries and a few mercenaries. The cavalry covered his front. The right wing of the enemy was held by the Mantineans, next to them were the Lacedæmonians, Eleans, and Achæans, and on the left wing fought the Athenians — in all a little over 20,000 men. The impetuous onset of the Thebans pierced the phalanx of Mantineans and Spartans; and the battle was decided almost before it had been begun. But success was dearly bought by the mortal wound of the Theban general, who had too boldly pressed into the thick of the fight (comp. p. 176).

Mantinea was again the scene of a battle in B.C. 418 (p. 351), and in B.C. 206 of the sanguinary victory of the Achæan general *Philopoemen* (p. 381) over the Spartans, who were hostile to the Achæan League. Philopœmen slew the Spartan leader, the 'tyrant' Machanidas, with his own hand.

The road follows the generally dry bed of the brook for some distance, at first through fields of corn and maize and afterwards through vineyards. In 1 hr. (fully 2 hrs. from Tripolis) we reach the streamlet of *Ophis*, across which a bridge leads to the ruins of the ancient **Mantinéa** or *Mantineia*, now called *Palaeopolis* (2065 ft.). To the N. rises the *Hill of Gourzouli*, on which (or perhaps on the hill $1^1/_4$ M. farther N.) lay the original Mantinea, and which in later times, under the name of *Ptolis* (*i.e.* Polis, old town), was used as a refuge in the event of unsuccessful war.

The original foundation of Mantinea is traced back to *Mantineos*, a son of Lykaon (p. 390), *i.e.* to the earliest period of Arcadia. In the Persian Wars 500 Mantinean hoplites are mentioned among the Grecian forces at Thermopylæ (p. 201). The city in the plain was built at a later date and was the result of the union of several rural communities, at the instigation of the Argives, who desired to have a counterpoise to Tegea

(p. 362), now wholly on the side of Sparta. The position of Mantinea on the lowest pass hetween Arcadia and Argos made it a centre of traffic, in a country the rest of which was devoted to agriculture and cattle-rearing. Its early commercial prosperity led to the adoption of a democratic constitution. An attempt of the Mantineans to obtain possession of the district of the Parrhasians and their adhesion to the Argive-Athenian League involved them in strife with Sparta. A decisive battle was fought in B.C. 418 under the walls of Mantinea, when the Spartan King Agis defeated the united Argives, Athenians, and Mantineans, and restored Sparta's hegemony in the Peloponnesus. Fresh contests with Sparta and the taking of Mantinea by King Agesipolis, who destroyed the brick-walls by causing the Ophis to overflow its hanks, brought about the complete desertion of the town in B.C. 385. The battle of Leuktra (p. 166) rendered its rebuilding possible. The desire for independence next led the citizens, who hesitated to join the Arcadian League, to prefer alliance with the Spartans, whose defeat, however, they shared at the second battle of Mantinea (p. 350) in B.C. 362. Its opposition to the Achæan League led to the taking of the city by the Achæans and their ally Antigonos Doson (B.C. 222; comp. p. 365) and to the second dissolution of the community, which henceforth existed only as an Achæan colony, under the name of *Antigoneia*. The old name was at length restored by Hadrian.

The ruins of the town as we now see them date mainly from the middle of the 4th cent. B.C. Of the *City Walls* little more than the three lower courses have been preserved; but their whole extent, forming an ellipse nearly $2^1/_2$ M. in circuit, may be traced, with 126 round and square towers, standing at intervals of 85 ft. The Ophis flowed round the walls by way of moat. The masonry of the towers is more regular than that of the wall itself; the upper portions of the latter were built of sun-dried bricks. Eight gates may still be distinctly recognized, including the S. gate called *Xenis*, by which the road from Tegea entered, the Orchomenian gate on the N.N.W., and a N.E. gate through which led the road to the spring *Melangeia*, near the village of *Pikérmi*, connected with the town by an aqueduct, and on to the Argive mountain-passes. Only the scantiest traces of the large public buildings or of the splendid temples adorned with statues by Praxiteles, Alkamenes, and other famous masters, still exist amid the tilled land that occupies the site of the city. Excavations carried on by the French School (p. 15) in 1887-88 have laid bare the market-place and its environs. Of the *Theatre*, which stood near the centre of the ancient town, we may recognize part of the foundation of the rows of seats facing the E., a few tiers of the seats themselves, the orchestra, and the walls of the stage and proscenium. This was adjoined on the E. by the AGORA. Abutting on the N. angle of the theatre is the stylobate of a small *Colonnade*, adjoined in turn by the foundations of a large *Exedra* of the 1st cent. A.D. Farther on is a large *Colonnade* of the same period, occupying the remainder of the N. side and the E. side of the market-place. The rectangular edifice on the S. side, with a portico projecting like a paraskenion, is referred to the 4th cent. B.C. and is supposed to be the *Bouleuterion*. On the W. side are five rectangular buildings, the object of which has not been ascertained. The 'Base from Mantinea' (now at Athens, p. 84) was discovered in a

Byzantine church in the S. part of the town-district. The less important objects discovered have been removed to Tripolis.

The hill to the E. of the town, named *Alesion*, shuts off a small side valley from the main plain. This is the so-called 'Fallow Field' (τὸ ἀργὸν πεδίον), the waters of which have no outlet except through a katavothra (p. 183) near the village of *Tsipiana* (comp. p. 359). At the S. end of the 'Fallow Field' rises a hill bearing the ruined town of *Nestáne*, near the above-mentioned village. Here and farther on, beside the modern village of *Karyá*, passed the 'Prinos Road' (διὰ πρίνου, so called after a prickly oak). The very steep 'Stair Road' (διὰ χλίμακος), leaving the town by the Melangeia Gate, passed *Melangeia* (p. 351) and the N. side of the Fallow Field, and crossed the mountain-ridge by the 'Portæs', a pass after which it is now named. By either of these roads Argos lies about a day's journey from Mantinea.

In bye-gone days, when the drainage of the plain was better, owing to the katavothræ opening in the mountains, and when Mantinea, 'the lovely city', was surrounded by well-tilled fields, two roads led hence to the territory of Orchomenos. At the present day the whole country has become a swamp, and travellers are compelled to make a détour by the hills on the W.

In about $^3/_4$ hr. after crossing the bridge over the Ophis we reach the large double-village of *Kapsia*, whence another track leads to the W. to Alonístæna (p. 386). We then turn to the N.W. into the ancient *Plain of Alkimédōn*, a lateral valley bounded on the W. by the massive and pine-clad heights of *Maenalon* and *Ostrakina*. A ride of $1^3/_4$ hr. brings us to the town-like village of **Levídi** (2770 ft.; 2410 inhab.), the modern capital of the upland basin of Orchomenos, where quarters may be found in one of the larger magaziá. Levídi lies on a site which perhaps was that of the ancient *Elymía*, at the W. end of the range of hills called *Anchisia* by the ancients, bounding the Mantinean plain on the N. The neighbouring Panagia chapel may be regarded as the successor of the ancient temple of Artemis Hymnia, which was highly venerated as the common sanctuary of the Mantineans and Orchomenians.

From Levídi a road leads to the left to Vytína (p. 386). We, however, go straight on, descending at first and then ascending again along the N.E. side of the S. Orchomenian plain to the (1 hr.) pastoral village of *Kalpáki*, which lies on the slope of the loftiest Acropolis in Greece, surmounted by a mediæval tower and the ruins of Orchomenos.

The Arcadian **Orchomenós** (3070 ft.), appearing also in the local form *Erchomenos*, was in early times, according to legend, the mistress of the greater part of Arcadia. The citizens took part in the battles of Thermopylæ and Platæa, and until the Peloponnesian war were governed by kings of the family of Elatos, the 'fir-man'. The importance of the town declined in later times. The ascent from Kalpáki to the summit ($^1/_2$ hr.) passes three distinct lines of fortification. The lowest of these, built in a regular horizontal style, dates from the later city as Pausanias (p. cxxiv) saw it, when the inhabitants dwelt more on the slopes and nearer their fields. The second wall was built in the ancient polygonal style. A similar wall is

found at the top (where there is a flat space of considerable size), surrounding an upper citadel and connected with the mediæval tower. The view extends far beyond the Orchomenian territory; to the N.E. are the mountains round the Stymphalian lake; to the E. is a narrow gorge through which the waters of the S. Orchomenian plain flow to the lower N. half (see below), by means of a 'charadra' or torrent; beyond rise abrupt cliffs, the *Trachý* ('rugged') of the ancients, now crowned with a mediæval watch-tower. A third tower of the same sort stands at the base of the hill of Orchomenos, to the N.W.

From Kalpáki we proceed along the S. slope of the Acropolis, passing the *Chapel of Hagios Georgios*, to (25 min.) the village of *Roúsia*, through which leads the usual road to the N. plain of Orchomenos. Near the chapel are some ruined walls connected with the second line of fortification. The plain, especially in the centre, continues marshy until far on in summer. In the W. part of it, which anciently belonged to the town of *Kaphyae* (the ruins of which lie near the village of *Chetousa*, 6 M. to the N.W. of Kalpáki), is a katavothra (p. 183), now nearly filled up. Our way lies through the E. part of the plain, passing the *Tenean Springs* and massive cliffs, and then enters a wooded ravine. After passing some shepherds' houses we reach (2 hrs.) the hamlet of *Bedenâki*. We then proceed through a bleak hilly district, between *Mt. Skiathis* (modern *Skipiesa;* 6330 ft.) on the right and *Mt. Oryxis* (modern *Saitta;* 4310 ft.) on the left, and descend through a picturesque gorge ('Pharanx') to (1 hr.) *Gouyóza*, a village pleasantly situated on the S. bank of the Lake of Pheneós.

The **Lake of Pheneós** (2470 ft. above the sea-level) is bounded on the S. by Mts. Skiathis and Oryxis, already mentioned; on the W. by the massive *Penteleia* (6930 ft.), now called *Dourdouvána;* on the E. by the *Gerónteion* and farther on by the picturesquely shaped *Kyllēnē* (p. 313), now called *Ziriá*, and seldom quite free from snow. The lake discharges its water underground, mainly by the katavothra near Gouyóza, from which the river Rouphiá (p. 387) emerges, 785 ft. lower down. Since 1902 there seems to have been a second exit. In consequence of alterations in these discharge-channels, due to changes in the interior of the mountain caused by earthquakes, the level of water in the lake has at all times been subject to great fluctuations.

In antiquity the greater part of the valley was occupied by a fertile plain, across which the little river was conducted to the katavothra by means of an embanked canal ascribed to Hercules. At the time of *Pausanias* the canal was no longer in use. In modern times we hear of an inundation in the 18th cent.; at the beginning of the 19th cent. the lake was almost completely dry; later it covered an area of about 9 sq. M., since which it has shrunk to about 1 sq. M.

The Oryxis or Saitta mountains descend precipitously toward the lake. The bridle-path leads high up along the E. bank, but is at first so narrow that two riders can scarcely pass each other. Differently coloured marks on the rocks denote the varying levels of the

water. After about 1 hr. the path descends into a small riparian plain and leads past a spring to the (2¼ hrs. from Gouyóza) village of *Mousiá*. We then proceed through fields of maize and vineyards, passing *Misanó*, and cross (35 min.) the broad bed of the *Phoniátiko Potámi* or stream of Phoniá (the classical *Olbios* or *Aroánios*), the chief feeder of the Lake of Pheneos. We leave the Palaeókastro of Pheneos (see below) to the left, and ascend in 35 min. more to the *Kalývia of Phoniá*, now officially named —

Pheneós (good khan in the Platía), considerably larger than *Phoniá* proper, which lies higher up. According to the description of Pausanias we should look for the capital of this district on the summit of *Hagios Elias*, to the W. of the present Pheneós, but only a ruined chapel and the remains of mediæval fortifications are to be seen there. The hill now called the *Palaeókastro of Pheneós* (see above), with the chapel of Hagios Stephanos and a fragment of a polygonal wall and other ancient mural remains, 20 min. below Pheneos to the S.E., is more probably the site of the ancient town. In ancient times Pheneós was the seat of a temple of Artemis Heurippa, which Ulysses was said to have founded because he discovered his lost horses here.

From Pheneós to Nemea, ca. 13 hrs. We follow the above-described route below Misanó to Mousiá, and there turn to the E. and ascend to a saddle between *Geronteion* and Mt. Skiathis on the S. (p. 353). We next cross a barren hilly tract to *Kionia* (5½ hrs. from Pheneós), with the picturesque ruins of a mediæval castle and a good spring. About ¾ M. to the S., on a lake of its own name, are the ruins of the old town of **Stymphalos**, including considerable remains of the polygonal enceinte of the citadel and the foundations of two temples. The Stymphalian Lake (1930 ft.), now named *Lake Saraka*, was the abode of the man-eating birds with brazen claws and feathers, the destruction of which formed the fifth labour of Hercules. The water which flows out of the lake by a katavothra at the foot of the mountain to the E. re-appears at the mills of Argos (p. 347), after an underground course of 22 M. Attempts are now being made to drain this lake, and to conduct the water to the Asopos, in the neighbourhood of Phlioús (p. 332). — The best route for the rest of the journey leads viâ *Psari* and *Botsika*, then, leaving the ruins of *Phlioús* (p. 332) to the left, to *Hagios Georgios* (5¼ hrs.), where we find food and clean beds at the Magazi-Xenodochíon of Spiro Kroustopoulos Iglavás (bargain desirable). Thence viâ *Nemea* to Nemea railway-station, 2 hrs.; see p. 332.

The route to Sōlos (5 hrs.) crosses the ridge above Pheneós and then descends into a vine-covered valley, where a small domed chapel is said to mark the site of the *Convent of St. George*, before it was forced back by the inundations of the lake in the 18th century. The convent was rebuilt 1 M. farther on (50 min. from Pheneós), at the foot (3165 ft.) of *Mt. Krathis*.

Farther on we proceed through fragrant woods of firs and other trees and past numerous springs, and in 1½ hr. reach the top of the ridge of *Mt. Krathis* (4750 ft.). We then descend the left bank of the *Zaroúchla*. The firs gradually give place to thick groves of plane-trees. In 1 hr. more we reach *Zaroúchla* (3335 ft.), a part of which, *Kato-Zaroúchla*, lies on the right bank. Following the right

bank we pass near *Hagia Varvâra* in 25 min. more. Near the village of *Vounâki*, at the base of the steep rocky hill of *Kataphygia*, 40 min. farther on, we again cross the brook. Beyond this point we ascend for $^1/_2$ hr.

At the foot of the *Hill of Hagios Elias*, which is an interesting field for the botanist, the *Styx* and the Zaroúchla brooks unite to form a stream, known to the ancients as *Krathis* (p. 313). On the slope of the hill lies the prosperous village of **Solos** (ὁ Σόλος; 3435 ft.), where travellers usually spend the night in one of the magaziá or in a private house. We here obtain a fine view of the massive Chelmos. To the N. lie the villages of *Mesoroúgi* and *Peristéra*, which along with Solos are known as *Kloukinaes*. One of these three villages must represent the ancient *Nonakris*, after which the entire district was named in antiquity.

The walk to and from the point on the W. slope of Mt. Elias which affords a good view of the **Falls of the Styx** takes 2 hrs. Opposite us rise the lofty and precipitous cliffs of the huge *Chelmos* (p. 312). The thread of water descends from one of these (650 ft. high), against a background of dark moss, which has earned for the brook the name of *Mavronéri*, or 'Black Water'. At the bottom of the cliffs the water loses itself in a chaos of scattered rocks. It is only at the time of the melting of the snow that the fall attains any size. It owes its reputation less to its own beauty than to the legends of the ancients, who saw in the barren mountain-tract around and in the icy coldness of the stream an image of the underworld, and so used the name in their representations of the abode of the departed. — The way to the foot of the fall is very fatiguing and adds 3 hrs. to the excursion. A guide is indispensable. The spray of the waterfall assumes beautiful rainbow tints at midday and reminds us of Hesiod's conceit that Iris with a golden vessel fetched from the Styx the water by which the gods swore the inviolable oath.

The Ascent of Chelmos (about 4 hrs. from Solos; guide necessary), which may be combined with the continuation of the journey to Kalávryta, is highly interesting. Provisions and wraps must be brought from Solos. As the view is finest at sunrise, travellers should start from Solos in the afternoon and pass the night in one of the shepherds' huts on the *Xerokampos* (see below). At the first streak of dawn we start on foot for the summit (about 2 hrs.), the horses being left with the herdsmen. Comp. p. 312.

The road from Solos to Kalavryta (ca. 6 hrs.) crosses the (10 min.) Styx by an arched bridge of stone and ascends the slope to (25 min.) the village of *Gounariánika*, above which we observe the fortified entrance of a cave held by a few Greeks against the Turks in the War of Independence. We ascend farther in zigzags. In 1 hr., beyond a sharp ridge (5665 ft.), we reach the barren and stony table-land of the *Xerokampos* ($1^1/_2$-$1^3/_4$ hr. from Solos), on which are several herdsmen's camps ('staní') in summer. The way is indicated by stone pillars, especially useful when the ground is covered with snow. It descends past the spring *Kryóvrysis*, affording a view of the green valley of Kalavryta, and of the Erymanthos (p. 286) and Panachaikon (p. 287) behind us. We pass through pine-woods, skirting the N. side of a long narrow ravine, the S. side of which is formed by the Velia (p. 312). In about 4 hrs. after leaving Xerokampos we reach *Kalavryta* (p. 311).

35. From Athens to Kalamata by Sea viâ Gytheion *(Sparta)*.

Greek Steamer (for fares, etc., comp. the Synopsis, pp. xviii d-g) about 4 times weekly from the Piræus in 25-40 hrs. One steamer (Diakakēs Co.) touches at *Monemvasia* and two at *Kythera* (Cerigo).

For the voyage from the Piræus to the latitude of *Spetsae* (ca. 7 hrs.), see pp. 321-323. Most of the steamers proceed straight to Gytheion, but the Diakakēs steamer (see above) here turns to the S. and in 3 hrs. reaches —

Monemvasia, on the S. slope of an isolated peak, crowned with a ruined mediæval castle. The promontory, which has been artificially separated from the mainland, is connected with the latter by a long stone bridge from which it has its name (μόνη ἔμβασις). The unimportant village (520 inhab.; poor Xenodochion at the mainland end of the bridge) was once a flourishing commercial town and a strong fortress. In the 13-16th cent. it was successively held by Villehardouin, the Pope, the Byzantines, the Venetians, and the Turks. 'Malmsey' wine, once principally exported from here, is now obtained from Santorin (p. 251), Cyprus, Sardinia, Sicily, Portugal, and elsewhere. — Road to Sparta, see p. 377.

The ruins of *Epidauros Limēra* lie about 1½ hr. to the N.W., at Palæo-Monemvasia. — About 3 hrs. farther N., beyond the limestone ridge ending in Cape Iéraka, remains of the ancient town of *Zarax*, consisting of two concentric walls in the Cyclopean style, have been preserved on the cliff to the N. of the inner bay (more easily reached by sailing-boat).

We next double *Cape Maléa*, dreaded by mariners on account of its storms. It has preserved its ancient name though the accent is altered (Mália instead of Maléa). On the S. face is a hermit's cell.

To the left lies the rocky island of **Kýthēra** or *Cythera* (110 sq. M.; 1660 ft.; 12,300 inhab.), to which the Phœnicians were early attracted by its abundance of purple-yielding murices. Subsequently it belonged to Sparta. Kythera was the seat of a very early cult of Aphrodite, who was fabled to have here risen from the sea. Since the Venetian period the island has been known as *Cerigo*. The steamers (see above) touch, 4 hrs. after leaving Monemvasia, at *Hagia Pelagía* on the E. coast or on the S. coast at *Kapsali* or *Kythera* (900 inhab.; Xenodochíon tōn Xenōn), the capital of the island.

To the S. of Kythera lies the islet of *Cerigotto*, the ancient **Antikythera.** In the channel between them, at a depth of about 100 ft., is an ancient wreck, from which, since 1900, divers have recovered the remains of fine works in bronze and marble dating from the early Roman imperial period (now at Athens, p. 85). Diving operations have recently been resumed.

Steering next N.W. the steamer enters the **Laconian Gulf,** at the mouth of which, on the right, is the island of *Elaphónisi* (the ancient *Onougnathos*). Farther on are the promontory of *Xyli* and the marshy mouth of the *Eurotas* (p. 365). In the distance appear the white summits of *Taygetos*. The next station is (4¾ hrs.; ca. 16 hrs. from the Piræus direct) —

Gytheion or *Marathonisi.* — **Hotels** (bargain necessary; comp. p. xii). XENODOCHÍON TŌN XENŌN (kept by *Stef. Tsirigotis*), XEN. EUROTAS, bed 1½ dr., restaurant at both. — Those who wish to proceed to *Sparta* by omnibus (comp. p. 375) should secure a seat (8 dr.) by telegraph. There are no other carriages to be obtained. Horse to Sparta 10 dr.

Gýtheion, with 4060 inhab., is the capital of the nomos of Lakonika, and, as in late antiquity, is still the chief exporting harbour for the plain of Sparta and for the N. part of the Mani (see below), in which it is sometimes included. The busy but crowded and dirty modern town lies at the foot of the bold promontory of *Larysion*, which is surmounted by a ruined castle and commands a fine view. A mole connects the mainland with the little island of *Marathonisi*, on which is a chapel, a lighthouse, and several other buildings. This is the ancient *Kranâē*, where Paris celebrated his nuptials with the abducted Helen. The coast of this district bore in antiquity the name of *Migonion*. Outside the town to the N., to the left of the road to Sparta, is a large rectangular recess in the rock, with several steps in the interior; from an inscription we gather that a temple of *Zeus Terastios* lay here. The ancient city ('Palæopolis') extended hence to the N., on the right side of the road. At the foot of the first hill the *Theatre* has recently been laid bare. The remains a little to the S. are referred to the ancient Agora. The ancient town extended as far as the sea, which has risen about 6 ft. since antiquity and has gained correspondingly upon the land. Considerable remains of buildings may be seen in the water near a mill on the present coast. Here also is an ancient sarcophagus with reliefs (another lies to the N. beside the last house). The shrine of Zeus Kappotas, where the matricide Orestes is said to have rested, has not yet been identified, nor the artificial harbour of ancient Gytheion. — From Gytheion to Sparta, see pp. 377-375.

The barren central peninsula of the Peloponnesus, which the steamer next coasts, is the **Mani** or *Maina*, the home of the Mainotes (ca. 41,000), a race known for their love of liberty but also for their bloody vendettas. They claim to be the descendants of the ancient Spartans and delight to call themselves Laconians (Λάκωνες). They managed to maintain a virtual independence during the period of Turkish dominion. Mani is the only district of the Peloponnesus in which the vine is not cultivated. Large numbers of quails are caught in the S. The S. extremity of the peninsula is *Cape Matapân* (lighthouse), the ancient *Taenaron*, stretching to 36° 22′ 58″ N. lat. and next to Cape Tarifa in Spain (35° 59′ 57″ N. lat.) the most southerly point in continental Europe. The *Temple of Poseidon* which once stood here was the centre of a naval league among the seaports of the Laconian Gulf. Some authorities recognize remains of this temple and its grotto near the ruined church of *tōn Asomátōn*, on the Bay of Kisternæs. The town of *Kaenepolis*, which lay near it, was not founded until the Roman period.

The W. side of the peninsula, which the steamer skirts, is dotted

with villages, both on the coast and on the heights. The steamer touches at one or more of the following stations: *Geroliména*, a new port; *Liméni* (5½ hrs. after leaving Gytheion), the port for *Areopolis* (1170 inhab.), the home of the Mavromichalis family (p. 338); *Selinitsa;* and *Kardamyli*. From Liméni bridle-paths lead to Gytheion and Kalamata. — The steamer then steers past *Cape Kephâli*, and in 3 hrs. from Liméni enters the harbour of *Kalamata* (p. 406), where a halt of some duration is generally made. — From Kalamata to *Pylos (Navarino)*, etc., see p. 412.

36. From Argos to Sparta viâ Hagios Petros.

This excursion takes 2-3 days on horseback. *Myli* (2½ hrs'. ride from Argos) may also be reached from Argos by railway (p. 347) in ½ hr., but as horses cannot always be obtained there it is safer to bring or send them from Argos. From Nauplia we may reach Myli by boat. From Myli to the *Loukou Convent* on horseback 4¾ hrs.; from Loukou to *Hagios Ioánnes* 2 hrs. (from Myli to *Hagios Ioánnes* viâ *Astros* 8 hrs.); from Hagios Ioánnes to *Hagios Petros* 2½ hrs.; from Hagios Petros to *Aráchova* 1½ hr.; from Aráchova to *Sparta* 6¾ hrs.

Myli, see p. 347. — Two routes lead from Myli to the village of Hagios Ioánnes, which is not quite half-way to Sparta; the shorter but more fatiguing leads over the Zavitza Mts. (6¾ hrs.), while the other follows the coast to Astros, and then turns inland (8 hrs.).

The Mountain Path turns inland almost at once and passes near a small eminence on the right with some scanty ancient ruins, to which the name of *Palaeo-Kivéri* has been given. We then ascend (parallel with the railway, p. 348) the gorge of the *Kivéri*, on the left bank of the little river, the water of which is conducted by an aqueduct to irrigate the maize-fields of Kivéri (p. 359). At the entrance of the valley are several khans and mills. The ancient fragments of walls on a low rocky hill near the second mill (1¼ hr. from Myli) probably formed part of the Argive border-town of *Elaeûs*, where according to the legend Hercules buried the undying head of the Lernean hydra (p. 347).

After 20 min. we cross the turbid yellow stream, up the course of which a track leads to Dolyana (p. 363), and in ½ hr. more we reach the base of the verdant *Zavitza Mts.* (p. 359). A steep and fatiguing climb of 1 hr. brings us to a depression between two summits, where the view of the ancient Kynouria (p. 360) opens. On the right is an ancient watch-tower of polygonal masonry, about 25 ft. in diameter, which marks the ancient boundary between Argos and Laconia. The small and ancient fortress, now called *Tsorovos*, to the left of the path ½ hr. farther on, probably also served to guard the frontier.

The scattered shepherd-village of *Kalyvia Dolyanítika*, which we reach in 1¼ hr. after leaving the col, is the 'winter-village' of Dolyaná (p. 363) and only occasionally inhabited. It lies amid luxuriant groves of olives above the river of *Loukou*, the ancient

Tanos (p. 360). The semicircular termination of the valley consists of banks of red earth, the numerous caves in which have given the surname of *Spēliaes* to the village. To the S.E., above an abrupt precipice, is a chapel of the *Hagia Paraskevē*. To the S.W. is the hill of *Kourméti*, with mural fragments, cisterns, tombs, and other relics of some ancient community, perhaps *Eua* or (as some authorities suggest) *Anthēnē* (p. 360).

After crossing the stream we traverse a plateau seamed with the courses of numerous brooks, and in ½ hr. reach the hospitable **Loukoú Convent**, which peeps from amid lofty cypresses long before we come to it. The present building was erected on the site of one destroyed by Ibrahim Pasha in 1826 (comp. p. 414). The income of the convent is chiefly derived from its olive-groves. Fine view over Astros (p. 360) to the Argolic peninsula. The antiquities found in and near the convent have given rise to the supposition that it occupies the site of a sanctuary which existed here till late in the Roman period and which may perhaps have belonged to the above-mentioned Eua, where the cult of the Asklepiadæ flourished.

One of the rooms contains the tombstone of a vine-dresser and some round tablets with sepulchral inscriptions of the Roman period. In the GARDEN is a sitting figure of Athena in marble (headless), a fragment of a lion's head in clay, and some mosaic pavements, one of which has again been covered. In the CHURCH (*Hagia Metamórphosis*, the Transfiguration) are four smooth marble columns, while the COURT-YARD of the convent contains some Corinthian capitals and a colossal head.

About ¼ M. to the N.E. of the convent, near some ruins where numerous Venetian coins have been found, lie five large *Granite Columns*, and portions of others. Farther on, in the direction of the Paraskeve chapel mentioned above, are a few *Marble Columns*, said to mark the site of an ancient temple. — The brook to the S.E. of the convent is picturesquely spanned by the arch of an *Aqueduct*, probably of Roman origin, from which hang large stalactites. On the right bank of the brook, near the first convent-mill, are farther remains of the aqueduct, which was fed by a spring, strongly impregnated with lime, about ½ M. distant.

About 2 hrs. beyond Loukou the mountain-path joins the road leading from Astros to *Hagios Ioánnes*, not far from that village (see p. 361).

The COAST ROAD viâ Astros crosses the river *Kivéri*, and in 50 min. after leaving Myli reaches the modern village of *Kivéri*. Farther on the *Zavitza Mts.* (3200 ft.) approach close to the sea, leaving only a narrow passage, called *Anigraea* by the ancients. It commands a fine view of the opposite coast of the bay but is otherwise monotonous. Soon after leaving Kivéri we observe the sea below us on the left coloured a turbid red for a considerable distance, apparently from the outflow of a 'katavothra' (comp. p. 183), which perhaps comes from the so-called 'Fallow Field' beside Mantinea (p. 352). A similar opinion was entertained by the ancients of a second natural phenomenon which we notice 3 hrs. farther on, before the last bend of the rocky coast-route. At a little distance from the shore we see on the surface of the water a darker spot in the

form of a flattened circle, in the midst of which a lighter-coloured stream of water ceaselessly rises.

We reach the plain of Astros in 1/4 hr. and cross the *Tanos*, the alluvial deposits of which have gradually united the former island of Astros with the mainland. Even yet part of the soil is impregnated with salt; the fertile portion of the *Thyreatic Plain*, as it was called in antiquity, lies farther to the S.

Astros (5 1/4 hrs. from Myli; steamboat, see p. 321), a village with 300 inhab., lies partly on the coast and partly on a long rocky hill, crowned by a mediæval castle. It has become known from the second national Greek assembly, called the 'Assembly of Astros', held on the bank of the Tanos, in March and April 1823.

The name appears to have come down from antiquity, although it is nowhere mentioned by ancient authors. This belief is supported by the remains of two walls, hastily constructed of rough blocks, on the N. part of the hill, not far from a ruined mill. In any case the place was quite devoid of importance. The S. part of the rock, where the small mediæval castle and a few ruined houses stand, affords a fine view across the sea to Nauplia and Argos, and over the Thyreatic plain to the S. On the S.E. margin of the last, beyond a large swamp called *Moustós*, we may distinguish the mountain-spur running down to the sea, on which lie the ruins of the ancient town *Athēnē*, *Anthēnē*, or *Anthana* (but comp. p. 359), now called 'Palæokastro of Hagios Andreas'.

By turning inland immediately after entering the plain, without proceeding to Astros, we save about 1/2 hour. The roads unite again at the *Kulyvia Meligitika*, which we reach from Astros in less than 1 hour. These Kalyvia are inhabited only in winter by the people of Meligoú (p. 361). On the other side of the valley, up which our course now lies, rises the hill of *Kastráki*, with the metochi or farm of Hagia Trias. We now ascend gradually and reach, on the right, the (1 hr.) ruins called *Hellenikó* or *Tichió*, which have been identified with those of the town of **Thyreá**, the ancient mistress of the plain (2090 ft. above the sea-level).

The ancient district of *Kynouria*, and especially that N. part of it called the Thyreatic Plain (*Thyreatis*), was for centuries the object of strife between the Spartans and the Argives, who had orginally possessed the entire E. Laconian peninsula. The victory of Kleomenes at Tiryns in B.C. 495 eventually decided the struggle in favour of the Spartans; and the little river Tanos (see above) became the mutual boundary. In B.C. 431 the Spartans offered a refuge in Thyrea to some of the expelled Æginetans (p. 129). The Athenians, however, in B.C. 424-423, the 8th year of the Peloponnesian war, landed on the coast as the Æginetans were busied in the construction of fortifications, threw these down, and then marched to Thyrea and destroyed it also. Since that time the city appears to have lain in ruins. The Thyreatic plain was again assigned to the Argives by Philip II. of Macedon.

We ascend on the E. side of the hill to the main gate. The town-walls, which were strengthened with square and round towers, may be distinctly traced except on the N. side. The interior is occupied by several long rocky terraces, on which fragments of walls and numerous cisterns remain. Fine view of the surrounding mountains and of the sea as far as Hydra. — On the S., beyond the ravine, lies the convent of *Palaeó-Panagía*.

Beyond Thyrea we leave the large village of *Meligoú* on the left and reach (1 hr.) the village of **Hagios Ioánnes** (1350 inhab.), pleasantly situated among trees, about 3 hrs. from Astros and 2 hrs. from the Loukou Convent (p. 359).

We now descend into the small *Plain of Xerókampos*. In its S.E. angle is the mediæval castle of *Oraeókastro* ('Beautiful Castle'), picturesquely situated on a high conical hill, probably the site of the ancient *Neris*. Beyond the plain we gradually ascend along the well-watered and generally well-cultivated slopes of the *Málevo Mts.* (6365 ft.), the ancient *Parnon*, to the village of **Hagios Petros** (2910 ft.; 3850 inhab.; 2½ hrs. from Hagios Ioánnes), with two large new churches. The inhabitants of this whole district, including the villages of *Kastri* (1 hr. to the N.; 2340 inhab.) and *Dolyanâ* (½ hr. farther; p. 363), are a strong and handsome race, principally occupied in vine-dressing and charcoal-burning. They buy grain from the people of Aráchova, who bring their supplies to market here on Sunday.

In ½ hr. after leaving Hagios Petros we reach the crest of a ridge, where a spring rises, and about 10 min. farther on, to our left as we begin to descend, we see three flat heaps of stone splinters. The natives call the spot στοὺς φονευμένους, or 'place of the slain', and relate that it was the scene in mythical times of a bloody battle between 300 Argives and 300 Spartans. The ancient districts of Thyreatis, Tegeatis, and Laconia touched at this point, which was known as the 'place of the Hermæ' from the boundary-marks. On the left is a deserted chapel of *Hagios Theódoros*, perhaps on the site of a temple of Zeus Skotitas. In 50 min. more we reach **Aráchova** (1½ hr. from Hagios Petros), a prosperous village with 1700 inhab., where the Xenodochion of *Dēmētrakis Charakas*, near the chapel of Hagios Andreas, offers tolerable accommodation. (Hence to the Khan of Bakouros, see p. 363.)

We next descend the course of the *Kelephina*, the ancient *Œnūs*, which flows both summer and winter; on account of its destructive inundations it is called 'Phónissa' or 'murderess', by the people. Its course is so irregular that we change from bank to bank 50 or 60 times as we proceed. On the left it receives a tributary coming from *Vamvakoú* and *Vrésthena*. In 3¼ hrs. from Aráchova we reach the *Khan of Krevatâs* (p. 364). Thence to *Sparta*, 3½ hrs., see pp. 364, 365.

37. From Tripolis to Sparta viâ Tegea.

This route takes 13 hrs., exclusive of stoppages. Carriage road. Accommodation on the way is obtained at *Piali* (1½ hr. from Tripolis) and at the *Khan of Vourlia* (8 hrs. from Piali, about 3 hrs. from Sparta). — Those who omit the détour viâ Tegea (of interest only to archæologists) may reach Sparta in one day (most conveniently by carriage in about 9 hrs., 40-50 dr.; two-wheeled 'sousta' 20 dr., see p. xvii). The diligence (ca. 12 hrs. including halts; fare 8 dr., bargain necessary) starts early in the morning in winter, and at night in summer.

The fertile plain to the S.E. of Tripolis, thickly sprinkled with thriving villages, formed the ancient territory of Tegea. It is traversed by two routes: a new road leading to the S. and a route leading to the S.E. to Dolyaná, Kastri (p. 361), and other places. We follow the latter at first, and in 50 min. reach the village of *Hagios Sóstis*, situated on a gentle eminence, from which we obtain the best survey over the territory of the ancient **Tegea** (Τεγέα), extending hence to Ibrahim Effendi on the W., Pialí (see below) and Achoúria (p. 348) on the S. The course of the *Saranta Pótamos* lies to the E. (p. 348).

In the pre-Dorian period Tegea appears as the most considerable power in the Peloponnesus. Its king *Echemos* overcame in single combat Hyllos, son of Hercules and leader of the Herakleidæ, on the border of the peninsula, near Megara. *Aleos*, the son of Apheides, appears as the founder of the city, which like many others is said to have been formed by 'Synœkismos' (p. 18), in the 9th or 8th cent., and also of the chief temple of 'Athena Alea'; and to the same prince the Arcadians ascribed the transference of the united Arcadian monarchy to Tegea. At about the beginning of the 6th cent. its resistance to Sparta, strengthened by the second Messenian war, began to grow weaker, and until the middle of the 5th cent. it was practically dominated by that city. The Tegeans took part in the battles of Thermopylæ (p. 201) and Platæa (p. 166), during the Persian wars; but the struggle with Sparta recommenced immediately afterwards. The Tegeans were defeated in repeated battles — at Tegea itself as allies of the Argives, and at Dipæa (p. 386) along with most of the other Arcadians. Subsequently it appears as the most faithful ally of Sparta, resisting attempts on its fidelity on the part of both Argos and Corinth. The rise of the democracy in B.C. 370 reversed this policy; and the Tegeans fought on the side of the Thebans at Mantinea (p. 351). The town, however, again joined Sparta, and was in consequence drawn into the wars with the Achæans, whose league it was forced to enter in B.C. 222. *Strabo* names Tegea as the only city in Arcadia worth mention, and *Pausanias* gives a detailed description of it.

The former existence of a temple of Demeter and Kore on the N.E. slope of the hill of Hagios Sóstis is proved by the numerous votive offerings found here. Most are small figures, images of goddesses or female forms with sacrificial offerings, and the like, representing all stages in Greek art from the most primitive to a late period.

We proceed straight on (S.E.), passing below the village of *Mertsaoûsi*, in the vicinity of which and also farther to the E. the foundations of the N. wall of Tegea have been discovered. In ½ hr. we reach the restored Byzantine church of *Palaeo-Episkopí*, which, like the surrounding ruined walls, claims to date from the Byzantine city of *Nikli*. This church is built within an ancient semicircular structure, supposed to have been the *Theatre*. A large portion of the round end-wall is visible outside the apses; remains of the Agora and of two temples have also been found. In a neighbouring farm is a small museum. Hence to Piali, ¼ hr.

The direct route turns to the right at Hagios Sóstis (see above), and in ½ hr. reaches **Piali** (600 inhab.), embosomed in plantations of mulberry-trees. The *Xenodochíon of Nikos*, at the S. end of the main street passing to the W. of the church, offers tolerable accommodation and food (night-quarters 2 dr., bargain beforehand). The

village lies in the S.W. part of the precincts of Tegea. It is at this point that Pausanias, who entered from Pallantion (p. 380), begins his description of the town, commencing with the famous marble *Temple of Athena Aleâ*, the chief sanctuary of Tegea, rebuilt after a fire in B.C. 394 by *Skopas* the Parian (p. cvi) and richly adorned. The small *Museum* beside the church of Hag. Nikolaos has yielded its chief treasures to Athens (p. 83), but it still retains interesting architectural fragments of the temple, a large relief of lions from the earlier temple, a head of a woman, a head of Alexander, and a female torso (Atalanta?).

The exact site of the temple, to the W. of the church, was ascertained in 1879 by excavations, resumed in 1902 by the French School (p. 15). The temple was a Doric peripteros, 154 ft. long and about 72 ft. broad, with 6 columns at the ends and 13 on the sides. The columns had a diameter of 4¾ ft. and a height of about 26 ft.; they have 20 flutings and the capitals exhibit the upright echinos of the later style. The interior contained Ionic and Corinthian columns. An inclined slope led up to the E. front. The sculptures in the E. pediment represented the hunting of the Kalydonian boar, with Meleager, Theseus, and the Tegean national heroes Atalanta and Ankæos; those on the W. portrayed the fight of Telephos (son of Hercules and the priestess Auge, daughter of the king of Tegea) against Achilles on the Kaikos in Mysia.

About 2½ hrs. to the S.E. of Pialí lies *Dolyaná* (3120 ft.; p. 361), with the ancient quarries, ½ hr. to the N.W., that supplied the beautiful whitish-yellow marble used for the temple at Tegea. There are also some smaller modern quarries.

From Pialí we proceed to the S.W. and at (ca. ¾ hr.) *Kaparéli* strike the new road from Tripolis to Sparta, mentioned at p. 362. The whole S.W. part of the plain, as far as the foot of *Mount Kravari*, the ancient *Boreion* (p. 380), is marshy. Part of the water finds an outlet near the village of *Berbati* by means of a katavothra (2155 ft.), which shares the name of *Taka* with the marsh and the plain.

The statement of Pausanias that the upper course of the Alpheios (*i.e.* the Saranta-Pótamos) vanished in the Tegean plain (*i.e.* fell into the Taka Katavothra) seems to be founded on a mistake, for there is no evidence that the Saranta-Pótamos ever changed its course in the manner indicated within the historic period, and indeed, the rising of the ground on the W. makes it impossible.

From this point we may reach Sparta either by the new road or by the old bridle-path, which partly coincide.

The Road leaving Kaparéli (7½ M. from Tripolis), with the village of *Vlachokerásia* on the hill to the right, reaches (12 M.) *Alepochóri* and the new *Khan of Bakoúros* (16 M.; 3¾ hrs'. drive from Tripolis), on the left, where the bridle-path joins the road. Carriages usually halt here for a time. About 25 min. to the N., by the bridle-path, is the ruined Khan of Kryavrysis (p. 364), situated at a bend of the Saranta-Pótamos, which between this point and its source (to the E.) seems to have formed the boundary between the territory of the Tegeans and that of Sparta.

Arachova (p. 361) lies 3 hrs. to the S.E. of the Khan of Bakoúros. The carriage-road passes to the left of a rocky hill, surmounted by the ruins of a mediæval castle.

Farther on the road (now identical with the bridle-path) passes between the low *Tzoúka Hills* on the left and the *Rousa Hills* on the right, where the Taygetos first becomes visible, traverses the *Pass of Klisoura* (3065 ft.), the watershed between the Saranta-Pótamos and the Eurotas, and reaches the (1 hr.; 20 M.) *Khan of Kokkini Loutza*, so called after the little plain with its red soil. The grey heights of the Málevo Mts. (p. 361) become visible on the left. After 1 hr. more the road and bridle-path separate.

By the road we reach (1 hr.) the former *Khan of Demetrios Loukis*, and in 2 hrs. more the (30½ M.) **Khans of Vourliá** (2005 ft.; 3 hrs.' drive from the Khan of Bakoúros, 2 hrs. from Sparta), the first of which affords night-quarters if necessary. The village of *Vourliá* or *Vryliás* (1200 inhab.) lies about ¾ M. to the right of the road. Here we enjoy a fine view of the wide Laconian plain, bounded on the W. by the massy bulk of the many-peaked Taygetos (p. 373). To the left is a long ridge of hills, probably part of the ancient *Thornax;* straight in front is New Sparta, with Mistra (p. 372) to the right.

The two routes unite and again part at the Khans of Vourlia. The road now keeps to the E. and passes (33 M.) the village of *Vouthianoú* (1685 ft.). A view is soon disclosed of the valley of the Eurotas, Mistra, and Taygetos. We cross the (36 M.) *Kelephina* (see below) and then the Eurotas by iron bridges, and proceed through olive and mulberry groves to (39 M.) *New Sparta* (p. 365).

The Bridle Path passes *Kaparéli* (p. 363) a little to the E., and in about 1 hr. from Pialí reaches the valley of the *Saranta Pótamos*, which it ascends. To the left rise the *Marmaro Mts.* (4330 ft.), with the *Veréna Mts.*, including the *Hill of Hagios Elias* (4690 ft.) on the S.; to the right are low ranges of hills. At the (2 hrs.) ruined khan of *Kryavrysis* ('cold spring') several brooks unite with the main arm of the Saranta-Pótamos river, which flows hither from the E. The bridle-path joins the carriage-road at the (25 min.) Khan of Bakoúros (p. 363).

On a hill known as *Analipsis*, on the left bank of the Saranta-Pótamos about 1 M. above the Khan of Kryavrysis, lay the ancient town of *Karyae* or *Caryae*, from whose female dancers Vitruvius derives the term Caryatides (comp. p. 153).

About 2 hrs. beyond the point where the routes again diverge (comp. above) we can trace ancient wheel-tracks in a low vale to the left of the path. We then gradually descend to the line of mulberry and plane trees fringing the banks of the *Kelephina*, the ancient *Œnūs* (p. 361), which is here joined by the *Varáka* brook, called *Gorgylos* by the ancients on account of its strong current. The (2¼ hrs.) *Khan of Krevatás* is now closed. The valley, here 1 M. broad, was the scene of the Battle of Sellasia in the spring of B.C. 221, in which the united Macedonians and Achæans finally broke the power of the Spartans.

The Spartan army, 20,000 strong, under the command of the brave king *Kleomenes III.*, was drawn up with its left wing on the hill then

Megalopolis
Tripolis
1 : 125.000
Mile
Kilom.
Kopanos Bridge
Kalyvia
Kokkino Malli
Chlada
Pauleika
Aqueduct
Temple?
Tsouni Pyrgos
Morou
Analipsis
Knakion
Iri
Eurotas
Aphisou
Magoula
Chap.
New Sparta
Mill
Menelaeion
Mistra
Harpleia
Tritsela
Parori
Paroreia
Psychiko
Phoebaeon
Kalogonia
Therapne
Toukosi
Panteleimon
Sykuraki
Riviotissa
Phellia?
Spring
Hag. Ioannes
H. Georgios
Kalami
Tshaoushi
Riza
Amyklaeon
Godena
Vaphio
Eleusinion?
Bryseae
Mandra
Mahmoud Bey
Sinan Bey
Slavochori
Levka
Socha
Kal. Soch.
P A R N O N
T a y g e t o s
1 Athena Chalkioekos
2 Circular Building
3 So-called Skias
Analipsis
Vineyards
Knakion
Ancient Bridge (Babyka ?)
Klaraki
City Wall
Bambakia
Mousga River
Moundouna
Kokkinaki
P I T A N E
Mistra
Acropolis
Theatre
Kore Soteira
Late Roman Wall
L I M N A E
Artemis Orthia
Altar
Eurotas
Arapissa
Magoula
Tomb of Leonidas
N E W
S P A R T A
Museum
Cathedral
Magoula River
Tiasa
Parori
Matalla's Mill
Psychiko
Gythion
SPARTA
From an original by the British School
1 : 25.000

called *Euas*, the N. side of which was washed by the Gorgylos, and its right wing on the hill *Olympos*, on the left bank of the Œnūs. The hostile left wing was led by the Macedonian king *Antigonos Doson*, while the right consisted chiefly of the auxiliary troops, making 28,000 men in all. Both armies placed their cavalry in the centre. The decisive victory was gained chiefly by the energy of the young Achæan general *Philopoemen* (p. 381).

About 1 M. to the S.W. of the Khan of Krevatás rises a broad-backed knoll, bearing the ruins of an ancient town (perhaps the Skiritian *Œon*), now called *Palaeogoulás*. Farther on rises a hill of considerable height (2726 ft.) crowned by a chapel of *Hagios Konstantinos*. The ascent (1/2 hr.) is best made from the khans of Vourliá. Here stood the Laconian border-town of **Sellasia**, the walls and towers of which may still be traced throughout their entire circuit (about 1 1/2 M.). Its final destruction was due to the Macedonians in B.C. 221.

Beyond the (3/4 hr.) *Khans of Vourliá* (p. 364) the path becomes steep and fatiguing and gradually turns to the W. In 1 1/2 hr. we reach the oleander-grown valley of the *Eurotas*, now called *Iri* or more commonly *Niris*. We cross the river by the high-arched *Kopanos Bridge;* opposite are precipitous rocks. On the right bank there is an aqueduct, apparently mediæval. The road from Megalopolis (p. 377) now unites with ours. Finally we skirt the undulating hills of ancient Sparta, pass near the theatre (p. 369) and the so-called tomb of Leonidas (p. 368), and reach (1 1/4 hr.) *New Sparta.*

38. Sparta and its Neighbourhood.

Hotels (p. xii; bargain desirable; bed 2 dr.). XENODOCHÍON TŌN XENŌN, near the museum, rooms and restaurant well spoken of; XEN. STEMMA, farther to the W., also with restaurant; XEN. ANGLÍA, restaurant well spoken of. — *Restaurant Aphthonia*, on the E. side of the Platía, good. *Café* at the intersection of the two main streets. Simple provisions and wine to be obtained at the corner opposite.

The present *Sparta* (Σπάρτη; 735 ft.), capital of the nomos of *Lakedaemon* and seat of the archbishop of Monemvasia-Sparta, with 4170 inhab., a gymnasium, and several silk-spinning establishments, is of entirely modern origin. Founded in 1834 under King Otho, after the War of Independence, it is laid out on a remarkably regular plan, with broad, quiet streets, lined with low houses surrounded by gardens. Its situation, on the S. hills of the ancient town-precincts, though beautiful, is somewhat unhealthy. The decay of the ancient and mediæval aqueducts has deprived the town of fresh drinking-water, while the imperfect draining of the marshy environs, where maize is the chief crop, encourages fever in summer. The *Eurotas*, now called the *Iri*, flows 1/2 M. to the E. of the town and drives several mills. At ordinary water-level the river is only at a few places more than 3 ft. deep. The banks are overgrown with silver poplars, oleanders, willows, and reeds. In the rainy season it sometimes becomes very much swollen and works great havoc.

The visitors to these remains of one of the most famous cities of the ancient world must not raise their expectations too high.

The relics of ancient Sparta are scanty and insignificant. We should remember the words of Thucydides at the beginning of his history of the Peloponnesian war (I. 10): 'If the town of the Lacedæmonians were laid waste and nothing remained but the temples and the sites of the buildings, I believe that after a long lapse of time men would find the fame of the city on account of its power quite incomprehensible, even although two-fifths of the Peloponnesus belong to it, and though its hegemony is extended over the entire peninsula and far beyond.' Until the time of the Romans Sparta was an open place, scattered in arrangement (as its very name signifies) and including many gardens ('spacious', says Homer; 'like a village' writes Thucydides). Its defences lay in the bravery of its people, a few strongholds at the chief passes, and the remoteness of the country. The town was not surrounded with a wall until the time of the tyrant Nabis (p. 367); and this was several times repaired and renewed in the following centuries. Its population, at its zenith, is estimated at 25-30,000.

The *Leleges* are regarded as the earliest inhabitants of the country; and beside them we find *Minyae*, and *Phoenicians* who had been attracted to the Laconian Gulf and Kythera by the purple-yielding murices of the former. These races had come by sea, but immigrants seem also to have come overland from the N. — first *Æolians*, then *Achaeans*, and lastly *Dorians*. These, however, did not impose rulers of their own blood on the land. The royal dignity, at first apparently shared by three, and afterwards by two princes, remained in the ancient native sovereign families of the *Agiadae* and the *Eurypontidae* (the *Ægidae*, a third family, soon cease to be heard of), and the supposed blood-relationship of these to the Dorian princes (*Eurysthenes* and *Prokles*, the twin-sons of Aristodemos, the Herakleid) was an invention of a later period. The kings united in their persons the supreme military command and the highest priestly dignity. Next to them came the college of the five *Ephors*, which gradually transformed itself into a committee of general control, and the *Gerousia*, or council of 28 citizens over 60 years of age. The decision upon all matters of importance lay with the people. The stable and permanent constitution of Sparta, unfavourable to innovations and all far-reaching enterprizes, was originally founded by the *Laws of Lykourgos*, which are usually referred to the year B.C. 820, though the personal identity of the law-giver has almost faded to a mythical shadow amid the legends which surround him.

From the almost completely mountain-surrounded valley of the Eurotas the power of the Lacedæmonians extended itself on all sides, sometimes by direct subjugation, sometimes by the imposition of the Spartan hegemony. Argos held out longest (pp. 343, 361); and the Spartan yoke pressed most heavily on Messenia (p. 408). The three Messenian Wars took place according to the accepted chronology in B.C. 743-724, 645-628, and 459-450. Sparta finally conquered Argos also. But against the Arcadians it gained nothing but transient successes (p. 386), and it was forced to be content with the barren recognition of its hegemony and the close military alliance with Tegea (p. 362).

The town of Sparta was originally restricted to a somewhat limited space; and near it at first stood the fortified town of *Amyklae* (p. 376), and a little farther off *Las*, *Pharis* (p. 376), *Ægys*, and probably *Geronthrae* (p. 377), all under native princes who continued to rule after acknowledging the over-lordship of Sparta. The Doric Spartans remained in the minority from the very beginning. The relation of the separate parts of the country to the capital Sparta was settled only after long and bloody quarrels, which resulted in the emigration of large numbers of the people and

were appeased only by a division of the soil in connection with the Lycurgan code. The whole population was divided into three classes: the sovereign Dorians, called *Lacedaemonians* or *Spartiates*, the older Achæan population or *Perioekoi*, who had submitted voluntarily or by treaty, and the *Helots* or state-slaves, destitute of all rights, who had been overcome by force. The Spartiates dwelt mostly in and about Sparta, observing, in accordance with the precepts of Lykourgos, the greatest simplicity in their mode of life. The citizen from early youth upwards belonged not to the family but to the state, and this in a much more stringent sense than in the other ancient cities where a similar theory obtained. Constant practice in the use of arms and unceasing warfare, at first for the security of the newly-won home and afterwards to extend their power, hardened the citizens and earned for the Spartan army the reputation of being invincible.

At the beginning of the Persian Wars the Spartans were therefore unanimously regarded by the Greeks as their leaders and champions, but the fame which they attained was comparatively slight, and it soon became evident that Athens was far better fitted than Sparta to represent the interests of Greece. Even after the Peloponnesian War (B.C. 431-404), which resulted in the humiliation of Athens, there was no essential change in this particular. Athens rebuilt its power on new foundations; and Epaminondas, the Theban general, soon afterwards exposed at Leuktra (p. 166) and Mantinea (p. 351) the feebleness to which the aging state of Lykourgos had sunk. Among the consequences of the campaigns of Epaminondas, who penetrated to the city of Sparta itself, were the restoration of Messenia's independence (p. 408), and the foundation of the Arcadian League with the newly built Megalopolis as its centre (p. 381). Sparta's attempts to hinder the development of her neighbours met with little success. After the battle of Chæronea (p. 194) it was compelled by Philip II. to surrender to the Argives not only the long disputed Thyreatis (p. 360) but also the entire district of Kynouria to a point beyond the port of Zarax (p. 356); to the Arcadians Belminatis (p. 379) and Skiritis with Karyæ (p. 364); and finally to the Messenians the Dentheliatic hill district (p. 375) and the coast as far as Pephnos. Subsequently, however, the Spartans managed to repossess themselves of at least the chief passes leading to their country, all of which had lain in the ceded districts.

Under the energetic and brave king *Kleomenes III.* (B.C. 235-220; d. 219) the state seemed to be on the point of regaining its prosperity and disputing the first place in Greece with the Achæan League; but the battle of Sellasia (p. 364) extinguished this hope.

After the extinction of the Achæan League and the subjugation of Greece by the Romans, Sparta obtained an apparent independence, under the 'tyrant' *Nabis* (d. 192 B.C.) who now sat on the throne and harassed land and sea far and wide by his plundering expeditions. Alongside of it, however, there existed the *League of the Eleuthero-Laconians*, which embraced the prosperous coast-towns and was expressly recognized by the Romans as a separate state. The system of Lykourgos seems, however, to have lasted until far on in the Christian era.

The last decade of the 4th cent. A.D. saw the *Goths* under Alaric in Laconia, where they laid waste town and country. A few centuries later followed the pagan *Slavs*, who seem to have maintained themselves most permanently in the mountain districts of Taygetos. In the interior, however, the *Byzantines* again effected a footing, and maintained it longer than in any other part of Greece. Sparta was refortified, and at the time of the *Frankish* invasion, appears under the name of *Lacedaemonia*. In the winter of 1248-49 *Guillaume II. de Villehardouin*, Prince of Morea, constructed a fortress on the spur of Mt. Taygetos, and this new castle of *Misithras* became the seat of the ruler of the country. A new and rapidly growing town sprang up on the slopes of the hill, while Lacedæmonia fell into decay. *Mistrâ* remained but a short time in the hands of the Franks. Villehardouin was betrayed and taken prisoner by the Byzantines; and after the recapture of Constantinople by the Palæologi in 1261 he was compelled to acquiesce in the surrender of the fortresses

of Monemvasia (p. 356) and Mistrá, and of the Maina (p. 357). The new *Greek Province* in the Peloponnesus was thus founded, and *Constantine Palaeologus*, 'Sebastokrator', the emperor's brother, was appointed first governor in 1262. For 200 years Laconia remained in the hands of the Greeks.

The *Turks* invaded the country in 1460, and Mohammed II. led Demetrios, the last Greek governor, as a prisoner to Constantinople. In August, 1686, *Morosini*, the Venetian Captain-general, entered Laconia and forced the Turks in Mistrá to capitulate. Monemvasia (p. 356) became the capital of the Venetian province of Laconia. Under the Turks, however, who returned in 1715, Mistrá once more became the chief town, and remained the most important place in the district of the Eurotas until the War of Independence.

Excavations carried on since 1906 by the British Archæological School (p. 14) have shed a flood of light on the previously very defective knowledge of the topography of ancient Sparta (comp. *Annual of the British School*, vols. XII seq.). The following account has been revised by Mr. A. J. B. Wace, one of the excavators; while the Plan is due to the courtesy of the authorities of the British School.

The circuit of the ancient Sparta is said to have been 48 stadia or about $5^1/_2$ M.; and the course of the **Town Walls** has been determined by the British School throughout almost its entire length, although few traces appear above ground. Like the walls of Mantinea, Thebes, and other towns, the walls of Sparta consisted of a stone foundation bearing a superstructure of sun-dried bricks crowned with a top-course of kiln-baked tiles. The tiles are stamped with names, including that of the tyrant Nabis (p. 367). Beginning at the modern bridge the wall descended to the S. along the bank of the Eurotas to the mill of Matalla; bending to the W. it thence followed the edge of the hill on the left bank of the Magoula to the cathedral, and proceeded in the direction of Magoula as far as to the hill of Klaraki, where its N.W. angle was discovered. Thence it skirted the right bank of the Knakion eastwards back to the bridge.

The most conspicuous of the small ruins within the limits of the ancient town is the so-called **Tomb of Leonidas**, to the N. of New Sparta and on the right of the road leading to Magoula. It consists of a rectangular substructure of a monument, about 50 ft. long and 25 ft. broad, formed of walls of massive squared stones, two or three courses of which have been preserved. It has, however, no connection whatsoever with Leonidas, for the tomb of that hero is expressly stated by Pausanias to have been opposite the theatre.

About $^1/_2$ M. farther on in the direction of Magoula are the imposing ruins of a Roman bath, known by the name of *Arapissa*. In this region probably lay also the *Dromos*, or race-course, and the *Platanistas*, an open space planted with plane-trees (Platanus), where the youthful Spartans waged their mimic but obstinate and often bloody contests.

We now return to the modern town. The road to the N. conducts us in 10 min. to the site of the Byzantine and mediæval Lacedæmonia, which extended over the hill of the Acropolis and the adjoining hills and is now known as **Palæokastro**. The road passes through the S. gateway of the *Late-Roman Wall* which was built after the incursion

of the Goths (p. 367). This wall was at one time faced with marble slabs, some of which were inscribed stones brought from the market-place and other neighbouring structures. Within the gate, to the right, is a brick edifice of the 1st cent. A.D., erroneously identified with the *Skias*. The left branch of the road passes the ruins excavated by the American School in 1903) of a *Circular Building* with three steps and a terrace, which perhaps may be the remains of the Building of Epimenides, mentioned by Pausanias as containing statues of Zeus and Aphrodite. Farther to the W. we ascend the steep eminence above the theatre, usually called the Acropolis, a name which can refer only to later Spartan history and to the middle ages. On the N., immediately above the theatre, excavations in 1907 laid bare the scanty remains of the temple of *Athena Chalkioekos* ('brazen-house-inhabiting') or *Poliouchos* ('shielder of the city'), built by Gitiadas. A few bronze plates from the wall and numerous bronze statuettes were found, besides vases of the geometric and black-figured types and some important inscriptions. — On the S. slope of the Acropolis lies the **Theatre.** Its construction and fitting-up probably belong to the period when Sparta's successes abroad were leading it to forget the simplicity and isolation enjoined by Lykourgos; but the site had previously been used for a similar purpose, for here the festival of the Gymnopædia had been celebrated from time immemorial. The size of the theatre, which is exceeded only by those of Megalopolis and Athens, was proportioned to the population of the city. Its diameter is about 470 ft. With the exception of the supporting wall at the end of each side, the building is entirely covered with debris. Tentative excavations have proved the existence of a colonnade in front of the orchestra. — The summit of the Acropolis commands a fine *View of the site of ancient Sparta and of the fertile plain extending W. to Mistrá and the snow-clad Taygetos. Inscriptions prove that the ancient town-district of *Pitane* lay to the N.W. of the theatre. The depression beside the Eurotas to the E. was the town-district of *Limnae*. The position of the two other town-districts, *Mesoa* and *Kynosoura*, has not yet been ascertained.

We now return to the so-called Skias and follow the path that leads through the N. gateway of the Byzantine wall and to the N. to the bridge over the Eurotas. Immediately above the bridge, beside the mill-stream, is a well-preserved fragment of the ancient town-wall, protected from the stream by a quay-wall of excellent construction. A little farther up the river are some remains of a mediæval bridge, partly built of ancient masonry; but it is quite uncertain whether this is the site of the bridge *Babyka*, mentioned by Aristotle. — The terrace-like structure discovered about 100 yds. below the modern bridge, measuring 75 ft. by 20 ft. and accessible by a flight of steps on the W., is an *Altar* of the Hellenistic period.

From this point we follow the easily traced line of the ancient wall for about $^1/_2$ M. down the Eurotas to visit a circular Roman

building, which was formerly taken for an *Odeon*. Inscriptions recently found, however, show that it belonged to the famous ***Sanctuary of Artemis Orthia,** the religious centre of the whole Spartan community. Within the arena of the theatre-shaped building was discovered a series of altars, one below the other, ranging in date from the 8th cent. B.C. to the 3rd cent. A.D. The earliest of these is connected by a cobble pavement with the remains of the oldest temple (8th cent.), which had the same orientation as the altar and lay on the S. side of the 6th cent. temple. The foundations of the temple consist of rough, unworked stones and slabs; the walls were of unbaked bricks, while the roof was of kiln-dried tiles. Traces of wooden pillars also exist. The theatre was apparently erected at a late date (3rd cent. A.D.), probably for the spectators at the scourging contests of the Spartan youth before the altar of Artemis, and at other competitions in honour of the goddess.

The only portions of the building preserved are the substructures of the auditorium, consisting of a row of rectangular bases and a series of radial walls which supported the vaulting on which rested the rows of seats. The latter are interrupted at regular intervals for the staircases ascending to the higher rows of seats. One of the entrances to the arena may be recognized also. On the side next the river the building is in a very ruinous state.

In the archaic layers beneath this building were found quantities of votive offerings, ivory carvings, terracotta masks and statuettes, leaden figurines, and geometric and 'orientalizing' vases. A few tile-stamps, also found here, prove that the shrine of *Eileithyia*, mentioned by Pausanias, stood in intimate connection with the temple of Artemis.

The handsome ***Museum** is in the E. part of the town. The key, kept by the *Gymnasiarches*, can be procured for visitors by the *Phylax* (enquire at the inns). Afternoon light is best (fee 1 dr.). Comp, *Tod & Wace's* Catalogue of the Sparta Museum (Oxford, 1906; illus.).

Vestibule. On a Roman altar in the middle stands the famous and extremely ancient *Spartan Stele* (No. 1), perhaps a sepulchral Ἀνάθημα or monument. On both faces are some curious representations, somewhat crude in workmanship but admirably adapted to the narrowing spaces in which they occur; on each side is a coiled serpent. The group on the front has been variously taken to represent *Amphiaraos* and *Eriphyle*, who is reaching after the fateful necklace, for the sake of which she betrayed her husband; or the meeting of *Orestes* and *Elektra;* or the tryst of *Zeus* and *Alkmene*. The group on the back — a man drawing his sword and a veiled woman — has similarly been explained as *Alkmaeon*, the son of Amphiaraos avenging his father's death on his mother, or *Orestes* in the act of slaying his mother *Klytaemnestra*, or finally, *Menelaos* threatening *Helen* with death after the taking of Troy.

No. 364, an *Image* in grey stone of very primitive workmanship, is still older; it represents the seated and undraped figure of a woman with a boy on her right side; the limbs are as smooth and round as though they had been turned in a lathe (much injured). — Behind, 2, 576, 600. Three archaic *Seated Figures*, in which may be traced the gradual advance of the art of sculpture from square wooden-like figures to rounded and articulated forms. 325. *Archaic Statue of a Man*, remarkable for its profile. In the left corner, 326. *Artemis*, a replica of a Praxitelean type.

The HALL TO THE RIGHT of the entrance contains almost exclusively inscribed stones. A remarkable *Stele* of the 5th cent. B.C., dedicated to Athena Poliouchos, bears an inscription in the old Spartan dialect, chronicling the victories of the charioteer *Damonon*, and a relief of his quadriga. Near it are several inscriptions to fallen warriors, which, according to the national fashion, bear only the name, with the laconic addition 'in battle'. Among the other objects are lists of officials and honorary inscriptions, chiefly of the Roman period. 201-203. *Reliefs* of the Dioscuri and their sister Helen (comp. below).

In the *HALL TO THE LEFT of the entrance the ancient Spartan sculptures are particularly noteworthy. These are chiefly carved in the dark-grey coarse-grained Laconian marble, while for later works Pentelic marble was extensively used. — Immediately to the right, in the doorway: 417. *Relief* of the 6th cent. B.C. from Sellasia (p. 365), representing the Dioscuri, to whom it was dedicated by *Pleistiades*. Only the lower halves of the figures have been preserved.

By the entrance-wall, to the right, begins a series of *Ancient Laconian Reliefs* (3, 4, 316, 415, 431, 505, 683), each of which represents a man and woman enthroned, the former holding a 'kantharos', the latter grasping her veil; one figure in each pair also holds a round pomegranate, while other adjuncts are serpents, dogs, and small human figures with sacrificial offerings. These are probably sepulchral 'anathemes', the sitting persons being the apotheosized deceased.

Among the other reliefs, mostly of a later date, the following may be mentioned: 468. *Apollo and Artemis*, the latter pouring wine from a vessel, a votive-relief of a good period; 319, 356, 575, 613. Reliefs of the *Dioscuri* (who were held in especial veneration in Sparta), sometimes with and sometimes without their horses, and sometimes on either side of their sister Helen, who appears in the form of an archaic image. Nos. 588, 844 exhibit the *Dokana*, two upright beams united by cross-bars, the most ancient representation of the Dioscuri in Sparta; the sepulchral amphora in the latter refers to the Homeric legend that the twins were buried in Sparta. 717. *Triglyph* and two large *Metopes* with battles of Amazons, from a temple; 654. Archaic *Acroterion* with the head of a Gorgon or of Phobos (personification of Fear). — The following are the most interesting of the other sculptures: 52. Colossal *Head of Hercules*, 58a, 58b. Æsculapins, of a good Greek period; 59. Fine head of a youthful Greek (mutilated); 70. Roman portrait (3rd cent. A.D.); 94. Fine torso of Eros (5th cent. B.C.; replica in St. Petersburg); 115. Torso of Hercules; 344. Athena in a Corinthian helmet; 441. Votive relief to the goddess Alexandra (p. 376); 442a. Hermes of Hercules, in high relief, from the Roman bath (Arapissa; p. 368), a good work of the 2nd cent. A.D.; 450. Archaic relief of a girl; 513. Torso of one of the Dioscuri; 571. Colossal female head from Xerokampos; 580. Æsculapius and Hygieia; 655. Archaic capital of a pilaster from Amyklæ.

The table-cases in the centre contain the smaller antiquities. 552, 553. Leaden figures and miniature vases from the Menelæion (p. 372); 794, 796, 798. Mycenæan and geometric vases from the Amyklæon (p. 375).

TWO NEW ROOMS are being prepared for the antiquities discovered by the British School at the temples of Artemis Orthia and Athena Chalkiœkos and elsewhere.

In the N. quarter of the town two ancient mosaic pavements have been found, of good, if not exactly fine, Roman workmanship. Both of them are now in the possession of government and are covered by small pavilions (apply to the 'phylax' of the museum). The larger one represents Europa on the Bull; the other and smaller mosaic, representing Achilles among the Daughters of Lykomedes, is in the garden of *Mozambas*. A third mosaic (Orpheus and the animals) is preserved in a cellar.

The precipitous heights on the left bank of the Eurotas, to the S.E. of the present town, on which a *Chapel of St. Elias* is visible, indicate the seat of the ancient Achæan monarchs and of the town of **Therapne.** Therapne in later times was little more than a suburb of Sparta and was much frequented on account of its *Menelaeion*, or sanctuary in which Menelaos and Helen were worshipped as divine and implored for strength and beauty. Excavations near the chapel of St. Elias have uncovered a rectangular stepped structure with three terraces of blocks of poros stone and conglomerate and a marble cornice. No trace of a temple was found, but the debris contained numerous votive offerings in the shape of small and flat leaden figures and a few of clay representing armed men and singularly-clad women.

The interesting EXCURSION TO MISTRÁ (4 hrs. there and back, though a longer period may profitably be devoted to it) transports the traveller at once from the ancient world into the romantic times of Frank, Byzantine, and Turk. The road crosses the little rivers of *Magoúla* and *Panteleēmon;* the former is believed to be the ancient *Tiasa.* Olive-groves and mulberry-plantations cover the plain. To the W., in successive stages, rises the bulky form of Taygetos (p. 373), between the outlying summits of which (several surmounted by chapels) yawn large rocky gorges ('langádæs'), each sending its small torrent to the plain. Narrow paths, visible at a great distance, wind up the slopes to the high-lying mountain-hamlets. The vegetation is everywhere luxuriant.

In less than an hour we reach the village of *Paróri*, which, like the immediately adjoining village of *Mistrá*, to the N., is surrounded by fine trees. Quarters may be obtained from the 'papas' of the Metropolis church (p. 373; bed 2 dr.) or at the khan of Mistrá; travellers bound for Trypi (p. 374) should send on the horses to the Metropolis church. An ascent of $^1/_4$ hr. brings us to the extensive ruins of the mediæval town of —

***Mistrá,** above which rise the ivy-clad pinnacles of the ruined Franco-Turkish castle of *Misithras* (2080 ft.; p. 368). This is one of the most remarkable ruined towns in Europe. Its churches, convents, and chapels present a complete picture of the development of Græco-Byzantine architecture and painting in the 13-15th centuries. A museum was begun here in 1899.

Taking a boy as guide, we proceed first to the quaint *Peribleptos Church*, which is partly built into the rock against which it stands. It has an octagonal dome.

In the main pediment and at the entrance are reliefs with rearing lions. The interior contains a few sculptures, but the chief points of interest here are the highly important Byzantine **Paintings* of the 14th century. In the principal apse is a Madonna enthroned, with the Assumption in front; in the main dome, Christos Pantokrator, with the Madonna and apostles. On the vaulting of the left transept appear Christ, St. Thomas, and the Day of Pentecost; on the wall, Death of the Madonna. In the right transept: Baptism and Nativity of Christ on the vaulting, and the Cruci-

fixion on the wall, while in the side-apses are the Trinity and Joseph asleep. On the W. wall is shown the Descent into Hades, while the remaining spaces are occupied with scenes from the New Testament and the Life of John the Baptist.

About 10 min. farther on we reach the *Pantanassa Church* (completed in 1445), now belonging to nuns (knock at the door; fee). The open loggia, at the corner of which rises a tall campanile, commands a beautiful view of the valley of the Eurotas. The church, which is painted within with Biblical scenes (the best in the principal apse and on the galleries), contains the tomb of Theodora Tocco, wife of the last emperor of Byzantium, who had previously been despot of Mistrâ.

Thence we ascend in windings through several gates, passing the *Anâktoron tēs Basilópoulas* (Princess's Palace), the *Periodos tēs Basilópoulas* (Princess's Walk), and the ruined *Church of Hagios Nikolaos*, to the gate of the castle, lying concealed on the N. side. At the top are a series of later fortifications and Turkish barracks. The interior of the CITADEL is in comparatively good preservation; its palaces show many motives borrowed from Venetian architecture. It commands a beautiful view, especially by morning and evening light, across the whole plain of the Eurotas, with its long reach of river, its villages looking like large gardens, the surrounding mountains, and the abrupt gorge on the S. side.

On the way back we may visit the small but well-preserved *Evangelistria Church*, with its octagonal dome and beautiful capitals and portico, the *Hagios Theodoros Church*, a small edifice with wings, built at the close of the 13th cent. on the pattern of the church at Daphni (p. 105), and the *Metropolis Church*, dedicated to St. Demetrios. The last, erected in 1302 by Archbp. Nikephoros, is adjoined by a convent (still occupied) and a picturesque cloister of a later date. The original arrangement of the interior still prevails, with its railings, the throne of the metropolitan, and the enclosing partition of the ikonostasis. The neighbouring ruined *Aphentikó Church* (early 14th cent.) contains some good paintings: in the narthex, the Madonna adored by the Byzantine imperial consorts, with interesting inscriptions. — An ancient sarcophagus with Cupids, beside the Kouvali spring, and another with Bacchantes, near the Marmora spring, should also be noticed as we descend.

ASCENT OF TAYGETOS, 1½ day, interesting and not difficult; the night is spent at Anavryti or in a shepherd's hut. — From *Mistrá*, or from *Sparta* direct, the route leads viâ the villages of *Hagios Ioannes* (1070 inhab.) and (3 hrs. from Sparta) *Anavryti* (2530 ft.; 1400 inhab.; magazi of Polizois), situated amidst luxuriant vegetation at the foot and on the slope of the mountain. From Anavryti we proceed past the spot known as '*Lakomata*', with some maize-fields, to the (4 hrs.) pass of *Varvara* (4595 ft.), where there is a shady spring and a shepherd's encampment. In 2½ hrs. more we reach the foot of the pyramidal *Mount Hagios Elias*, the highest summit of the central **Taygetos** (7905 ft.), with a chapel on the top where an important festival is held in August on St. Elias's Day. — The above-mentioned pass may be reached in 4 hrs. from *Xērokampos* (p. 376), viâ the village of *Koúmousta*, with a spring and a fine view.

From Sparta to Kalamata across Taygetos.

Besides the famous route 'through the Langada' described below (about 11 hrs.; from Trypi 9 hrs.), there is a longer and less beautiful route leading past *Kastaniá* (p. 378) and *Megalē Anastásova* and down the gorge of the *Nedon*. Both routes are difficult mountain-paths, the Langada being sometimes rendered impassable in winter by heavy snow-falls. This latter route is pleasantest in the opposite direction, as the long ascent is accomplished before reaching the finest part. From Sparta the expedition through the Langada is conveniently combined with a visit to Mistrá, as most of the professional agogiats, who regularly traverse the latter route with wine, oil, and silk-worm cocoons, live in Mistrá or Trypi. It is advisable to devote the afternoon to Mistrá and to spend the night at Trypi, taking care not to leave Mistrá too late. Mules (10-12 dr.) are preferable to horses for riding through the gorge.

From Sparta to (1 hr.) *Mistrá*, see p. 372. — A stony and difficult path leads through a wooded valley with rocky sides to the shady village of (1½ hr.) *Trypi* (850 inhab.), where there is a plain but clean Xenodochíon (bargain advisable). A large cave in the vicinity is usually identified with the *Kaiádas*, into which the Spartans used to hurl condemned criminals. — A more direct route diverges from the Mistrá road at the W. end of Sparta, and leads to the N.W. through fine orange-groves and over the little river of *Magoúla*. It afterwards passes the village of *Varsova* (on the right), with a view of Mistrá, and gradually ascends through olive-woods to (1¾ hr.) Trypi.

Trypi lies at the entrance of the imposing ***Langada Gorge,** which is traversed by the *Trypiótiko Potámi*, or upper course of the streamlet of Magoúla. This stream, which dashes from the rocks at the bottom of the gorge, is swollen by copious springs rising close to the path. The route through the gorge (ca. 1300-2950 ft. above the level of the sea), which in contrast to this abundance of water is often even in spring quite dry, leads up and down hill, sometimes half-way up the steep limestone cliffs, sometimes in the narrow bottom of the valley with its occasional fine plane-trees. The path has recently been much improved, so that riders have to dismount only just beyond Trypi and at Ladá.

At the end of the ravine, about 3 hrs. from Trypi, beside a katavothra, the first terrace of the valley begins, traversed by cool springs and covered with the considerable remains of a forest of Aleppo pines. Gradually ascending over hills of mica-slate and past several khans, we reach the (1 hr.) top of the ridge at a chapel of the Panagia (4250 ft.). Just before we reach it we have a retrospect of the S.E. portion of Taygetos, with Mt. St. Elias (p. 373). Immediately in front of us extends a table-land, scored with ravines and dotted with verdant mountain-pastures, which gradually descends towards Kalamata in broad terraces and gently-sloping ridges. An inscription marked the boundary here between Laconia and Messenia; the district is called after it the *Gramménē Pétra*, or 'inscribed stone'.

From the pass we descend, finally on the E. verge of the ravine of the *Daphnon*, to (1½ hr.) *Ladá* (Xenodochion of Papadakis),

a village embosomed in olive-plantations. On the descent we see for a short distance the sea at Kalamata, then the sea at Pylos. We descend into a well-watered ravine, and ascend the opposite slope, leaving the village of *Karvéli* a little to the left.

Opposite the junction of the gorge with the Nedon valley, on the slope of the Gomóvouno near the dilapidated chapel of the Panagia of the village of *Vólimno*, inscriptions have been found indicating that Artemis was worshipped here. The Dentheliatic temple of *Artemis Limnatis*, however, formerly supposed to have stood on this spot, and the *Dentheliatic Territory*, which was the subject of endless contests between the Lacedæmonians and the Messenians and was finally assigned to the Messenians by the Romans (comp. pp. 366, 295), lay much farther to the S.E., to the N.E. of Abia, on the W. slope of Taygetos. — At the village of *Yánitsa*, to the S.W. of Karveli, 1½ hr. from Chanaki, are the ruins of an ancient town.

The bridle-path now improves and gradually ascends, generally skirting the edge of deep precipices. Rounding a mountain-spur, the path descends across a green plateau and (2½ hrs. from Ladá) reaches the hamlet of *Chanáki* (1610 ft.). Close by, a little aside from the road, is a fine stalactite cavern called *sto Vythisméno*. To the W. lies the convent of *Velanidi*. From Chanaki we descend over carefully-tilled hill-slopes, enjoying a fine *View of the Messenian plain and the sea. At the foot we reach the broad bed of the ancient *Nedon*, which enters the Messenian Gulf at Kalamata. The town of *Kalamata* (p. 406), which we reach in 1½ hr. after leaving Chanaki, is concealed from view first by low tree-clad hills and then by its Acropolis.

From Sparta to Gytheion.

28 M. Carriage-road. Carriage in 5-6 hrs., on horseback (12 dr.) about 8 hrs. The drivers usually rest for several hours at the khan of *Tárapsa*. — An *Omnibus* plies almost daily (fare 8 dr.). A railway is projected (see p. 377).

The road first traverses the populous and garden-like Laconian plain, above the orange-groves and dark cypresses of which rise the precipitous and massy sides of Mt. Taygetos. No villages lie directly on the road, but a few taverns are passed. We cross successively the streamlets of Magoúla and Panteleēmon (p. 372) and a third stream (perhaps the ancient *Phellia*), formed by the union of the brooks of *Hagios Ioánnēs* and *Anavryti* (p. 373). The houses of *Riviotissa* stand on the banks of this last stream.

A little to the left, near the hamlet of *Tshaoúshi*, is the conspicuous hill of *Hagia Kyriakē* (1½ hr.'s ride from Sparta), with a chapel, which, however, is to be pulled down in the interests of archæology (comp. p. 376). This is the site of the **Amyklæon,** or sanctuary of the Amyklæan Apollo, who was held in high veneration throughout Laconia. The Amyklæon belonged to the territory of Amyklæ (p. 376) and was connected with Sparta by a sacred road. Every summer it was the scene of a festival in honour of *Hyakinthos*, the son of Amyklas and the favourite of Apollo, who was accidentally slain by a blow from a discus. Above his tomb stood an archaic statue of Apollo,

placed on a richly decorated throne-like structure by Bathykles, the Magnesian (middle of the 6th cent. B.C.). The foundations of this throne have been discovered under the chapel of Hagia Kyriakē, and other parts of it have been built into the walls of the chapel; while a little to the N.W. are the substructures of the altar. — The site of the **Amyklæ** (Amyclæ) of the Achæans and Minyæ (comp. below) probably lay near the sanctuary, on or at the foot of the hill of Hagia Kyriakē. This town was one of the most important in Laconia before the foundation of the Doric state, and was not subdued by Teleklos and Timomachos until a comparatively late period. In the time of Pausanias (p. cxxiv) Amyklæ was a mere village, with a 'Sanctuary of Alexandra', whom the inhabitants identified with Cassandra, the daughter of Priam.

To the S.E. of Hagia Kyriakē, and on the same (right) bank of the Eurotas, several other hills are conspicuous. On one of these, about 2½ M. from Hagia Kyriakē, are the remains of an ancient and of a mediæval tower. This has been conjectured to be the site of the ancient Achæan *Pharis* (*Pharae*, see p. 366). — A narrow water-course divides the hill from the so-called **Beehive Tomb of Vaphió**, the roof of which has fallen in. Like the tomb at Menidi (p. 171) this structure, which was examined by the Greek Archæological Society in 1889, is built of rough stone slabs, only the entrance to the tholos being constructed of larger blocks. The dromos, which also has been destroyed, is 98 ft. long and 11 ft. wide at the back. The tholos proper, at the entrance to which is a sacrificial pit, is about 33 ft. in diameter, and its walls are still about 10 ft. in height. In the interior was discovered a tomb hewn out of the rock and built up with small slabs. The National Museum at Athens (p. 81) now contains the objects found here. — Hence to the hamlet of Levka (see below), 20 min.

About 3 M. from New Sparta lie the villages of *Slavochōri* (right) and *Mahmoud Bey* (left). Inscriptions found at the latter and architectural fragments built into the walls of the houses have led some authorities to identify it as the site of *Amyklae* (but comp. above). The hamlet of *Levka* lies ¼ hr. to the left of the road. About 1 hr. farther on the road skirts an isolated hill with a chapel of *Hagios Vasílios* and in another ¾ hr. crosses the *Rasina (Erasinos?)*, which bears also the name of the village of *Xērókampos* (at the foot of Taygetos, about 2½ hrs'. ride from Sparta), where it is spanned by the broken arches of an ancient bridge. Ascent of Mt. St. Elias from Xērókampos, see p. 373. The hilly table-land stretching from Taygetos, which we next traverse, is named *Bardounochoria*. The tower-like square houses, which look down here and there from the heights, are still very common in the Mani (p. 357). The road ascends in numerous windings (retrospect of Sparta from the top) to the (1½ hr.) **Khan of Tárapsa.** The village of that name is previously passed, to the right of the road.

Immediately beyond the khan the route to Levétsova and Monemvasia (p. 377) diverges to the left. The road to Gytheion alternately ascends and descends. For a considerable distance Taygetos has looked as though it ended in a summit descending precipitously on the S., but as we proceed we perceive the link which connects it

with the mountains of the Mani and with Cape Matapan (p. 357). In 1¼ hr. we come in sight of the Laconian Gulf, the N. shore of which is formed by the plain of *Helos*, a name that has come down from antiquity. The seaport of this name, mentioned by Homer, was in ruins even in the time of Pausanias. The scenery becomes less wild, and the hills become lower and more close together.

At (1¾ hr.) a cemetery we reach the territory of Gytheion. A little before the town the site of the ancient city lies to the left, that of the sanctuary of Zeus Terastios by the cliff to the right.

Gytheion, see p. 357.

FROM SPARTA TO MONEMVASIA, two routes. a. By the HIGHROAD, 2 days. To (4¼ hrs.) the khan of Tárapsa, see pp. 375, 376. The route thence to Monemvasia follows the left branch of the road, and ½ hr. beyond the fork reaches the village of *Levétsova* (1790 inhab.), on the left, a little to the S.E. of which (between *Alaï-Béy* and *Stephania*) lie the porphyry quarries that belonged in antiquity to *Krokéae*. Farther to the S.E. we cross the hill into the plain of Helos (see above), and at *Skala*, the chief village here, we cross the Eurotas, about 3 M. to the N. of its mouth. The road now leads to the N., rounding the isolated *Koúrkoula Mts.* (3000 ft.), and in ca. 6 hrs. from Levetsova reaches *Moláï* (700 ft.; clean Xenodochíon; eating-house in the Platía), a small place with 1360 inhab., lying at their S.W. base and commanding the fertile Leukæan Fields. From Moláï two-wheeled 'soustæ' (p. xvii) ply to Monemvasia (3-4 hrs.; 5 hrs.' ride) in connection with the steamers. — b. The BRIDLE PATH (2½ days) is more interesting. First Day. From Sparta viâ (4 hrs.) *Képhala* and (1 hr.) *Gortza* to (3 hrs.) *Geráki* (1210 ft.; 1300 inhab.; tolerable quarters), on the site of the ancient *Geronthrae* (p. 366), with some interesting sculptures of an early epoch (in the demarch's house) and a Pelasgian wall on the acropolis. About 1 hr. to the E., on the mountain peak near Hagios Georgios, are the ruins of a Frankish castle and of the mediæval town (fine view). Second Day. Viâ *Apidiá* to Moláï, 6 hrs.; thence to Monemvasia (p. 356), see above.

39. From Sparta to Megalopolis.

This excursion takes a full day (11½ hrs.), or, if the detour viâ *Leondari* be included, 1½ day. — A railway from Gytheion to Sparta (see above) and Megalopolis is projected.

The route to Megalopolis coincides with that to Tripolis, described in R. 37, nearly as far as the (1¼ hr.) Kopanos bridge. We do not, however, cross the bridge, but ascend through the verdant valley of the Eurotas, skirting the base of the *Asimakis Hill*. At the N. foot of a rocky hill between the road and the river, about ¼ hr. from the parting of the roads, are the remains of a double wall of polygonal masonry.

The track, in which ancient ruts are here visible, passes ⅓ M. farther on close to a spacious rock-cavern, called *Phoúrnos*, or the oven ('furnace'), but its mouth in the moss-covered cliff is almost concealed from view by bramble bushes and the branches of a wild fig-tree. From the distance given by Pausanias (30 stadia from ancient Sparta = 3½ M. or 1⅓ hr.), this is probably the spot where that traveller saw an ancient *Statue of the Ædós*, or woman veiling herself. He describes this statue as a votive offering of Ikarios,

father of Penelope, who entreated her to remain with him as she was about to depart with Ulysses. Penelope, however, covering her blushes with her veil, here announced her desire to belong to her husband and not to her father.

The path continues to follow the river, the banks of which are thickly grown with willows, poplars, planes, and oleanders, with patches of mulberry-trees and maize. The bare mountain-slopes are dotted here and there with a few olive-trees. Near the river, to the left, about 1 M. from the Phoûrnos and immediately beyond a little tributary stream, are several rock-cuttings for the erection of statues or altars, known as *Mageiriá*, or 'the kitchen'. The so-called *Hellenikó*, a wall of masonry 20 paces long, about 1 M. farther on close to the road and near a brook, may be the tomb of the runner and Olympian champion *Ladas*. The tomb, which is mentioned by Pausanias, lay about 50 stadia or $5^1/_2$ M. from Sparta, a distance which corresponds fairly well with the spot in question. Possibly, however, these remains are relics of the entrenchments mentioned at the same spot. Abundant remains of brick-work testify to a more modern occupation of the structure.

The valley begins to expand a little about 2 M. farther on. Two gracefully formed hills, with chapels of *St. George* and *St. Demetrios*, rise to the right, above the left bank of the Eurotas. Though no ruins have been discovered here, the spot is usually supposed to be the site of the ancient *Pellâna*, which Pausanias locates at 100 stadia (ca. $11^1/_2$ M.) from Belemina (p. 379). The water of the spring at the foot of the *Hill of St. George* is conducted in winter to a mill standing on the river. The bank is protected against erosion by a wall of masonry about $4^1/_2$ ft. high. That this spring at one time supplied the town of Sparta is testified by the remains of a Roman or Byzantine aqueduct, which are found here and farther down the river (at the Kopanos bridge, p. 377).

We continue to traverse the pleasant plain, gradually ascending, crossing several brooks, and keeping generally at some distance from the river. On the mountain-slopes to the W. lie the villages of *Vordónia*, *Kastrí* (with a convent), *Kastaniá*, *Georgitsi* (2000 inhab.), and *Agóryani*, while to the E. of the Eurotas is *Koniditza*. In $1^3/_4$ hr. we reach the *Georgitsánika Kalyvia*, beside which rises a copious spring among trees, with remains of an ancient coping. Some ancient and mediæval ruins have been found on the hill close by, and several old tombs in the plain, including two beehive tombs to the left of the road, beyond the hill. The name of this ancient place is, however, unknown, for the suggestion that it was *Karystos* is entirely unsupported by evidence.

About $^3/_4$ hr. farther, after we have quitted the course of the river, a second spring enclosed with ancient masonry rises near the village of *Voutoukos*, which lies to the right of the track. We then cross some hilly land bordering the Eurotas, traverse a small plain,

cross the stream of *Longaníko*, which is often terribly flooded, and reach the base of the conspicuous conical hill of Chelmos. Here lies the *Khan of Chelmos* (1¾ hr. from the spring at Voutoukos) belonging to the village of *Longaníko*, which lies to the W. among the mountains, 3 M. above the point where we cross the stream.

On the steep summit of the Laconian **Chelmos** (2556 ft.), which may be ascended in 1 hr. from the khan, lie the ruins of a mediæval castle, and the remains of a strong Hellenic polygonal wall, strengthened with numerous towers. The strong position recalls those of Ithome and Acro-Corinth. We may assume that this was the site of the ancient *Belemina* or *Belmina*, the border-fortress commanding the road from Laconia to Megalopolis, and the centre of many contests. Some authorities, however, place Belmina near Petrina (see below), farther to the W., and regard the fortress on the Chelmos as the acropolis *(Athenaeon?)* of the entire district, which was known as *Belminatis*. — Numerous springs rise on the mountain-slope, uniting to form the Eurotas. Kephalóvrysis, the chief source, wells up on the N.W. slope.

The district around the sources of the Eurotas and Alpheios formed the ancient territory of *Ægytis*, so called after a long-vanished city, the site of which cannot be distinguished. Lying between the hostile cities of Sparta and Megalopolis, it was often the object of fierce contests in the later period of Greek history. The rugged mountainous region to the E. was the chief part of the district of *Skiritis*, which was at first Arcadian and afterwards Laconian.

From the Khan of Chelmos we may either proceed direct to Megalopolis or reach the railway viâ Leondari. The Bridle-Path to Megalopolis (4 hrs.), following the telegraph-wires, ascends to the village of *Skortzeno*, and proceeds thence through the valley. At *Zaimi*, to the left, the *Theioús* (the modern *Koundoufarina*), one of the head-springs of the Alpheios, rises at the foot of the Tzimberou Mountains (p. 380). Thence the path leads viâ *Roútzi* (railway-station, p. 381) and *Koukouta Aga* to *Megalopolis* (p. 381). — The Route to Leondari (4¼ hrs.) passes the highest head-streams of the Eurotas, leaving the pastoral village of *Petrina* on a high ridge to the right (a suggested site of Belmina, comp. above), and ascends through numerous small ravines to (3 hrs.) the hamlet of *Voura*, which lies on a fertile plateau. The path then descends gradually to the upper valley of the Alpheios, and in 1¼ hr. more reaches *Leondâri* (p. 381), under the shadow of a ruined mediæval castle. Thence we may reach the railway-station in 25 min. more or ride on to (2¼ hrs.) Megalopolis (p. 381).

40. From Tripolis to Kalamata viâ Megalopolis by Railway.

72 M. Railway (two trains daily) in 5 or 6½ hrs. (fares 14 dr. 70, 12 dr. 25 l.; from Athens 30 dr., 22 dr., only one train daily).

Tripolis, see p. 349. — To the left is the ridge of *Thana*, known to the ancients as *Kresion*, which divided the territories of Tegea (p. 362) and Pallantion (see below). The railway ascends to a bare table-land, scored with numerous broad river-beds running in the direction of the Taka plain (p. 363). To the right is a mediæval aqueduct conveying water from the mountains of Valtetzi to Tripolis. — 3½ M. *Boléta*. On a conical green hill, about 1½ M. to the S., included with the neighbouring heights under the name of *Krâvari* (the classic *Boreion;* 3570 ft.; p. 363), lie the scanty ruins of *Pallantion*, the home of Euandros or Evander. This mythical personage was fabled to have led a colony to the Palatine Hill at Rome before the Trojan War, so that the Romans under the empire regarded Pallantion as their mother-city, and Antoninus Pius rebuilt and repeopled the town.

The railway now crosses the pass of *Kalogero Vouni* (2625 ft.; 'Mount of the Monk'), with a beautiful retrospect of the valley of Tripolis. Beyond two short tunnels we reach (10 M.) *Manari*. After crossing a bridge of seven arches we enjoy repeated views of the long snow-clad Taygetos, on the S. We descend into the swampy, maize-covered *Plain of Frankovrysis* (the *Asean Plain* of the ancients, from the town of Asea), bounded on the E. by the Kravari Hills (see above) and on the S. by the *Tzimberou Mts.* (4110 ft.).

12½ M. *Frankovrysis* ('Springs of the Franks'; 2145 ft.; 3 hrs.' drive from Tripolis). The ruins of *Asea*, once the mistress of the whole plain, lie on a precipitous, truncated mountain cone (the modern 'Palæókastro of Frankovrysis') to the right. On the slope towards Frankovrysis are some large fragments of the polygonal wall (10½ ft. thick) of the lower town, visible from the railway. — The water of the *Asean Springs* was supposed by the ancients to flow partly to the Eurotas and partly to the Alpheios, but the springs are connected with the latter only (see below).

15½ M. *Marmariá* lies at the W. end of the upland plain, the water of which escapes here in a narrow ravine and through several small katavothræ. The road leads over the mountains to the W.

The railway descends the ravine in windings and reaches the populous plain of Megalopolis, which is bounded on the S. by the spurs of Taygetos (p. 373), behind which rises the finely-shaped Hellenitza range (4255 ft.); on the W. by the Tetrasi mountains (p. 398); on the N.W. by the Diaphorti (p. 390); and on the N. by the low hills on which stands Karytæna, with the Klinitza Hills (p. 385) in the background. The various streams of the plain, the chief of which are the *Theioús* (p. 379) and the *Xerillas* (the ancient

Karnîon), unite to form the *Alpheios*. Recent discoveries of fossil bones indicate that in prehistoric times this region was inhabited by hippopotami, elephants, beavers, etc. — Beyond a tunnel we reach the station of (19½ M.) *Routzi*, and soon after crossing the *Theioûs*, stop at —

23½ M. **Leondári**, the station for the little town of that name situated 1¼ M. to the S.E. on a hill (1895 ft.; accommodation at the *Khan of Lagós*, bargaining advisable), which is first heard of in the 15th cent. A.D. and was at that time in the possession of the despot Thomas Palæologus. The town was captured in 1460 by the Turks, under whom it attained some importance. At present it produces considerable quantities of grain, wine, and olives, although its population is only 600. The principal church, *Hagii Apóstoli*, in front of which stand two venerable cypresses, was formerly used as a Turkish mosque; the minaret is now reduced to a modest bell-tower. The interior contains a few ornamental Byzantine tablets. The sharply defined *Acropolis*, surmounted by a few scanty ruins, commands a fine view.

On the left bank of the Xerillas, near the hills of *Samára*, lie the scanty ruins of the Byzantine-Frankish town of *Veligosti*, which was one of the most important towns of Arcadia in the middle ages. A bridle-path leads hence, between the hills of Samara and the spurs of the Hellenitza, to (1¼ hr.) *Kourtaga* (p. 383).

25½ M. *Biláli* is the junction of the branch-line (3 M., in 20 min.) to Megalopolis, situated in the middle of the plain.

Megalópolis or *Sinanó* (1400 ft.; accommodation at the *Xenodochíon* or at the house of *Sokratēs Skourlas*, in the Platía), the chief town of the eparchy, contains 1450 inhabitants. Most of the houses are arranged round the chief square. At the N. end of the town is a small Museum, with reliefs, inscriptions, and an ancient table containing normal measures.

The ancient *Megalopolis* (the Latin form of the Greek ἡ μεγάλη πόλις), the youngest city of free Greece, owed its existence to the Thebans, who had been strengthened by their victory at Leuktra (p. 166), and especially to the influence of Epaminondas. As in the case of Mantinea (p. 350) and Messene (p. 408), so here also, in W. Arcadia, this statesman united numerous scattered communities and induced them to found one strong common city, so as to be able to defy the power of Sparta. Tegeans, Mantineans, Parrhasians — in all about 40 communities — are named as the founders or colonists (οἰκισταί). A Theban army protected them while they built their girdle wall, which had a circuit of 50 stadia (5¾ M.) and appears to have been constructed of stone masonry below and of brick above. In 338 B.C. *Aristodemos* of Phigalia, surnamed the 'Upright' on account of his energy and impartiality, obtained the command of the city, and victoriously repulsed the attacks of the Spartans. Succeeding attacks by the same foe in 330 and by the Macedonians in 318 were equally unavailing. But in 222 Megalopolis fell before the relentless enemy. Kleomenes III., the Spartan king, made himself master of the city by treachery and levelled it with the ground; only about two-thirds of the inhabitants succeeded in escaping to Messene, under the lead of the brave *Philopoemen* (b. at Megalopolis in 252; d. 183 B.C.). The speedy rebuilding of the town after the battle of Sellasia (p. 364) was unable to restore its former importance. The town, however, existed until the time of the Roman empire. — *Polybius*, the famous historian, was born at Megalopolis in 204 B.C. (d. 122 B.C.).

The ANCIENT TOWN extended to the N. of the present Sinano, on both sides of the *Helisson* (p. 385), which here flows through the plain. On the N. bank lay *Megalopolis* proper, with the agora; on the S. bank stood the earlier *Orestia*, with the theatre and the Thersilion, which have been excavated since 1890 by the British School.

Following the Karytæna road, which crosses the Helisson by a large bridge, we turn to the left about 8 min. after quitting the present town, and in 7 min. more, passing a cemetery, reach the *Theatre*, dating essentially from the end of the 4th cent. B.C. The wide auditorium, turned towards the river, was partly built against the hill, partly formed by artificial embankments, and is the largest in Greece, with room for 20,000 spectators. Its diameter is about 475 ft. The lower parts of the rows of seats are in good preservation; the first row has a continuous back, on which appear the names of the phylæ of a late period. Each end of the oval is supported by strong walls *(analemmata)* of carefully hewn masonry, battering somewhat at the top. The orchestra, which consists of rammed earth, is separated from it by a deep channel or canal. The position occupied in other theatres by the stage-buildings is here filled by the *Thersilion*, a rectangular hall (named after its founder) built early in the 4th cent., in which the 10,000 delegates from all Arcadia assembled. This huge hall is 215 ft. long by 170 ft. broad, and on the side towards the theatre had a portico of fourteen columns.

A little to the S. of the centre is a spot, which we may suppose to have been used by the speakers, all round which the ground gradually ascends. The pedestals seen in radiating lines bore stone (originally wooden) columns for the support of the roof. The *Portico* on the S. (26 ft. high without the pediment) served as the rear stage-wall for a *Simpler Theatre* of the same date, the orchestra of which was on a level with the third step of the portico. When the great *Stone Theatre* was built the orchestra was lowered about 3 ft. and the three lower steps were added. A little later, but still in the 4th cent., the still lower tier with the seats and the channel in front, was added by a certain Antiochus. The stage extended to the steps of the portico. When the latter was not suitable as a background a wooden decorated wall *(scaena ductilis)* was thrust forward from an apartment *(skenotheca)* occupying the position of the E. parodos. — The existing traces of a stone proskenion, about 23 ft. to the S. of the portico, date from a much later period, when the Thersilion already lay in ruins (2nd or 1st cent. B.C.).

The *Stadion* lay to the W. of the theatre. The spring rising there was dedicated to Dionysos, whose temple, destroyed by lightning, adjoined the Stadion.

Opposite the N.W. angle of the Thersilion, but on the N. bank of the river, which we cross by the bridge, are the (1/4 hr.) remains of the *Shrine of Zeus Soter*. This included the temple itself, open towards the E., and an open court, surrounded by walls and (on one side) a colonnade. The *Agora*, which lay beyond, also was enclosed by colonnades; on its N. side was the *Colonnade of Philip I.*, with rectangular exedræ and ends terminating in wings projecting like paraskenia. — It is still uncertain whether the brook to the W. of

the agora is the ancient *Bathyllos*, near whose source stood the temples of *Hera Teleia* and *Athena Polias*. — As we return we may follow the path diverging to the right (W.) about 5 min. to the S. of the bridge, to visit some Roman mosaic pavements exhumed in 1901. On one of them is the figure of Megale Polis, the goddess of the town.

From Megalopolis to *Sparta*, see R. 39; to *Karytaena* and *Andritsaena*, R. 42; to *Phigalia*, R. 43.

Beyond Bilali the railway crosses the *Xerillas* (p. 380), near the (28 M.) station of *Dedé-Bey*. Not far from the hamlet of *Panagiti* is a mass of ruins, perhaps those of the ancient *Kromoi* or *Kromnos*, from which the surrounding mountain-district took the name of *Kromitis*. — 30½ M. *Koúrtaga*.

From this village the high-road leads over the wooded hills to the S. of the Makriplagi Pass (see below) to (1 hr.) the *Khans of Makriplagi* (1558 ft.) and thence to the *Khans of Sakona*, situated at the foot of the mountains. About 1½ hr. from the latter is the *Palaeokastro of Kokla*, where there are both ancient and mediæval ruins. The former probably belong to the town of *Amphéia*, captured by the Spartans in the first Messenian War; the latter probably represent *Gardiki*, where the inhabitants of Leondári in vain sought a refuge from the Turks in 1460. — From Sakona a route leads viâ the villages of *Philiá* and *Trypha* to the railway-station of *Desylla* (see below).

The railway now crosses the *Makriplagi Pass* (1970 ft.), the main channel of communication between Arcadia and Messenia, and then descends towards the N. in a wide curve round the valley of one of the head-streams of the Pamisos (p. 408).

Beyond (34 M.) *Chráni* we enjoy a magnificent view of the Messenian plain (see below) as far as the sea, with the mountains of Ithome and Eira (pp. 409, 398) rising on its W. verge. The line descends in wide curves, and in the gorge below us we see its continuation. Two tunnels. — 36½ M. *Issari*, a village with 1930 inhabitants. — Beyond two more tunnels the railway enters the 'upper' Messenian plain (7 M. long, 3½ M. wide), which, hardly inferior in fertility to the vaunted 'lower' plain itself (p. 384), was named after the town of *Stenýklaros* (p. 408), the site of which was unknown even to the ancients. This fertile and well-watered expanse, sheltered from the N. and E. winds by screens of lofty hills, is covered with luxuriant groves of orange-trees, fig-trees, olives, and mulberries, interspersed with a few date-palms. The vineyards and corn-fields are surrounded with impenetrable hedges of cactus, and in the villages the aloe attains the dimensions of a tree.

Before reaching (43½ M.) *Desylla* we observe a little above the line, on a mountain-spur to the right, some ancient Greek ruins, now known as *Helleniko* or *Kastro*.

Curtius has identified these as the remains of *Andania*, the ancient residence of the Lelegæan kings (p. 408) and the birthplace of Aristomenes (p. 408), though other authorities locate this town in the plain farther to the S.W. The outer and inner faces of the walls are carefully built of polygonal blocks, the space between being filled with small stones and

binding courses — About 8 stadia from Andania was a cypress-grove called 'Karnasion', in which famous mysteries of Demeter and Kora were celebrated. A long inscription referring to this fact was found near the village of *Hagii Konstantinoi*.

Beyond a tunnel we reach (45 M.) *Parapoungi*.

47 M. **Diavolitzi** (fair accommodation at the *Xenodochíon of Papamichaïlopoulos*, at the railway station, better at the house of *Georgios Spyropoulos*) is a village with 665 inhabitants.

FROM DIAVOLÍTZI TO PHIGALÍA, ca. 6¾ hrs.' ride, or viâ the temple of Bassæ to Andritsæna ca. 9 hrs. The plain contracts on the N.W. to a narrow valley, above the E. verge of which we ride, passing the hamlet of *Bogazi*, then ascend steeply to the lofty saddle between the *Tetrasi Group* (p. 398) and the *Hagios Elias* (p. 373; to the W.). Fine retrospect of the Konto Vounia (p. 412) and Ithome (p. 409). Beyond the saddle we pass to the left of the mountain-village of *Sirji* and traverse fine oak-woods. In front of us is the ravine of the Neda, to which we descend by a steep and difficult track. We cross the deep river, flowing between plane-trees and oleanders, and re-ascend straight on to the hamlet of *Dragôi* (p. 394; 5¼ hrs. from Diavolitza). Hence one bridle-path ascends steeply to (1¼ hr.) the temple of Bassæ (p. 393), while another, to the left, follows the route, described at p. 395, to *Pávlitza*, which lies among the ruins of *Phigalía* (ca. 1½ hr.; p. 395).

48½ M. *Koúrtaga*, not to be confounded with the other station of the same name (p. 383).

50½ M. **Zevgalatió** is the junction for the line to Kyparissia and Pyrgos (p. 403).

53 M. *Meligalâ* (Xenodochíon tōn Xenōn, bed 2 dr., with restaurant) is a thriving village with 1261 inhab., the houses of which lie in a circle round a hill crowned with a chapel of Hagios Elias.

Bridle-path from Meligalá to *Messene*, see p. 412.

54½ M. *Skâla* is situated on the N. verge of the 'lower' Messenian plain, which in antiquity bore the name of *Makaria*, or 'the happy land'. To the left lies the marshy lake formed by the springs of *Hagios Floros*, whence a copious stream issues to join the Pamisos (p. 408).

58½ M. **Tsepheremíni**, a large village with 1100 inhab., is the best starting-point for the excursion to Messene (p. 407).

To the left, beyond (60 M.) *Bústa*, appear the snowy summits of Taygetos. — 63½ M. *Aslánaga*. We cross two canals that drain another marshy lake into the Pamisos. — 66½ M. *Thouría*.

67½ M. *Aspróchoma*, whence a branch diverges for *Nisi* (p. 412). The name of the neighbouring village of *Kalâmi* (to the N.) recalls that of a town *(Kalamae)* of the Periœkoi. — To the right we see another marsh and then the Messenian Gulf. The railway crosses the *Nedon* (p. 375) near its mouth and reaches —

72 M. *Kalamata* (p. 406).

41. From Tripolis to Olympia viâ Dimitzana.

This route takes two days: from Tripolis to *Dimitzána* 9 hrs., also diligence (10 dr., bargain necessary; rnnning at night in summer) by the new road viâ Vytína; from Dimitzana to *Olympia* 10 hrs., not reckoning detention at the rivers. In winter the snowfalls among the mountains and the swollen state of the rivers (p. 387) may occasion hindrances. The route viâ *Megalopolis* (p. 381), *Karytaena*, and *Andritsaena* (R. 42), which takes 1-2 days more, is much preferable.

Tripolis, see p. 349. — The Bridle Path, at first coinciding with the carriage-road (see below), skirts the *Trikorpha Hills* to the W. of the town and crosses the S. ramifications of the *Maenalon Mts.*, the chief water-course of which is the winding *Helisson*, here called the brook of Daviá. Beyond (1¼ hr.) *Sélimna* we enter the narrow mountain-locked plain, the S.W. part of which was named by the ancients *Triodoi* or the Three Roads. The tomb of Arkas, the mythical royal ancestor of the Arcadians, was pointed out there. The mediæval castle which we see to the right, in the direction of the village of *Arâchova*, perhaps stands on the site of the ancient town of *Lykoa;* while the small ruined citadel, called *Palaeo-Sélimna*, on the high summit to the left above the hamlet of *Karteróli*, may be a relic of the ancient *Soumetia* or *Soumation*.

Farther on we cross the Helisson and ascend to the W. to the village of *Chrysovítzi* (3620 ft.; 3½ hrs. from Tripolis), where the fatiguing part of the route begins. Near *Mt. Roudiá* (5085 ft.), about 1 hr. farther on, several tracks meet. We may choose either the shorter but more fatiguing path to the N.W. across the S. heights of the *Thaumasion Mts.* of the ancients (the modern *Madára*), or the longer but decidedly preferable track, which leads to the W. between Mt. Roudiá on the right and the almost equally high Mt. Elias on the left. By this latter route we arrive in 2-2¼ hrs. at the village of *Stemnitza* (3530 ft.; 2440 inhab.), conjectured to occupy the site of the ancient *Hypsoûs*. The shapes of the surrounding mountains are very beautiful. The most conspicuous is the *Klinitza* (5080 ft.), to the N., separating Stemnitza from Zygovitzi and Dimitzana.

The route (carriage-road) from Stemnitza to Karytæna (p. 389) takes about 4¼ hrs. About halfway, on the right bank of the Dimitzana river, lies *Atzikolo*, near the ruins of the ancient town of *Gortys*, the name of which seems to have been transferred, with Slavonic modifications, to Karytæna.

We descend by a new carriage-road to the *Streamlet of Dimitzána*, known to the ancients as the *Lousios* or (in its lower course) *Gortynios*, and proceed along its left bank, amid vineyards yielding an excellent slightly sparkling wine, towards the conspicuous hill on which (2½ hrs.) Dimitzána lies.

The Carriage Road from Tripolis to Dimitzána, making a wide curve to the N., ascends in windings to the saddle near *Sélimna* (where the bridle-path diverges, see above), beyond which it runs to the N.W. along the slopes of the Mænalon. To the right and left

are the ruins mentioned on p. 385. Beyond the lateral valley of Arachova, on the right, lies *Daviá*, with a 'palæokastro' exhibiting the remains of ancient fortifications, altered in mediæval times; this is perhaps the site of *Maenalos*. Farther on the road traverses the N. part of the plain to *Piána* (3610 ft.), situated high up on the mountain, with a mediæval castle and traces of the ancient *Dipaea*, where the Spartans defeated the Arcadians in B. C. 469. Ascending to the N. we next reach the busy little village of *Alonístaena* (3690 ft.; route to Kapsia and Mantinea, see p. 352; to Methydrion, see below, 1 hr.) and then we descend beyond the saddle (4315 ft.) to *Vytína* (3280 ft.), a hamlet whence a path leads to the E. to Levídi (p. 352).

Beyond Vytína the carriage road runs to the W. It first leads diagonally across the valley of the stream of Vytína, on the S. verge of which, 2½ M. higher up, near *Nemnitza*, the site of the ancient little town of *Methydrion* is indicated by some scanty ruins ('palatia'). It then proceeds along the slopes of the *Argyrókastro* (4750 ft.), higher up on which lies *Magoúlyana* (4075 ft.; 2 hrs. from Vytína), the highest permanently inhabited village in the Peloponnesus, situated within ½ hr. of the Frankish castle of Sidērókastro (magnificent panorama). We then traverse the valley between the Argyrókastro and Madára, and beyond the saddle at the W. end descend into the valley of the Lousios (p. 385), which we strike near *Karkalou*. The fine ancient city-walls at this village perhaps belonged to *Theisoa* (not the Theisoa mentioned on p. 390). Thence we skirt the river for about 3 M. to the S. before reaching —

Dimitzána. — Xenodochíon Maraulis, kept by *Dem. Spanides*, bed 1½ dr., with restaurant. Good accommodation may be obtained, by means of an introduction, also at one of the better-class houses in the town.

Dimitzána (3145 ft.), a small town with 2400 inhab., occupying the site of the ancient *Theutis*, is picturesquely situated at the foot and on the slope of a high rocky ridge, which ends on the W. in the steep Acropolis *(Palaeókastro)*, surmounted by ancient and mediæval ruined fortifications, and on the E. in the *Hill of Hagia Paraskevé*, on which stands a chapel. The noisy stream flows past on the W. in a narrow rocky channel. Under the Turks Dimitzana was the seat of a highly reputed school, remodelled in 1764 by the learned Agapios, which possessed an extensive library and was of considerable importance to the entire Peloponnesus as a centre of higher culture. The freedom-loving people of Dimitzána were among the most determined participators in the War of Independence, and to the present day they boast that the Turks never set foot in their town. Dimitzana has now little life, and many of its houses are in ruins. As in many other of the mountain-communities of Arcadia, its inhabitants have become more numerous than the land can maintain, and many of them emigrate to Athens or even abroad as traders or artisans.

In the principal square, opposite each other, are the church of *Hagia Kyriaké* and the handsome new PUBLIC SCHOOL (ἑλληνικὸν σχολεῖον). The latter, in front of which stands a *Marble Lion*, of good archaic workmanship, found in the town, contains a small *Collection of Antiquities*, which is obligingly shown to visitors.

The most important objects were found at Sparta. Among the most notable are two *Sepulchral Anathemes*, each with a relief of a seated figure with a kantharos, the one inscribed 'Timokles' and the other 'Aristokles'. The former is archaic (the inscription more recent), and the latter dates from the Roman period. Two *Heads of Hercules*, one with a beard the other without. *Hecate*, with triple body, from Messene. Large fragment of an *Atlas* from the neighbourhood of Dimitzana. A number of bronze nail-heads were found in 1881 at Karkalou (p. 386), lying in regular lines in front of the steps of a building; these were probably from a wooden door that had fallen down and mouldered away. The cases contain small terracotta figures and vessels, and coins from various places. There are also a number of inscriptions (including an archaic one from Sparta) and some *Fossils*.

The square commands a fine view of the mountain-terrace to the S., with the houses of *Palaeochori* ('Old Village'), a chapel, and some powder-mills, which played a part of considerable importance in the War of Independence. Beyond the vine-clad hills which line both sides of the river rise the Acropolis of Karytæna (p. 389) and the snow-covered mountains of Laconia.

The next stage of our journey consists of a fatiguing mountain-track, which should not be attempted without an efficient agogiat. We ascend and descend in continual alternation. 1½ hr. *Vlóngos*. Thence we descend by a steep path viâ (1 hr.) *Tourko-Raphti* and (1¾ hr.) *Kephalovrysi* to the valley of the *Alpheios* (now called the 'river of Karytæna', comp. p. 388). Here, side by side, lie the villages of (1 hr.; ca. 5¼ hrs. from Dimitzana) *Anemodoúri* and *Hagios Ioánnes* (to the N.). In the adjoining fields are the scattered and insignificant ruins of the ancient town of **Heræa**, which originated in the 4th cent. B.C. in the union of nine neighbouring communities near an ancient sanctuary of Hera, and lasted until the time of the Roman empire.

We now skirt the N. side of the eminence on which the town lay, pass a khan, a spring, and the hamlet of *Piri*, and reach (¾ hr.) the banks of the *Rouphiá* (the ancient *Ladōn*), which is fed through katavothræ from the Lake of Pheneos (p. 353). This is the chief tributary of the Alpheios and must now be regarded as the main stream, for the name Rouphiá is retained for the united river below the confluence (comp. p. 388). The passage of the stream is made by ferry-boat and often takes a whole hour; 1 dr. is the fare demanded for a horse and man, which may be reduced by bargaining. The river may sometimes be forded on horseback in late summer.

On the right bank, about ¼ hr. from the ferry, lies the *Khan of Piri*. We now traverse a barren hill-district, in which lay the tomb of Korœbos, from whose victory at Olympia in B.C. 776 the Olympiads were reckoned (p. 290). We next ford the little *Douana*,

the ancient *Erymanthos*, once the boundary between Arcadia and Elis. A little to the right lie the two villages of *Bélesi*. The *Tzemberoúla* (the ancient *Diagon*) falls into the Alpheios opposite the mouth of the Erymanthos. Passing a tumulus, opened in 1845 with no result, we ascend to the village of **Aspra Spitia** (805 ft.; $1^1/_2{}^1/_4$hr. from Piri), where we may pass the night (comp. p. 392).

We now ascend through a thickly wooded gorge, and at its upper end, where there is a frequented spring, begin again to descend. As we proceed we enjoy a series of magnificent *Views of the valley of the Alpheios, enclosed by wooded hills extending to the Lykæon (p. 390). In another hour the path descends to the river, beside which it remains almost to the end of the journey. On the slopes on the opposite bank lie the villages of *Tógia*, *Anemochóri*, and *Palaeo-Phanaro*. The last is situated near the ruins of the ancient *Phrixa*, on a singular projecting mountain-cone. Comp. the Map, p. 289. — We now descend the right bank of the stream, passing (1 hr.) the mill and khan of *Mouriâ* ('mulberry-tree'), beside a copious spring. Beyond the hamlet of *Saraki*, to the left of the route, is the so-called 'Suitors' Hill'. Our course now leads below the hill on which stood the early-destroyed town of *Pisa* (p. 309), in the direction of the conical Kronos Hill (p. 293). *Olympia* ($3^3/_4$ hrs. from Aspra Spitia), see R. 26.

42. From Megalopolis to Olympia viâ Karytæna and Andritsæna.

2 days; or, including the excursion from Andritsæna to the temple of Bassæ, 3 days. Carriage-road to *Andritsaena*, where the night is spent; there is, however, only one carriage at Megalopolis, for which very high prices are demanded (two-wheeled sousta, p. xvii, to Karytæna, 8 dr.). — Travellers who arrive too late at Krestena (p. 392) on the last day to cross the ferry over the Alpheios by daylight may find night-quarters there.

Megalopolis, see p. 381. — The bridle-path to Karytæna (3 hrs.) is preferable to the carriage-road (12 M.). The path leads through corn-fields past the theatre (p. 382) to ($^3/_4$ hr.) the village of *Kastómi*, and in 12 min. more fords the *Helisson* (p. 385), here containing a good deal of water. About $^1/_2$ M. farther is the large village of *Vromosella*, among mulberry trees, perhaps on the site of the ancient *Thoknia*. The *Alpheios*, which flows past close by, receiving the Plataniston (p. 396), changes its local name in this district; in the upper plain it is called the Xerillas (p. 380), in the lower, the *River of Karytaena*. It repeatedly divides into several arms, so that the depth is seldom above 1-2 ft. We cross the river and then a small brook, and turn in the direction of the long *Panagía Mountain*, a spur of the Lykæon (p. 390), passing between the village of *Kyparissia* (on the left, perhaps occupying the site of the ancient *Basilis*) and a hill bearing a chapel of *Hagia Kyriakē*. We notice

among the vineyards here wine-presses of the most primitive description, for treading out the grapes. Farther on, to the left, is the village of *Phloriâ*, near which probably lay the ancient small town of *Trapezoûs* (p. 397).

The rocky path, skirted on the left by a foaming streamlet, next brings us to the picturesque bridge of six arches, that spans the Alpheios at the foot of the hill of Karytæna. A tablet on the bridge, bearing a Frankish inscription, recalls the period of the town's prosperity. The bed of the Alpheios lower down contracts to a precipitous ravine. In $^1/_2$ hr. from the bridge we reach Karytæna, where travellers are dependent on private hospitality for entertainment.

Karýtæna, a picturesque little town of 1190 inhab., with its churches, pretty balconied houses, and narrow winding lanes, occupies the hollow between the high rock on which stands the mediæval fortress and the chapel-crowned hill of St. Elias. The *Panagia Church* (11th cent.; modernized in the interior) and the *Church of Hagios Nikolaos* (old mural paintings) are attractive specimens of Byzantine-Frankish architecture. Though the name is a corrupted form of Gortys (p. 385), Karytæna probably occupies the site of *Brenthe*, a town which lay in ruins even in the time of Pausanias. The surrounding scenery is of unusual beauty and grandeur. Except on the E. side, by which we approach, the reddish rocks descend almost all round in sheer precipices. Only one narrow passage leads to the **Castle* (1915 ft.), which more than any other structure of the time conveys the impression of impregnability. 'Feudal Greece', says Curtius, 'is embodied here, just as the Homeric Age is at Tiryns and Mycenæ'. Besides the enceinte and the conspicuous N. tower, remains of the baronial dwelling with double windows, a dungeon, and a large cistern in two divisions are still preserved. The view of the surrounding mountain-ranges is splendid, especially of Lykæon (p. 390) and the N. part of the plain of Megalopolis.

The erection of the castle dates from the beginning of the 13th cent., when *Geoffroy I. de Villehardouin* (p. 283), acting as regent for Prince Guillanme de Champlitte, founded here a barony with twelve tributary knightly fiefs, and gave it to his son-in-law *Hugues de Bruyères* in 1209. *Geoffroy de Caryténa* (d. 1275), the son of Hugues, was considered the most illustrious representative of Peloponnesian chivalry. Brave and audacions, combining a simple natural frankness with indifference to his sworn word when it affected his interests, he is one of the most characteristic figures of the time. The importance of the castle disappeared on the collapse of the Frankish fendal state. During the Greek War of Independence *Kolokotronis*, the well-known Klepht chieftain, fortified himself here and Ibrahim Pasha did not venture an attack.

From Karytæna to Andritsæna (5 hrs.). Both road and bridle-path re-cross the above-mentioned six-arched bridge. On the left bank the bridle-path (shorter than the road) gradually ascends the spurs of the Lykæon (p. 390). From the first summit, about $^3/_4$ hr. from the bridge, we enjoy a fine prospect, to the right, of Karytæna and its castle, the latter long remaining in sight. Above us to the

left, on the slope of Lykæon, appears the village of *Dragomâno*, whence a wild and cold torrent descends, which we cross in 3/4 hr. We now ascend along the slope of a lofty rocky mountain, on the summit of which (2420 ft.) are the ruins of the ancient Kynourian *Theisoa* (not to be confounded with the Theisoa mentioned at p. 386), now called *Palaeókastro of Lâvda*, after the large village on the N. slope (3/4 M.). The small square acropolis, which we may visit by making a slight detour, was converted in the middle ages into a Frankish castle. Remains of the walls and towers of the lower town also still exist. The ride from Karytæna to Lávda takes about 3 hrs.

We now descend and in 1/2 hr. cross the *Soultina Brook* by a high stone bridge. Beyond the village of (40 min.) *Róvia* we again ascend across deeply-furrowed declivities, traversed by numerous small streams. A new and imposing landscape begins to disclose itself: to the left, as a continuation of the Lykæon, appear the *Palaeókastro* (p. 391) and the *Minthe Mountains*, now called *Alvena Vouni* (p. 400); to the right, above the low spurs, rise the mountains of the Alpheios basin above Olympia. Beautiful forests of oak and myrtle. In 35 min. after first catching sight of *Andrîtsaena* we reach that prettily situated little town, see p. 391.

FROM KARYTÆNA TO ANDRITSÆNA OVER THE LYKÆON, 6 1/2 hrs. From the (3/4 hr.) first summit (p. 389) the route ascends still farther in the direction of the E. brow of the *Panagía Hill* (p. 388). We pass several springs before reaching (3/4 hr.) *Kourouniotí*. Thence we follow the slope and proceed along a rough path between rocky peaks. Farther on we descend into a deep gorge and ascend again, past a number of copious springs, to (2 hrs.) the hamlet of **Karyæs**, so-called from the nut-trees (καρυαῖς) which formerly grew here in greater abundance than at present. One of the largest springs, close to the village, is called *Kerasiotí* or 'cherry-tree'; its water flows down to the small plain round the village of *Krámbovos*, on the margin of which is a sharp rock bearing a ruined mediæval castle, known as the *Palaeókastro of Hagios Georgios*.

From Karyæs we take 3/4 hr. to reach the top of *Mount St. Elias*, the S.E. peak of **Lykæon**, the modern *Diaphorti*. According to the most ancient Pelasgian myths Rhea, sister and consort of Kronos, here secretly gave birth to Zeus, who was brought up by the water-nymphs Theisoa, Neda, and Hagno, and put an end to the reign of his father when only one year old. Pelasgos also, ancestor of the Pelasgians, first saw the light here, and Lykaon, his son, was revered as the earliest founder of cities (pp. 350, 397). The festival of the Lykæa was celebrated near the precinct of Zeus (p. 391). — Beyond Karyæs the path leads along the crest and through defiles to (1/2 hr.) a small hollow at the N.E. base of the highest peak, called *Hellenikó* or *Skaphídia* (*i.e.* 'the troughs', from two hollowed blocks of stone), with numerous fragments of walls and columns at its entrance. In 1904 M. Kourouniotes here discovered some fairly well-preserved remains of the *Hippodrome*, in which the games connected with the feast of the Lykæa were celebrated. At the S. end the foundations of a long stoa and remains of the seats for the spectators have been excavated, and these are adjoined on the W. side by the remains of a large house, probably for the accommodation of the competitors and public guests. To the S.W. is an elegant well-house. Various other foundations and numerous reservoirs lie at the N. end of the valley. From the hollow we ascend to the S. in 1/4 hr. to the simple *Chapel of St. Elias*, near the summit (4660 ft.), which is crowned by a round cone, about 50 ft. in height, formed of heaped up ashes and other remains of sacrifices. This

was the *Altar of Zeus*. On the surface are found fossilized bones and fragments of pottery. At the base of the altar we may trace the boundary of the precinct of Zeus, which was so sacred from mortals that whoever entered it lost his shadow and died within a year. The bases of the two pillars that in antiquity supported gilded eagles have been discovered about 30 ft. to the E. Human sacrifice was practised here, as at Ithome (p. 409), until a very late period. The *View is remarkably extensive, owing to the isolated position of the mountain; we overlook the whole plain of Megalopolis as far as the Hellenitza and Taygetos; a part of Messenia and the Tetrasi Mts.; on the W. the Elean plain, and the sea as far as Zakynthos; on the N. the Erymanthos.

From Mt. Elias we descend towards the W.N.W. In 25 min. we pass the mediæval tower of *Pyrgos Karyotikós*, which defended the pass between Mt. Elias and the *Stephani*, or second summit of the group, with the peak of *Kondíni* (5070 ft.), where there was a temple of the Parrhasian Apollo. The name of the pass *(Diaphorti)* has been arbitrarily extended to the entire group. We then follow the slope of the Stephani, passing above the village of *Palátou*, which we see below us. In 35 min. we pass a cool spring. We now descend over hills and through gorges, by a path sometimes easy and sometimes steep, to the *River of Andritsaena*, and (1½ hr. from St. Elias) to the little town itself.

Andritsæna (2510 ft.; accommodation at the house of *Kostas Grivas*, bed 2 dr., and at the house of *Leontaretēs*, bed 1½ dr., both clean; bargain advisable), with 2140 inhab., is situated on the slope of a hollow with numerous trees and vineyards between the Lykæon and the Palæókastro (p. 390), and is one of the pleasantest little mountain-towns of Greece. The clean houses are grouped on each side of a considerable mountain-stream. The chief part of the town is built against a circular hill, on the flat top of which are a dismantled *Chapel of St. Elias* and a few ruined houses. Fine view of the green mountains of the Alpheios valley, extending on the N. to Erymanthos (p. 288). Excavations carried on here in 1902 by the Archæological Society (p. 14) unearthed a small *Temple of Pan*, with well-preserved columns. — The excursion hence to the temple of *Bassae* takes 5 hrs. on foot, there and back; a guide is essential ('stous stýlous', 2-3 dr.); see p. 392. About 9 hrs. are required for the ride to Diavolitzi viâ the temple.

The distance between Andrítsæna and Olympia (10 hrs.) is so great and the path is so bad, that a very early start must be made by those who do not wish to spend more than one day on the journey (comp. p. 388). We cross the brook of Andrítsæna and ride along the slopes; beyond a spring we begin to descend. To the right we see the village of *Machalá*, and to the left, just under the summit of the *Palaeókastro Mts.* (4415 ft.), is the village of *Phanâri*. Two torrents flow past Phanari to the Alpheios: to the E. the *Rongozítiko Potâmi*, and to the W. the *Zelechovítiko Potâmi*. Between them, near the village of *Rongozió*, 3 M. to the N. of Phanari, lies the old ruined town of *Aliphera*, now called after a spring the 'Palæókastro of Nerovitza'. Not far off is the little convent of *Sopetó*.

A route runs to the N.W. from *Phanari*, viâ the poor village of *Zácha*, to the (1¼ hr.) bank of the *Alpheios*, which has now been swollen by the Ladon and the Erymanthos (p. 288) into a stream of considerable

size. The fording of the two arms of the river, which here forms an island, takes nearly 1/4 hr.; and as in some places the water is over 3 ft. deep a special guide is usually required, who must be brought from Zacha (5 dr.). We ascend the opposite bank and in 1 1/4 hr. more reach *Aspra Spítia* (p. 383), situated high up on the slope.

The route from Phanari leads to the W. along the slope, up and down hill, across numerous gorges, and through fine groves of arbutus, laurustinus, oaks, and other trees. The green valley of the Alpheios, with the villages of Hagios Ioannes, Piri, etc., is always in sight (p. 387). To the left of the track lie *Zeléchova* and *Vrestó*, to the right *Phtelia*, *Nivítza*, and *Raphti;* farther on are *Longo*, to the left, and *Platiána*, to the right. In the 'Palæókastro' or 'Hellenikó' above the last-named village, 4 hrs. from Andritsæna, are preserved the interesting ruins of the ancient town of *Æpion*.

The first village on the direct route is *Greka* or *Gremka*, about 5 1/2 hrs. from Andritsæna. Only a fragment of a carriage-road hence to Olympia has been completed. After another dip the track descends through a picturesque valley to (2 1/2 hrs.) **Kréstena** (300 ft.), the largest place (1370 inhab.) in N. Triphylia, famous for its wine. Night-quarters may be obtained from one of the inhabitants. — About 3/4 hr. to the N. of Krestena, beyond the village of *Makrýsia* (to the left), we reach the ferry over the Alpheios, about 3 3/4 M. to the W. of the confluence of the Kladeos. The ferrymen are summoned by shouts of *bârka! bârka!* For each horse and rider 2-3 dr. are demanded; 1 dr. per head for a party. Olympia lies 3/4 M. above the point of landing; see R. 26.

43. From Andritsæna to Phigalia.

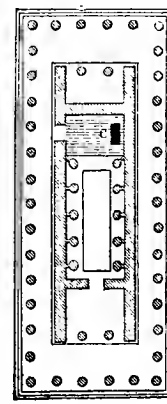
About 5 hrs. are required for this excursion, exclusive of the stoppage at the Temple of Bassæ. — Besides the route described below (in parts very bad), another and almost preferable path to the (2 1/2 hrs.) Temple of Bassæ quits Andritsæna at the *Soteros Chapel* and rounds the W. side of the *Analēpsis Hill*, with views of Krestena, Vervitza, and the Ionian Sea. — To Diavolitzi viâ the Temple of Bassæ ca. 9 hrs. (comp. p. 384).

Andrítsaena, see p. 391. — The route ascends to the left of the Hill of St. Elias, along the well-watered and oak-covered heights which connect the Lykæon with the Palæókastro group (p. 391). The fresh and shady oak-woods make the path very agreeable. After 1 1/2 hr. the vegetation becomes scantier and we reach the foot of a fatiguing slope covered with loose stones and gravel, which is ascended on mules in 1/2 hr. and on foot in 3/4 hr. At the summit of the pass (3775 ft.), where a cool mountain breeze is always blowing, an extensive panorama is unfolded. To the right rises the ancient *Kotilon*, on the summit of which stood a temple with a statue of Aphrodite, roofless even in Pausanias's time (the remains of two temples have recently been excavated). To the S.W. glitters the Ionian Sea. To the S. we see a section of the great Messenian plain and on its verge the sharply-defined plateau of Mt. Ithome

(p. 409). To the S.E., beyond the deep valley of the Neda, are the dark, wooded slopes of the Tetrasi group (p. 398), with Taygetos in the distance. To the E. are the two peaks of Lykæon, divided by the pass of Diaphorti (p. 391); and to the N.E. and N. appear the summits of Kyllene (p. 313) and Erymanthos (p. 288).

Descending the gentle slope, amid solitary oaks and scattered rocks, we suddenly come in sight of the venerable columns of the **Apollo Temple of Bassæ (*Bassai;* 3705 ft.), forming a strange and unexpected picture in these wild mountain solitudes. Apollo was worshipped as the god of health ('Epikourios') in this breezy mountain district. Pausanias is the only ancient author that mentions the temple of Bassæ, but his assertion that the Phigalians erected it in fulfilment of a vow made during the plague of B.C. 430-429 is conclusively disproved by a passage in Thucydides, which expressly states that the terrible epidemic was confined to Athens (comp. p. 21). The temple was, however, built about that date; for it was certainly the fame of the Parthenon, at that time spreading all over Greece, that induced the Phigalians to employ the same architect, *Iktinos* (p. 48).

The temple forms a singular exception to the general rule in lying from N. to S. instead of from E. to W.; the entrance is at the N. end (lower end of ground-plan below). This deviation from rule was owing more to the position of the older shrine (p. 394) than to the formation of the ground. The temple, a Doric hexastyle like the Theseion at Athens (p. 67), rests upon a stylobate of three steps which is about 125 ft. long and about 47 ft. broad. Though each end of the temple has 6 columns, the sides, instead of having only 13 according to the Attic rule, have 15. The temple is built of a hard yellowish-white limestone quarried in the neighbourhood; only the roof and the sculptures were of marble.



The kernel of the structure consists of the cella, with the *Pronaos* and *Opisthodomos*. Each of the two last opened on the peristyle, between two smaller columns (re-erected; see p. 394), and was separated from the cella by a partition-wall, which in the case of the pronaos was pierced by the entrance-door. The interior of the *Cella*, the front part of which was hypæthral, is not divided by columns into three aisles in the usual fashion. Five short cross-walls project from each side (as in the Heræon at Olympia, p. 296) towards the middle of the temple, each terminating in an elegant Ionic three-quarter column (only the lower parts of these and the unusually low bases were found in situ; the upper parts have recently been

re-erected, see below). The first four couples of these cross-walls project at right angles from the sides; but the last couple form acute angles with them. A detached column with a Corinthian capital stood between this last couple. The floor below the hypæthral opening has been slightly hollowed out to collect the rain-water. The portion of the cella beyond the detached column was roofed, and received its light chiefly by means of a door in the E. side, and partly also from the front part of the temple. This singular arrangement clearly indicates that here we have an *Earlier Shrine* (shaded in the plan), turned in the usual manner to the E., which has been completely incorporated in the magnificent later structure. The position of the cult-image (C), against the rear-wall of the old temple, opposite the E. entrance, seems to have always remained unaltered. The original bronze statue of Apollo, of colossal proportions, was surrendered to Megalopolis, where it was set up in the market-place. During the excavations in the temple fragments have been found of a marble colossus, which probably replaced the bronze one. A frieze, 2 ft. high and 98 ft. long, ran round the interior of the cella, above the architrave, representing in vigorous groups the contests of the Greeks and the Amazons, and of the Centaurs and Lapithæ (p. c).

With the single exception of the column at the S.E. corner, the entire 38 columns of the peristyle, with the architrave, are still standing. The S.W. corner column, the four smaller columns of the pronaos and opisthodomos, and the upper portions of the pilasters and walls of the cella have all been re-erected as far as possible in the course of the restoration begun in 1902 by M. Kavvadias. They were found in fragments on the ground along with the remains of the elaborately ornamented ceiling, each compartment of which shows a different pattern.

The first and chief cause of the destruction of the temple seems to have been an earthquake; but it has been hastened by the hands of men, in order to obtain the metal which bound the various parts together. For centuries the temple remained known only to the shepherds of the neighbourhood, until the French architect *Bocher* discovered it in 1765. Owing to his report it was visited the following year by the English traveller *Chandler*, who first brought the tidings of its existence to the western world. In 1811 *C. R. Cockerell* and *J. Forster*, two English artists, *Karl von Haller*, the German architect, *J. Linkh*, *Herr Gropius*, the Austrian vice-consul at Athens, and *Baron von Stackelberg* of Esthonia discovered the entire frieze, consisting of 23 tablets, which were removed to Corfù and sold to the British Government for 15,000*l*. They now form one of the chief treasures of the British Museum.

From the Temple of Bassae to Lykosoura, see p. 398; *to Diavolitzi*, see below and p. 395.

Our route to Phigalía now descends to the S.W., towards the gorge of the Neda. After passing (1/4 hr.) a spring we mount again to the hill-terrace of *Koúmboulaes* or *Spolémi*, where the ancient village of *Bassae* ('the ravines'), belonging to Phigalía, seems to have stood. We then descend to (3/4 hr.) the hamlet of *Dragóï*,

near a brook (the ancient *Lymax*) fed by copious springs and flowing to the Neda. (The ascent from Dragóï to Bassæ takes 1¼ hr.; across the Neda direct to *Diavolitzi*, ca. 6 hrs., see p. 384.) We next pass a small waterfall and then *Voïka*, a village surrounded by plane-trees and fig-trees, and continue to descend towards the Neda, on the opposite side of which are seen the villages of Mavromáti (p. 399) and the high-lying *Koúvelo*. Farther to the E., on the wooded Tetrasi, lies Sirji (p. 384). The path then leads to the W., at no great distance from the Neda, towards the conspicuous ruins of Phigalía. We cross several gorges, the last skirting the S.E. side of the ancient city, and then pass the spring of *Dounâ*, the water of which joins the Lymax. The united stream descends to the S. into the deep bed of the *Neda (Bouzikó Potâmi)*, forming the waterfalls of *Aspra Nerâ*, 100 ft. in total height.

We enter by the S. door of the old fortress and reach the little village of *Pâvlitza* (1520 ft.), which lies embedded in vineyards, in the S. part of the precincts of the ancient **Phigalia** (2½ hrs. from the temple; night-quarters poor).

The mountainous district of Phigalía forms the S.W. corner of Arcadia, and was several times an object of contention between the Arcadians and the Lacedæmonians. The latter obtained possession of the city in B.C. 659, but were soon expelled with the help of *Oresthasion*, another Arcadian town. The name of Phigalía recurs several times in later wars, especially during the Achæo-Ætolian contests in B.C. 221. At that time the avaricious *Dorimachos* and his robber-band fortified themselves in the city, quitting it only on the approach of King Philip V. of Macedon (p. 402). — The cult of the fish-tailed *Eurynome*, whose temple stood in a cypress grove at the junction of the Lymax and the Neda, was of very old standing here, as was also the worship of the black *Demeter* (p. 396). On account of their worship of *Dionysos Akratophoros*, the 'god of unmixed wine', the Phigalians had the reputation among the Greeks of being intemperate. The best proof of their wealth and of their love of art is the temple of Bassæ.

The ruins of the *City Walls* are so extensive (about 3 M. in circuit) that we may conclude that Phigalía served as a place of refuge and as a rendezvous for the whole country. The E. and W. sides are the best preserved, while there are large gaps on the other two sides. Several gates may be recognized, besides posterns vaulted by overlapping courses of stone, and there are also numerous square and round towers, especially on the E. side. The irregularities in the construction of the walls, which vary in thickness from 6 ft. to 10 ft., point to their erection and restoration at different epochs. The regular horizontal mode of building prevails, but portions in the polygonal style occur also, though these are not necessarily the oldest portions of the wall.

From Pavlitza and the deep-sunken channel of the Neda the site of the town rises towards the N.E. The market-place must be looked for in the lower town, at or near the present village, while the Acropolis, which was crowned with a temple of Artemis Soteira, lay to the N.E. The latter, on which a ruined chapel now stands, was

probably converted into a fortress during the middle ages also. Not far from the Panagía Chapel, outside the village, is pointed out the entrance to an old subterranean aqueduct or similar structure, now filled up. Nearer the Acropolis are some square foundations, called by the inhabitants τῆς βασιλόπουλας τὰ μνήματα, or 'Monuments of the King's Daughter'.

The EXCURSION TO THE GORGE OF THE NEDA, 3 M. to the W. of Pávlitza, scarcely repays the trouble and should not be attempted without a guide (3 dr.). The path is very fatiguing. The bed of the Neda (Bouzikó Potámi) contracts below Phigalia to a defile shut in by cliffs 650-980 ft. high, between the *Arápis* ('Negro', 'Spectre'), on which lies the village of *Smerlina* (p. 399), and the hill of *Kastro* or *Oxopholiá* (perhaps the ancient *Heraea*). At the narrowest part the river totally disappears in a natural tunnel about 200 paces long. The spot is called the **Stómion tēs Panagias,** after a chapel situated in a cavern on the slope to the right, to which a steep path descends past some pretty waterfalls. The *Sanctuary of the Black Demeter* is usually located here in spite of the very considerable discrepancy as to its distance from Phigalía as given by Pausanias. According to the myth the Earth Goddess, grieving for the loss of her daughter Persephone, hid herself in a cave on Mt. Elæon. The old wooden image worshipped here represented Demeter in the form of a woman with a horse's head, and black on account of her grief. About the time of the Persian Wars it was renewed in bronze by the Æginetan sculptor Onatas. — A bridge used to span the river near the Stomion, and farther up the river there are remains of another ancient bridge. The journey from the Stomion to the *Mouth of the Neda* at the *Khan of Bouzi* (p. 403), including the usually unavoidable detour by Smerlina (see above and p. 399), takes about 4 hrs.

From Phigalía to *Eira* and *Megalopolis*, see pp. 399-396; to *Diavolitzi*, see p. 384; to *Kaiâpha* (Samikon and Olympia), see p. 399; to *Kyparissia*, see p. 401.

44. From Megalopolis to the West Coast viâ Phigalía.

Two long days' journey. 1st Day. From Megalopolis to *Phigalía*, 10½ hrs. (exclusive of halts). — 2nd Day. From Phigalía to *Kaiapha (Samikon)*, 9½ hrs., or to *Kyparissia*, 5½ hrs. — Phigalía is more conveniently reached from the railway-station of *Diavolitzi*, see p. 384.

Megalopolis, see p. 381. The route at first follows the road to Messenia, crosses the *Xerillas* (p. 388), beyond *Agiâs-Bey*, and then diverges to the right. In 1 hr. we reach the village of *Chōrémi*. Leaving *Delihassan* to the right, our road leads through a pleasant district (numerous wine-presses), crossing several brooks, and approaches the right bank of the little stream of *Gastritzi*, called *Plataniston* in classic times, in reference to the abundant plane-trees which then as now grew near it. Our track in ¼ hr. passes a *Chapel of St. John*, shaded by oak-trees. The ruins opposite, on the left bank, beside a solitary house, perhaps represent the little town of *Daseae*. We follow the right bank, and beyond some hills, 1¾ hr. from Chorémi, we reach the plateau known as *Terzi*, above the scattered village of *Vasilis*. On this and the adjoining hill to the S.W. lie the ruins of the very ancient Pelasgian city of **Lykósoura,** now called the *Palaeókastro of Stâla* (p. 398) or *Sidērókastro*, where the temple

of Despoina was excavated in 1889 by Kavvadias, Leonardos, and Kourouniotēs.

Lykosoura was considered to be the oldest town in the whole Grecian world and to have been founded by Lykaon, son of Pelasgos (p. 390). This opinion originated not only in the actual high antiquity of the city, but apparently also in the neighbourhood of Mt. Lykæon and the similar sound of that name to the name of the town. Lykosoura was the earliest seat of the Arcadian kings, who afterwards removed to Tegea (p. 362) and finally to Trapezous (p. 389). In later times the town owed its importance to the possession of a temple of *Despoina*, highly venerated by all the Arcadians. In consequence of this the inhabitants were not compelled to take part in the settlement of Megalopolis (p. 381). In the time of Pausanias Lykosoura was almost uninhabited.

The *Temple of Despoina*, a Doric prostylos, 65 ft. long and 32½ ft. broad, with six columns in front of the prodromos, which is 17½ ft. deep, stands on the plateau mentioned on p. 396. The colonnade was of marble, the remainder of local stone, though the cella was probably of sun-dried bricks and the roof covered with kiln-dried tiles. In and in front of the prodromos stood votive offerings and inscriptions; and in the cella was found the pedestal and remains of a group mentioned by Pausanias, consisting of statues of Despoina, Demeter, Artemis, and Anytos the Titan, by the Messenian sculptor *Damophon* (comp. pp. cxvii, 84). The temple dates from the latter half of the 4th cent. B.C. In its S. wall, a little before the parapet enclosing the site of the cult-image, is a side-door. Opposite this the slope of the hill has been supported by a wall constructed in the form of steps. From the N. side of the temple, and contemporary with it, a double-aisled *Colonnade* (210 ft. long, 40 ft. broad) extended along the mountain-slope as far as the ruined chapel of Hagios Athanasios. Opposite the S. façade of this colonnade stood three *Altars*, for Demeter, Despoina, and Megalē Mētēr. The N. façade formed part of the peribolos-wall, which was continued farther to the W. — On the plateau (Rachi tou Terzí) which extends above the temple-terrace lie the custodian's house and the *Museum*. Among the contents of the latter are the restored statues of Damophon (heads in plaster; comp. p. 84) and a fine stone table, dedicated to Demeter and Artemis, from the cella of the temple. On the N. slope of this plateau, just a little above the temple-terrace, the much damaged remains of the sacrificial site proper, called *Megaron* by Pausanias, have been brought to light. These remains consist of a huge altar approached by a flight of steps and surmounted by a girdle-wall with Doric pilasters. To the S.W., on the highest point of the plateau, are remains of other buildings and a well-house. The summit of the plateau was occupied by the *Town of Lykosoura*. A considerable part of its walls has been preserved, especially on the S. side, where one of the gates may be recognized, but the ruins by no means convey the impression of great antiquity. A mediæval fortress has been erected above the ancient one on the N. side. — At the foot of the E. height, which now bears a *Chapel of St. Elias*, stood the ancient little town of *Akakesion*.

Stála lies $^1/_2$ hr. farther upstream, on the right bank, on the slope of a long and broad spur of the Tetrasi range (see below). Immediately below the village rises the copious source of the Gastritzi river. An interesting antefixe is built into the wall above the door of the church. The inhabitants are chiefly engaged in the rearing of silk-worms.

A stony track leads from Stála viâ the villages of *Dervouni*, which is visible from Lykosoura, and *Verekla* to (4-5 hrs.) the village of *Ampelióna*, situated in a lateral valley of the Neda, where we may obtain humble night-quarters. — Thence the track proceeds viâ *Sklírou* to ($2^1/_2$ hrs.) the *Temple of Apollo at Bassae* (p. 393).

We now cross the Gastritzi, climb gradually up a steep track to (1-$1^1/_2$ hr.) the summit of the pass between the S. spurs of Lykæon (p. 390) and the *Tetrâsi Mts.* (4555 ft.), the *Nomia Orē* of the ancients. We descend through green woods to the sources of the *Neda*. In $1^1/_4$ hr. we reach one of its head-waters, near a humble mill, and in $^3/_4$ hr. more the poor but picturesquely situated hamlet of *Kakaletri* (2000 ft.), surrounded by fruit-trees.

The *Hill of Hagios Athanasios* (2835 ft.), which rises to the S. of the village, is now usually identified with the ancient Messenian **Eira**, the retired mountain fastness in which, during the Second Messenian War (645-628 B.C.), Aristomenes and his followers, with their wives and children, maintained themselves against the Spartans for 11 years, until at last they were betrayed. Broad terraces extend round the S. and E. brow of the Acropolis. On the summit is a double girdle wall, the somewhat rough construction of which is supposed to be the result of haste; there are also remains of other ancient buildings and the ruins of a chapel of Hagios Athanasios and of a mediæval fort. The mountain scenery around us is magnificent.

On the other side of the Neda, the upper course of which lies spread before us, our eyes follow the mountains of *Hagia Marina*, the rounded *Tourla*, and the pointed *Mt. Penidistra* to the *Lykaeon* (p. 390); to the S.E. lies the *Tetrasi* range (see above), of which Mt. Athanasios forms a spur; to the W are the barren *Xerovouni*, rising above the hamlet of *Stasimo*, and the dark, wooded hills of *Tzorókos*, near Sirji (p. 381).

Mt. Athanasios is connected by a saddle about 300 paces long with the considerably lower eminence of *Hagia Paraskevé*, on which are the ruins of some fortifications of comparatively recent date and also of other buildings. Ross is of opinion that the Messenians, after the restoration of their power by Epaminondas (p. 408), founded a second Eira here as a more convenient site. The ruined fortifications, which are of considerable extent, give evidence of having been used in mediæval and modern times. It is very probable that the chapel of Hagia Paraskevé is built with the materials and on the foundations of an ancient temple. — We take about 1 hr. to walk from Kakaletri over Mt. Athanasios to the Paraskevé, where we order the horses to meet us to continue our journey.

From the hill of Paraskevé a steep path leads down to the bank of the *Neda*, now generally called the *Bouzikó Potâmi*. We cross

the river, which flows in a deep winding bed, and several of its tributary brooks. The path is picturesque but very rough. In 1½ hr. we pass the mouth of a brook descending from *Kaleïko* and fringed with a luxuriant growth of plane-trees; opposite lies the village of *Mavromáti*. In 40 min. more we cross the streamlet of *Dragóï*, and in other 40 min. reach the ruins of **Phigalia** and the hamlet of *Pâvlitza* (p. 395) by the route described at p. 395.

From Phigalía two roads lead to the W. coast. The more interesting runs viâ Lepreon to Kaiápha (Samikon; p. 402), the other to Kyparissia (p. 404).

Travellers bound for Kaiápha leave the ruins of Phigalía by a gate on the W. side, cross the little brook of *Kryâvrysis*, and ascend the slope of the hill on which the village of *Smerlína* now stands. The hill, anciently named *Elaeon* ('Mt. of Olives'), is for part of its extent now called *Arâpis* (p. 396). As we mount we have a view of the sea to the W., while to the S., on the left bank of the Neda, rise the declivities of *Mt. Koutra* (p. 403), on which lie the villages of *Pisós*, *Kalîtsena*, and *Kara Moústapha* (p. 401). We cross several other tributary brooks of the Neda, and in 3½ hrs. reach the village of **Zourtza** (1550 ft.; 1690 inhab.), where tolerable accommodation may be obtained.

We now keep steadily along the slope of a long hill, passing the humble village of *Moundrâ* and several springs, and finally cross the river *Tholó* (p. 403) and reach (1 hr.) *Strovîtzi* (night-quarters at the bakáli beside the walled spring in the W. part of the village). Strovitzi lies in a well-watered district amid fruit-trees and consists of the two parts *Epano-Rouga* and *Kato-Rouga*, between which a reddish rocky hill, with a flat top and furrowed sides, projects towards the Tholó. This height is called *Kastro* from the ruined mediæval castle at the top; ancient hewn stones and column-shafts indicate that buildings stood here in antiquity also. A hollow on the N.W. slope of the Kastro is supposed to represent the ancient theatre. On a steep hill to the N. lie the ruins of **Lepreon.**

This ancient city was founded by the *Minyae*, who drove the Paroreates and Kaukones from this region. A curious myth about its 'eponym' Lepreos relates that he engaged in an eating-contest with Hercules and was killed by the demigod after consuming an entire ox. The history of the town turns on its efforts to achieve independence. In its contests with the Eleans, who were continually striving to secure the important frontier post, the inhabitants united themselves with the Arcadians and Messenians, while one faction sided with the Spartans against the latter. Owing to this last circumstance the Spartans not only spared Lepreon, when they destroyed the Messenian and Triphylian towns, but rewarded it with several of the neighbouring places. In the Persian Wars 200 Lepreans are mentioned at Platæa. Subsequently the Eleans again established their power over the town and maintained it, with the exception of a short Spartan occupation in B.C. 420. In B.C. 399 Lepreon and several other towns of Triphylia and Pisatis again succeeded in obtaining independence, which they preserved through alliance with the Arcadians and afterwards with the Achæan League until the collapse of the latter. In the time of Pausanias the town lay in ruins.

A footpath ascends through the gorge between the Acropolis and the hill on the W. as far as the ridge connecting them, where it leads to the right to the Acropolis. Before reaching the latter we notice a wall on its N. verge, built in the middle ages out of ancient materials. In about 1/2 hr. after leaving Strovitzi we suddenly arrive at the *Ancient Citadel*. The first part of this that meets the eye is a square structure, the regular and fairly preserved hewn stone walls of which, with their towers and doors, remind us of Messene (p. 410). Connected with this, to the N.E., is an outwork, the archaic polygonal walls and towers of which evidently date from a much earlier period. A wall of similar character stretches hence down the steep declivity toward Strovitzi, and is called by the peasants the 'skala', because its ruined state gives it the appearance of a stair. These older portions are ascribed to the Minyan city, while the square fortress is referred to the time of Epaminondas. On the Acropolis itself are the scanty remains of the foundations of a small temple, resembling the Metroon at Olympia (p. 298) in size and ground-plan. The Acropolis commands a fine view of the richly wooded plateau and of the sea.

From Strovitzi a path descends in 2 1/4 hrs. to the railway-station of Tholó (p. 403), passing about halfway the village of *Hagios Elias* (p. 403).

The route to Kaiápha (Samikon) leads to the W. past the Acropolis of Lepreon and ascends to the N. towards the grey *Alvena Vouni* (4010 ft.; p. 390). In about 1 1/2 hr. we find ourselves half-way up a precipitous oak-covered rocky height on which lies a small fortress, now called the *Palaeókastro tēs Kallidónēs* or *Gyphtókastro* (gipsies' castle). This has been taken, but probably erroneously, for the abode of Nestor (comp. p. 413), even by Strabo and other ancient authorities. The fortress, which is inconspicuous and easily missed, is reached in a few minutes on foot. The walls, of a very antique mode of construction, are 5 1/2 ft. thick and have at least four towers and only one entrance; they are now about 3 ft. high. In the space within the walls, now overgrown with bushes, are remains of buildings in a similar style, about 6 ft. in height. — Continuing our journey, passing a spring beneath a fine plane-tree, we reach in 3/4 hr. more *Kallídona*, a village dating from the War of Independence, during which the inhabitants of the village of *Sârena*, situated lower down, took refuge here to avoid the Turkish troops. From this point the above-mentioned Palæokastro, opposite the hill of *Hagios Georgios of Kallídona*, presents the appearance of a steep and inaccessible cone.

Another path from Strovitzi reaches in about 1 hr. the village of *Morphlitza*, where a copious spring rises beneath a gigantic plane-tree. In the neighbourhood are various ruins of the Byzantine period. Thence we proceed through wooded ravines, uphill and downhill, in about 2 hrs. to *Kallídona*.

We next pass over wooded hills and across a brook to (3/4 hr. from Kallídona) the pleasant village of *Piskíni*, beyond which we descend

gradually through cultivated fields to the (3/4 hr.) prosperous village of *Zachâro* (1180 inhab.; p. 403) and the ancient *Pylian Plain* (p. 403). We follow the coast-road, skirting the W. side of the Lake of Kaiápha, to the *Baths of Kaiâpha*, see p. 402.

From Zachâro (see above) another route, leading through the currant-fields on the E. bank of Lake Kaiápha and then following a fairly good bridle-path, brings us direct in about 2 hrs. to *Samikon*, which it reaches at the highest point of the E. wall. A steep spur in the neighbourhood commands a good survey of the ruins and an admirable view of the surroundings.

From Phigalia to Kyparissia, 5 1/2 hrs. The route descends to the S.E. to the bed of the Neda, crosses the stream, and ascends steeply between *Hagios Elias* (3610 ft.) and the mountains of *Kara Moustapha*. Beyond the saddle it turns to the S.W., passes near the Albanian village of *Soulima* (on the left), and descends on the left bank of a tributary brook of the Neda. Turning then to the left, it reaches (3 hrs. from Phigalia) the large village of *Sidērókastro*, where there is a ruined mediæval castle. We then descend the undulating declivities of the *Koutra* or *Koutraes Hills* to the valley of the *Kyparissia Stream*, which we cross near the railway-station of Sidērókastro (p. 403; about 1 1/2 hr. from the village). To the left diverges the route to Messene (p. 403). Crossing several water-courses and skirting the slopes of *Mt. Psychró* (p. 416) we finally reach (1 hr.) *Kyparissia* (p. 404).

45. From Pyrgos *(Olympia)* to Kyparissia and Zevgalatio *(Kalamata)*.

Railway from Pyrgos to Kyparissia, 39 M. in 2 1/2 hrs. (fares 8 dr. 10, 6 dr. 70, 4 dr. 5 l.); to Samikon, 15 1/2 M. (3 dr. 20, 2 dr. 70, 1 dr. 60 l.); to Zevgalatió (p. 384) direct, 53 M. in 3 1/2 hrs. (11 dr., 9 dr. 10, 5 dr. 50 l.). Kyparissia is reached by a branch-line diverging at Kaloneró.

Pyrgos, see p. 289. The railway coincides with the line to Olympia (p. 289) as far as (4 1/2 M.) *Alpheios;* it then crosses the river *Alpheios* (*Rouphia*, p. 387) just before reaching (5 1/2 M.) *Volantza*, makes a wide curve towards the W., and finally follows the coast-road. — 8 M. *Agoulēnitza*. This large village (2580 inhab.) lies among fields of currants and corn on a projecting height, which was probably the site of *Thryon* or *Thryoessa*, afterwards called *Epitalion*. — We then skirt the E. bank of the marshy *Lake of Agoulenitza*, which is well stocked with fish. 11 M. *Anemochori*. — 15 1/2 M. *Samikon*, see p. 402.

From Olympia (p. 289) to Samikon viâ Skilloûs, 3 3/4 hrs.' ride. We cross the Alpheios (Rouphia) by the ferry mentioned at p. 392, and at (1 hr.) the little *River of Krestena*, the ancient *Selinous*, reach the carriage-road from Agoulenitza (see above). Krestena lies 1 M. to the E. The ruins to the S. of the road are usually regarded as those of Skillous, though some authorities locate this little town at the village of *Mazi*, 3 1/2 M. to the E. of Krestena. Skilloûs was destroyed by the Eleans in their early contests with the Pisatæ (p. 290). Abont the year B.C. 394

the Spartans detached the former city-territory from Elis, and presented part of it in gratitude for his services to *Xenophon* (b. in B.C. 445 or 430; d. about 354), who had been banished from Athens. There he was visited by *Megabyzos*, the temple-keeper from Ephesus, who delivered to him his share of the booty taken in the famons retreat of the Ten Thonsand (*Anab.* V, 3, 6) in B.C. 401. Xenophon purchased with this a large piece of land on the Selinous, and erected a temple to the Ephesian Artemis, on the model of the temple at Ephesus. His sons hunted regularly in the teeming woods of the district. A tomb used to be pointed out in the neighbourhood, believed by the surrounding inhabitants to be the tomb of Xenophon. — Farther on we pass the thriving village of *Tavla*, the houses of which lie scattered among orange-groves. 3¾ hrs. Samikon.

On the northernmost outlier of *Mt. Kaiápha*, about ¼ hr. to the E. of the Klidí Pass (see below), lie the considerable ruins of the ancient town of ***Samikón.** The only fact of its history known is that Philip V. of Macedon here ended his successful campaign of B.C. 219, in which he made himself master of all the towns of Triphylia within six days. Samikon is probably identical with the Minyan town of *Makistos*, which gave the title of *Makistia* to the whole of N. Triphylia. Its fortifications were arranged in an almost equilateral triangle, rising rapidly towards the S.E. Although the walls cannot be traced along the low ridge of rock forming the N.W. base of the triangle it is hardly to be supposed that the town extended also into the plain. The well-preserved side-walls, which meet high up in a sharp angle, are perhaps the finest extant specimen of the ancient Greek polygonal architecture. They average about 8 ft. in thickness and are formed of five-sided or six-sided polygonal blocks, between which squared blocks are inserted. The faces of the stones are smoothed and the joints almost everywhere accurately cut, so that no small stones were required to fill up the crevices as at Tiryns, Mycenæ, and elsewhere. The line of wall traces the brow of the hill very exactly, and adapts itself so closely to its site that at several points the rock takes the place of the wall. The S.W. wall, facing the sea, is the most carefully constructed, being strengthened with numerous buttresses and a few towers. The space within the walls is thickly overgrown with trees and shrubs. There are several terrace-walls in the lower part of it.

About ¼ hr. farther on the coast-road crosses a stone bridge over the short stream which connects the Lake of Agoulenitza and the *Lake of Kaiápha*, adjoining it to the S., and it then traverses the broad strip of sandy beach, covered with dense pine-woods, between the latter lake and the sea. The passage was formerly defended by a Turkish fort, and is called the pass of *Klidí* ('key'). It was probably in this region that the temple of the Samic Poseidon stood, the federal sanctuary of the Triphylian towns; but hitherto no traces of it have been discovered. On the sandy coast of a peninsula stretching into the lake, ¼ hr. from the stone bridge, lie the sulphur **Baths of Kaiápha** (R. 2-3 dr.; restaurant), open in summer only. On the E. side of the lake rises the precipitous *Mt. Kaiápha* (2445 ft.), probably the ancient *Makistos;* the baths for patients are

in a spacious cave at its foot, where warm sulphurous springs issue from various fissures. The cave and springs were both known and used in antiquity, but at that time the lake was not in existence.

The railway skirts the E. bank of the Lake of Kaiápha. 18 M. *Kaiápha*, see p. 402. The plain, on which large quantities of currants and grain are raised, extends from the S. end of the lake to the mouth of the Neda, a distance of about 6 M. This is the *Pylian Plain* of antiquity, the modern *Xērokampos.* — 21½ M. *Zacháro.* The village, where the route to Lepreon mentioned on pp. 401-399 starts, lies on the hills to the left. Piskini is a little farther to the E. — 23 M. *Kakóvato.*

Following the example of Strabo (p. 400) modern authorities seek to locate the Homeric *Pylos*, the residence of Nestor, son of Neleus (comp. p. 413), in this region of N. Triphylia. V. Bérard suggests Samikon (p. 402) as the spot. Excavations made in 1907 by Prof. Dörpfeld near Kakóvato exhumed three Mycenæan beehive tombs (one 40 ft. in diameter) and, on a neighbouring height, the remains of a Mycenæan palace.

26½ M. *Tholó*, at the mouth of the *Tholó.* On the left bank of this stream, farther up, lies the village of *Hagios Elias*, with remains of the walls of the ancient *Pyrgoi.* Higher up is *Strovitzi* (p. 399). — 30 M. *Bouzi* (Khan of Bouzi), at the mouth of the Neda (p. 396).

A route leads from the Khan of Bouzi in about 5 hrs. to *Pavlitza-Phigalia* (p. 395) viâ *Prasidaki*, and then by mountain-paths to the N. of the ravine of the Neda (p. 396), which is inaccessible beyond this point.

31½ M. *Ayanâki*, or *Khan of Hagios Ioánnēs* (tolerable night-quarters). Beside the khan are a vaulted well-house and a chapel, belonging to the village of *Agalyani*, which lies on the height to the E. This district appears to have borne the name of *Aulon* in antiquity and included a temple of Æsculapius, which perhaps stood near this spring, although no ruins are visible.

The *Koutra Mountains* (p. 399) rise close to the sea. On the precipitous brush-clad cone of *Vounaki* perhaps lay *Olouris* or *Oloura*, mentioned by Strabo. The village of *Kaloneró*, on the adjoining slopes, is served by the next station —

35½ M. **Kaloneró**, which lies near the mouth of the *Kyparissia River.* The branch-line for Kyparissia diverges here (see p. 404). The main line ascends the valley of the Kyparissia to the E., parallel with the bridle-path to Messene. — 37½ M. *Sidērókastro.* The village (p. 401) lies 1½ hr. to the N.E., on the slopes of the Koutra Mountains. — At (43½ M.) *Kopanaki* the railway crosses the watershed (690 ft.) between the W. coast and the plain of Messenia. — 45½ M. *Aetós.* The village is situated to the right, on the slope of the Konto-Vounia (p. 412), behind which rises the dark forest-clad summit of the *Sessa* (3730 ft.). — The train crosses the brook of *Mavrozoūmenos* (p. 412) and descends viâ (48½ M.) *Vasilikó* and (51 M.) *Bouga* to (53 M.) **Zevgalatió** (p. 384), where we join the Peloponnesian Railway. Thence to Kalamata, 1¼ hr. by railway.

Branch Railway from Kaloneró (see p. 403; 3½ M. in ¼ hr., fares 85, 70, 45 l.) to the *Skala* (see below), 1 M. from the town of Kyparissia.

Kyparissia. — Inns. In the town, Xenodochíon of Ponerópoulos, bed 1½ dr., clean; meals at the Estiatorion of Tsavaras. — At the Skala (see below), Xenodochíon Morpheus, clean, restaurant opposite. — Diligence to Pylos, see p. 413.

Kyparissia, a town with 6530 inhab., the seat of a bishop and the capital of the nomos of *Tryphilia*, rises in successive terraces on the face of *Mt. Psychró*, as the northernmost height of the Ægaleon range is usually named. The picturesque ruined castle, on a steep cliff above the town, offered a vigorous resistance to the Frankish conquerors in 1205; it was afterwards in the possession of Geoffroy de Villehardouin (p. 283). By a curious transference of the name of the central district of the Peloponnesus, due to the migrations of the troublous middle ages, the town was known as *Arkadiá* down to its destruction by Ibrahim Pasha in 1825. It has resumed its ancient name since its restoration.

Almost in the middle of the town, near the supposed site of the temple of Athena Kyparissia, is the church of the *Hagia Trias;* nearer the castle is the so-called *Metropolis*. The ruins of the Castle include whole courses of ancient stones, but no longer in the ancient position. It commands a splendid view of the town and of the coast from Philiatrá (p. 416) to the mouth of the Neda (p. 396); to the W. is the sea, with the Strophades (p. 405), Zante, and Kephallenia; to the S.E. is Mt. Psychró, the highest peak of which (3755 ft.) is crowned by a chapel (Hagia Paraskevē).

The district between the town and the sea (1 M. distant) is called *Phoros*. At *Kalamiá*, a place here, ¼ M. from the town, is a ruined chapel of St. George, near which large blocks of poros stone, bases and drums of Ionic columns, fragments of an architrave, and a few fragments of marble sculptures have been found. This is perhaps the site of the temple of Apollo.

The *Skala* of Kyparissia is protected by a projecting breakwater. Here are the railway-station (see above), a post-office, a steamboat-office, and the inn mentioned above. Near the 'Magaziá' rises the spring of *Kryónera;* farther to the S.W., in the direction of the primitive lighthouse, is the spring of *Hagia Lougoúdis*, the water of which is caught in a basin made of ancient masonry. This has been supposed to be the *Dionysias* spring of the ancients, which gushed forth at a stroke of the thyrsos of Dionysos. From the 8/21st to the 16/29th September a fair (ἐμπορικὴ πανήγυρις) is annually held here, much frequented by the inhabitants of the district.

From Kyparissia to the S. to *Philiatrá* and *Pylos*, see pp. 416, 415; to the N.E. to Sidērókastro and *Pavlitza-Phigalia*, see p. 401.

46. From Patras to Kalamata by Sea.

Greek Steamers (pp. xviii d-g) ply thrice weekly. The Panhellenios Co., starting on Mon. at 2 p.m. and touching at *Katakolo*, performs the voyage in 20 hrs. The steamers of MacDowall & Barbour (starting on Sat. at midnight), Goudēs (Sat. morning), and the Hermoupolis Co. (Mon. afternoon; in the reverse direction) perform the voyage in $1^1/_2$-2 days (including stoppages), touching at (*Mesolongion*, *Kyllēnē*), *Zakynthos*, *Katákolo*, *Kyparissia*, *Hagia Kyriakē*, *Marathos*, *Pylos* (*Methonē*, *Korónē*), and *Nisi*.

Patras, see p. 283. Some of the steamers steer N.W. across the Gulf of Patras to (2 hrs.) *Mesolongion* (p. 219), while others head due E. at once towards *Cape Kalógria*, the classic *Áraxos*, the low hill of which, called *Mavravouna* (p. 287), is divided by a broad plain from the mountain-system of the Peloponnesus. The Cyclopean walls of the ruined castle on the top were called *Larisa* or simply *Teichos* ('the wall') in antiquity. In front lies Kephallēnía (p. 268) and in the distance to the right Ithaka (p. 274). — We coast the flat shore of Elis (pp. 288, 289).

In $5^1/_2$ hrs. after leaving Patras we touch at the little harbour of *Kyllene* (p. 288), and in $2^1/_4$ hrs. more we reach the island of *Zante* or *Zákynthos*, see p. 279.

The steamer again approaches the Peloponnesian coast and in 3 hrs. reaches *Katákōlo*, the seaport of Pyrgos (see p. 289).

We next steer to the S.E. across the *Gulf of Kyparissía* (comp. pp. 401-403). The district which we see to the left is the ancient *Triphylia;* the distant mountain is Lykæon (p. 390), the spurs of which descend almost to the sea. Farther to the S., close to the sea, are the *Koutra Hills*. — In 4 hrs. after leaving Katakolo we reach the harbour of **Kyparissia** (p. 404). The town lies about a mile inland and is picturesquely situated beneath a mediæval fortress. Behind rises *Psychró*, the N. extremity of the ancient Ægaleon (p. 416), a conspicuous object for a considerable distance. On the W. we descry the *Strophádes*, on the largest of which is a convent.

The next stations are ($1^1/_2$ hr.) *Hagia Kyriakē* (p. 416) and ($^1/_2$ hr.) *Márathos* (p. 416), two currant-exporting seaports. The steamer then skirts the wooded island of *Prótē* (the mediæval *Prodano*), on which are a chapel and some walls alleged to be ancient, perhaps those of the town of Protē mentioned by Strabo.

Farther on rises the steep promontory of *Koryphasion* or *Old Pylos* (p. 415). Rounding the S. end of the rocky island of *Sphakteria*, the steamer enters the bay of *Pylos* (p. 413) and reaches the town, $1^1/_2$ hr. after leaving Márathos.

We usually leave untouched the silted-up port of *Methonē* or *Modon* (1711 inhab.; Xenodochíon; local steamers, see p. 413), which occupies the site of the ancient *Methóne* or *Mothone*. The Venetians established themselves at Modon in 1206; and in the 15th cent. defended the town, along with Korone, against the Turks, for forty years after the latter had made themselves masters of the Peloponnesus. We next pass the uninhabited *Œnussae Islands*, now

called *Sapienza* and *Cabrera* or *Schiza*. These islands and the adjoining coasts are visited by dangerous storms in spring and autumn. On the mainland rises the hill of *Hagios Demetrios* (1695 ft.). Leaving the island of *Venétiko* or *Theganoúsa* on the right, the steamer now rounds *Kavo Gallo* (36° 42′ 54″), the southernmost cape of Messene, anciently called *Akrítas*, and enters the Bay of Messenia, the modern *Gulf of Korone*.

The town of **Koróne** (2960 inhab.; 3-4 hrs'. sail from Pylos; Xenodochíon; local steamers, see p. 413) is situated on a fortress-like promontory, under the shadow of a Venetian castle. The older fortifications are still partly extant. This was the site of the second *Asine* (comp. p. 330), which was afterwards founded anew by the inhabitants of Korone (see below). The town was the object and sceue of many battles in the mediæval and modern wars in which Franks, Venetians, Spaniards, and Turks took part. — Farther on, to the left, rises the *Lykodimo* (p. 412).

We next skirt a fertile plain, the chief product of which is figs. We touch at *Petalídi* (1020 inhab.), where a colony of Mainotes (p. 357) have recently settled under the auspices of the Greek government. This was the site of the town of *Korone*, which was founded by Epimelides in the time of Epaminondas. The steamer touches at the harbour of *Nēsion* or *Nisi* (p. 412; 1½ hr. from Korone), before reaching (1 hr. from Nisi) *Neae-Kalamae*, the port of *Kalamata* (see below).

47. Kalamata and Southern Messenia.

Arrival by Sea. The steamers, which ply E. and W. three or four times weekly (RR. 35, 46), anchor off the harbour; landing or embarking, 1-1½ dr. with luggage. Local steamers to Pylos, see p. 413. Cab to the town, 2 dr.; the railway-line from the harbour is used for goods traffic only. — RAILWAY STATION (clean restaurant), to the N.W. of the town.

Hotels (p. xii; bargain beforehand). XENODOCHÍON PANHELLĒNION, bed 1½-2½ dr., tariff posted up, baths; HÔTEL GRANDE BRETAGNE (*Megale Bretania*), in the street leading from the station to the town; ANGLETERRE (*Anglia*), in a side-street near the last, bed 2 dr.; none of these has a restaurant. — **Restaurants.** *Neos Æon*, on the Nedon, *Stadion*, in the square beside the bridge, both clean.

OPEN-AIR THEATRE. *Eden*, with garden restaurant, to the right, outside the town.

Kalamâta, officially named *Kalámae* after the ancient town referred to at p. 384, the capital of the nomos of *Messenia* and the seat of an archbishop, lies 1 M. from the sea, on the left bank of the *Nedon* (p. 375), the broad channel of which generally contains but a scanty stream of water. The population (21,490) is industrial, and the town is surrounded by thick groves of oranges and olives. The ancient *Pherae* or *Pharae*, mentioned by Homer in this neighbourhood, was a town of no importance. In 1205 Geoffroy I. de Villehardouin (p. 283) established himself here and built the strong castle, which afterwards passed successively into the possession of

the Venetians and the Turks. Kalamata was one of the first towns to fall into the hands of the Greek insurgents in 1821 and was in consequence destroyed by Ibrahim Pasha in 1825.

The harbour, usually known as the *Skala*, is of importance for the export of currants and figs (chiefly to Trieste), silk (to France), and olive-oil. The village of *Neae Kalâmae*, which has grown up here within the last 20 years, has already 800 inhabitants. There is a pretty view hence across the Messenian Gulf (p. 405). — The carriage-road and railway to the town (1 M.) run through gardens, the luxuriant fruit-trees of which almost entirely conceal the houses.

There is nothing very interesting in Kalamata itself. In the well-filled bazaar stands the church of the *Hagii Apostoli*. The manufacture of silk, formerly an important industry, has greatly declined since the rearing of silk-worms has given place to the culture of currants. There are now four spinning establishments, employing about 300 women and girls. The knives of Kalamata (with nickel-silver hilts, 6 dr.) are noted. — Two iron bridges connect the town with the suburb of *Kalývia*, on the right bank of the Nedon.

The Frankish *Castle* stands on an easily climbed rock to the N.E. and is well worth a visit. Guillaume II. de Villehardouin, the fourth prince of Morea, who often styled himself 'of Kalamata', was born here in 1218 and died here in 1278. The fortifications consist of an outer wall, entered by a gate adorned with the lion of St. Mark, and of an inner citadel above, in which several vaults are still preserved. The presence of ancient hewn stones in the walls, as well as the whole arrangement of the fortress, clearly indicates that the hill must have been fortified in antiquity also. The magnificent view extends across the stony channel of the Nedon, which enters the plain to the N.E. between steep cliffs, and over the well cultivated plain between the sea and the mountains: to the E. is Taygetos; to the W. is the Mathia group (p. 412); and to the N.W. rises the hill of Ithome (p. 409).

Excursion to Messene.

The walls and towers of Messene, which date from the 4th cent. B.C. and were praised by Pausanias, are among the best-preserved in Greece, and still bear splendid testimony to the advanced state of the science of fortification among the ancients. The scenery here is also very beautiful. The ruins are everywhere wreathed with luxuriant ivy, and vineyards and cultivated fields cover the site of the ancient town.

The excursion from Kalamata may be conveniently made in a day (provisions should be taken). We take the train (fares 2 dr. 70, 2 dr. 10, return 4 dr. 90, 3 dr. 80 l.) to (1 hr.) *Tsepheremini;* thence walk or ride (horse, 6-10 dr. per day, obtained through the railway-officials or in the village; the villagers cannot be depended upon) to (1¼ hr.) *Vourkano* (see p. 408). The inspection of the ruins, including the hill of Ithome, takes about 5 hrs. — Travellers bound for Phigalia may go on from Messene to Meligalá, instead of returning to Kalamata; comp. p. 412.

The bridle-path from *Tsepheremini* (p. 384; pedestrians at first follow the carriage-road and then turn to the right beyond the bridge

over the Pamisos) to the (1¼ hr.) convent of Vourkano, which is at once in sight, crosses the *Pamisos* (the modern *Pirnatza* or *Dipotamo*), the chief river of Messene, and leads up the hill of *Hagios Vasilios*, which is adjoined on the N.W. by the proud hill of Ithome. Mt. Vasilios, the *Eua* of the ancients, was dedicated to Dionysos and his followers, and was not included in the fortifications of Messene; its modern name is derived from the chapel on the flat summit. — At the convent of **Vourkáno** or *Voulkáno* (1255 ft.) strangers who intend to spend the night obtain quarters and modest fare (no admission after sunset, comp. p. lii). Those, however, who have brought provisions ascend at once to the Ithome hill.

Of all the countries in the Peloponnesus Messenia has the least illustrious history. The luxuriant fertility of its happy valleys encouraged the effeminacy of the inhabitants and excited the covetousness of their neighbours, while the flat coasts lay open to the attacks of pirates and hostile fleets.

In the Homeric poems the W. coast district, with Triphylia, formed a separate kingdom under Nestor, the son of Neleus (p. 413); the larger E. part, or Messenia proper, was subject to the Atridæ of Mycenæ and Sparta. The founding of the (Lelegæan) monarchy is said to have taken place, after the remote antiquity of the Pelasgian times, with the help of Argos and Lacedæmon. *Polykaon* and his wife *Messene* are named as the first royal pair. Their seat was *Andania*, beyond the N. border of the 'upper plain' (p. 383), and from the latter comes the name Messene or 'middle-land'. The Lelegæ were succeeded by an Æolic line of princes, whose chief cities were *Arene* and *Pylos* (p. 413). We find also numerous traces of the *Minyae* (p. 190) on the coasts.

After the Doric invasion Messenia fell to *Kresphontes*, who fixed his residence at *Stenyklaros* (p. 383) and endeavoured to unite the rights of the ancient inhabitants and the demands of the victorious invaders by a peaceable adjustment. But the king and his entire house were defeated by the resistance of the Doric nobles, who believed that their leader was betraying them. Subsequently, however, the different races blended into one. Under the influence of Messenian prosperity the Dorians lost their rough character and became so closely identified with the native population, that they could scarcely be regarded by the Spartans as belonging any more to the same stock as themselves. In the heroic though unsuccessful wars against their neighbour's lust of conquest, the Messenian population was welded into one people. After the first war (743-724?), in which *King Aristodemos* distinguished himself and Ithome became the capital fortress of the country, the Messenians who did not migrate were forced to pay tribute to Sparta. After the second war (645-628?), in which *Aristomenes* covered himself with glory and Eira (p. 398) became the centre of the defence, many of the Messenians again emigrated (among other places to Zankle in Sicily, which was thenceforth called Messana). Those who remained behind became helots. Once more the oppressed people rose, this time in connection with the slaves of Sparta, and again fortified Ithome (464). After a struggle of five years the remnant of the garrison was forced to surrender (459). They stipulated, however, for free departure and accepted the invitation of the Athenians to take up their abode at Naupaktos (p. 218).

Messenia thenceforth remained in the undisturbed possession of the Spartans, until *Epaminondas*, after his first invasion of the Peloponnesus in 369, collected the widely scattered Messenians, who in manners and speech had remained true to their origin, and united many Arcadians and others with them, to found a large city at the foot of Ithome. The superintendance of the building was entrusted to the Argive general *Epiteles*. According to Pausanias the complete execution of the task did not take more than a single summer. *Messene*, as the new city was named (the

conntry now being called Messēnia), was intended to serve as the political centre and strong bulwark of the Messenian League, as Megalopolis was of the Arcadians (p. 381), against the already declining power of Sparta. But the object of a lasting and independent development of the country was not achieved. Fear of Spartan encroachments induced the Messenians to ally themselves with Philip II. of Macedon. They hesitated to join the Achæan League, which alone held out any hope of a firm alliance of all the Peloponnesians. While *Pherae* (p. 406), *Thouria* (near Veïsaga, 2 hrs. to the N.W. of Kalamata), and *Abia* (near the modern Mandínia, 9 M. to the S. of Kalamata) entered the league as independent members in 182, the capital itself stood on the side of the Macedonians, and thus increased the disorder in Greek affairs, which so essentially lightened the task of conquest for the Romans. As a town, however, Messene enjoyed a certain importance until the latest antiquity. Nothing is recorded of any deliberate destruction of it.

On leaving the convent of Vourkáno we first turn to the hill of Ithome, which bears the most ancient ruined walls. We enter the precincts of the town at the so-called *Laconian Gate*, 20 min. from the convent. The gateway was a small detached building, flanked on each side by towers; but the details cannot now be made out.

We leave the road to Mavromati to the left, while the line of wall runs to the right toward Ithome, on the highest verge of the rocky ridge. We ascend by a steep winding track. Riding is practicable to the very top (1 hr.), there being only one difficult place immediately beyond the Laconian Gate. In ½ hr. a narrow path (mentioned at p. 410) leads to the left to Mavromati; its position should be carefully noted for the return.

***Ithōmē** (2630 ft.), the natural Acropolis of Messenia, is the loftiest fortified mountain in Greece after the Arcadian Orchomenos (p. 352). The highest part of the mountain forms a group of three peaks, running from S.E. to N.W. The S.E. peak is the lowest; the two others constituted the ancient fortress of Ithome. The ruined walls that still remain can scarcely have belonged to the original castle which the Spartans are said to have razed to the ground after the first Messenian war; they are probably relics of the fortress erected in the third Messenian war (464-455) on the old site. The central peak, on which are the threshing-floors ('alónia') of an old convent and a trigonometrical signal, is the scene of the celebration of the local festivals of the Panagía. Below is a cistern. An ancient path leads from the floors to the summit, on which is a block of stone with several square votive-niches. On the highest summit, where a hermit has taken up his abode among the ruins of the convent, formerly stood the ancient *Sanctuary of Zeus Ithomatas*, to which was accorded the right of asylum. This was probably merely a large altar on which, as on the Lykæon (p. 391), human sacrifices were offered. To the right of the entrance to the ruined convent are two smoothed blocks of stone, with holes for the insertion of round steles. The cliffs to the S. of the monastery overhang a little. On their edge are two large ancient cisterns, with stone troughs.

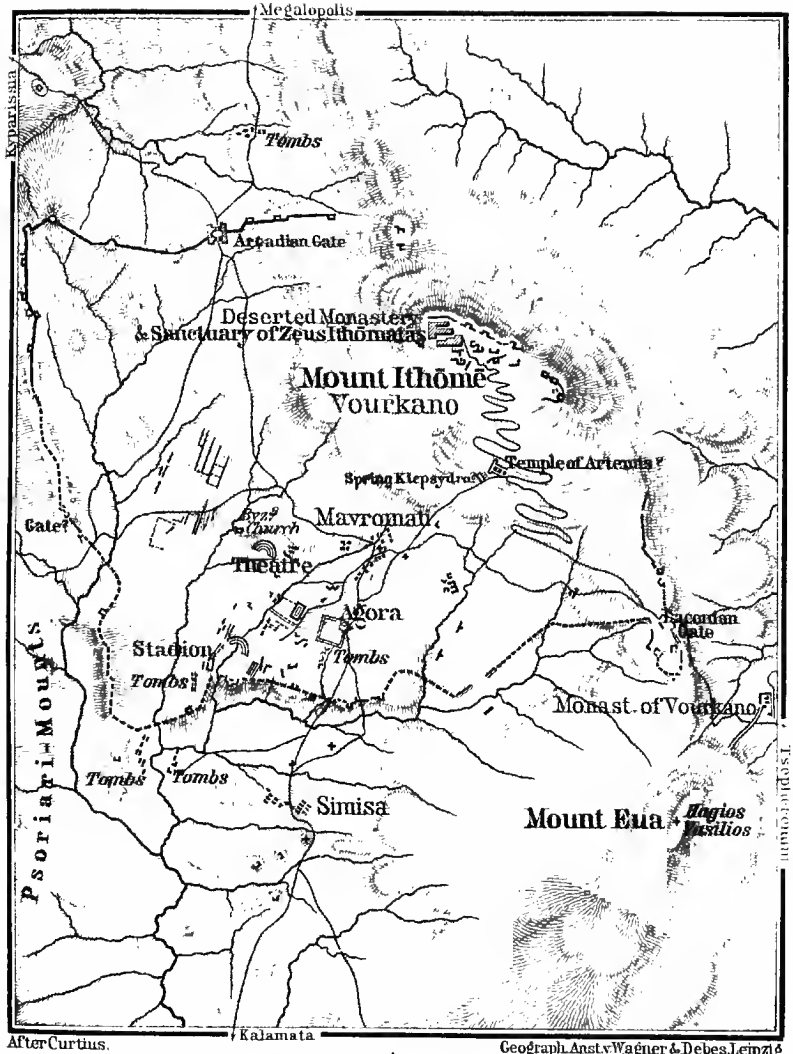
The *View from the ruined convent embraces not only the whole of Messenia, but also the massive chain of Taygetos (p. 373) and

other high mountain-ranges beyond its borders; to the S. and W. is the sea. We command also an excellent survey of the extent of the later town of **Messénē** (Doric *Messána*), founded by Epaminondas, the wall of which runs over the N.W. spurs of Mt. Ithome, then to the S. to a point near the village of Simiza (p. 411); to the N. of this village it turns to the E. and runs towards the Laconian Gate (p. 409), whence it returns to the summit of the hill. The ground-plan is thus an irregular quadrilateral; the entire circuit was about $5^1/_2$ M., or nearly as long as the circuit of Sparta. Besides its regular population the town could give asylum to thousands of fugitives from the neighbourhood in time of danger, and it even included corn-fields, on the produce of which the latter lived in case of a lengthened siege. The watching of so extended a front was naturally attended with difficulty; and in fact we read that both Demetrios Poliorketes (p. 207), in 298, and the Spartan tyrant Nabis, in 202, took the town by surprise.

In order to inspect the individual points in the ruins we descend by the way we came until we reach the point where the narrow path mentioned at p. 409 diverges to Mavromati. The ruins to the left belonged to a small Ionic or Corinthian temple *in antis* (56 ft. long by 33 ft. broad), perhaps the temple of *Artemis Laphria*.

On the S. slope of the Acropolis, in the direction of Mavromati, is a kind of rock-chamber, which was formerly adjoined by a portico. Some authorities consider this to be the spring *Klepsydra*, from which water was every day fetched to the sanctuary of Zeus Ithomatas. But it is, perhaps, more probable that the Klepsydra was the spring at the ($^1/_4$ hr.) village of **Mavromati** (1375 ft.; 600 inhab.; modest rfmts. at the khan), which issues picturesquely from an ancient wall on the hill-slope and has given the pleasant village its name, meaning 'black eye'. Various antiquities discovered among the ruins of Messene (inscriptions, sculptured fragments, etc.) are preserved in the school-house and are willingly shewn by the 'Dēmodidáskalos' or schoolmaster.

We now turn to the N. wall, the best preserved part of the old fortifications, and in 20 min. reach the **Arcadian Gate. This formed a small independent fortification, with an outer gateway 16 ft. wide separated by a court, as in the Dipylon at Athens (p. 70), from the inner gateway, which had two entrances. The large stone, about 19 ft. long, which formed the centre-post between these entrances, now lies, in two pieces, on the threshold. The court, which is round and has a diameter of about 65 ft., has walls rising in 9-10 irregular courses of masonry to a height of 20-23 ft. On each side of the entrance is a semicircular niche. The name of 'Quintos Plotios Euphemion', which appears over one of these, is probably that of the donor or restorer of one of the sculptures formerly here. In front of the inner gateway are the remains of a paved road, which probably led to the market (p. 411). The excellent preservation of


Megalopolis
Kyparissia
Tombs
Arcadian Gate
Deserted Monastery
& Sanctuary of Zeus Ithōmatas
Mount Ithōmē
Vourkano
Temple of Artemis?
Spring Klepsydra?
Mavromati
Gate?
Theatre
Agora
Tombs
Stadion
Tombs
Tombs
Tombs
Simisa
Arcadian Gate
Monast. of Vourkano
Mount Eua
Hagios Vasilios
Psoriagi-Mouvis
Tsoplekouni
Kalamata
After Curtius.
1: 15.000
Geograph. Anst. v. Wagner & Debes, Leipzig
Engl. Mile.

nearly all its essential parts makes the Arcadian Gate one of the finest extant examples of ancient defensive military engineering.

The Towers with which the walls were strengthened also fairly excite our astonishment. Those on the N. side are the best preserved; the finest are immediately to the E. of the Arcadian Gate, on the projecting spurs of Mt. Ithome. Most of them are quadrangular in ground-plan (20 ft. by 23 ft., projecting 13 ft. from the wall), but some are nearly semicircular in outline. The latter generally have sally-ports. The doors to the interior of the towers are on a level with the top of the town-wall, which is reached by flights of steps. The towers had two stories, with loop-holes and windows; many are still entire except for the wooden staging which formed the floor of the upper story; the holes in the wall for the rafters are still visible.

The N. part of the W. wall, on the N. spurs of Mt. Psoriari, is in excellent preservation; the S. part less so. The most injured, though still traceable, is the S. wall, in which the gate towards Pheræ and the lower valley of the Pamisos must have been situated.

Beyond the fortifications there is little of interest among the extensive and scattered ruins of Messene; the most interesting points lie to the W. and S. of Mavromati.

To the W. of the village lie the ruins of the Theatre, which rested on a stone substructure and was comparatively small, its diameter being only about 65 ft. Behind the theatre is a wall with a well-preserved gate and portions of a flight of steps.

From the khan we descend to the S. in 6 min. to a small theatre-like edifice, which was probably the *Bouleuterion*, or meeting-place of the council. To the S. of this are the foundations of the *Propylaeum* that formed the entrance to the Agora. This was surrounded by a continuous bench, probably shaded by a colonnade, but has not yet been completely excavated. A marble wall also, belonging to the market-fountain *Arsinoë*, which was connected with the Klepsydra (p. 410), has been found. Near the market stood the *Gymnasium* and the *Hierothysion*, in which all the gods of the Hellenes were worshipped. The latter also contained a statue of Epaminondas, the true founder of the town. — To the W. of the market-place is a large terrace on which stood some important public building, probably a temple. Below, to the S., lies the Stadion. Although this, to judge by the remains, was one of the most magnificent structures of Messene, it has become filled up almost beyond recognition, and is now traversed for its whole length by a small brook. A colonnade bounded it on both sides and at the narrow upper end. The rear side adjoined the S. wall of the town.

Outside the ruined line of fortification on the S. (see above), lies the village of *Simíza*, largely built of antique blocks.

From Simíza we may ride to (4 hrs.) *Nisi* (p. 412), viâ (2 hrs.) Androusa and *Aidini*. *Androusa*, a place of some importance in the middle ages and still of considerable size, has a ruined castle. — Or from Androusa we may proceed to (2 hrs.) *Logi* and traverse the fine woods on the S.E. slopes

of the *Konto Vounia*, crossing numerous water-courses, to the (3½ hrs.) hamlet of *Arnaútali* and the (1½ hr.) *Khan of Goubé*, on the road from Nisi to Pylos, see p. 413. — Logi may be reached direct from Mavromati in 3 hrs., by forest-paths (guide necessary) viâ *Samári*, which has an interesting Byzantine church.

From Messene to Meligala (comp. p. 384). We descend from the Arcadian Gate (p. 410), viâ the village of *Neochóri* in ca. 1½ hr., or from the convent of Vourkano (p. 408) by the E. slope of the Ithome hill in 1¾ hr. to the tripartite *Mavrozoumenos Bridge*. Here the river *Mavrozoumenos*, the ancient *Balyra*, unites with the streams descending from the mountains to the N.E. of the 'upper' Messenian plain (p. 383), to form the main river of Messenia, the *Pamisos* (p. 403). The foundations of this bridge are ancient, the arches mediæval. The road over its N.W. arm leads to Bogazi (p. 384) after crossing the railway to Kyparissia (see below). The road over the N.E. arm leads to (20 min.) *Meligala* (p. 384), where we spend the night, taking the first train next morning to (½ hr.) Diavolitzi (p. 384). Thence the route described on p. 384 leads to (6¾ hrs.) Phigalía.

From Meligala to *Kyparissia* by railway viâ Zevgalatió (p. 384), see p. 403.

From Kalamata to Kyparissia viâ Pylos.

This is a journey of 2½ days. First Day. From Kalamata by rail to *Nisi*, and thence to *Pylos (Navarino)*, 7¼ hrs.; or by local steamer (p. 413) from Kalamata to Pylos. — Second Day. Visit *Sphakteria* and *Old Pylos*, ½ day. Then either ride direct from the lagoon of *Osmánaga* to *Philiatrá* (5¾ hrs., if horses have been ordered in advance, p. 415), and on the Third Day from Philiatrá to (3 hrs.) *Kyparissia*, or go by diligence (p. 413) from Pylos, or if necessary by one of the coasting-steamers (p. 413), to Kyparissia, where we reach the railway to Zevgalatió and Pyrgos (p. 403).

Those who desire to combine an expedition to Pylos with a visit to Messene should take the route viâ Androusa mentioned at p. 411 (Messene to Pylos 11 hrs.; night-quarters at the *Khan of Goubé* if necessary; see p. 413).

The Branch Railway (p. 384) from *Aspróchoma* to Nisi (2½ M. in ¼ hr.; fares 80, 60 l.; from Kalamata 1 dr. 40 l., 1 dr.) intersects the broad stretches of marsh on the left bank of the *Pamisos* (now called *Pirnatza*, p. 408), crosses that river, and reaches the large village of **Nisi** (Xenodochion near the Platía), now officially called *Messene* (6200 inhab.).

The road to Pylos, passing the silver poplars and cypresses on the W. side of Nisi, first traverses the plain of the Pamisos, crossing several brooks and small rivers and commanding a fine view of the whole Messenian Gulf. We follow the direction of the telegraph-wires, which seldom deviate far from the path. The latter is still rendered inconvenient at places by rough Turkish paving. In 1¼ hr. a road diverges to the left to the little towns of Petalidi and Koronē, both of which are visible on the W. coast of the gulf, the former in front on a mountain-spur, the latter more in the background (comp. p. 406). At *Karakasili*, ¾ hr. farther, in a ravine beside a mill, we find a good khan with a fine orchard.

About 1 hr. farther the road begins to mount more steeply, ascending the oak-covered chains of hills, which stretch to the S. from *Mt. Lykódimo* (3140 ft.), the ancient *Mathía*, the principal range of the S.W. Peloponnesian peninsula. To the N. are the irregular mountain masses grouped under the name of *Konto*

Vounia. At about the highest point our road is joined on the right by that coming from Androusa (comp. p. 411).

In 5 hrs. from Nisi we reach the *Khan of Goubé* (or *Koumbé*, dome; night-quarters; bargain beforehand), in view of the striking peak of Hagios Elias. The water of the copious spring rising on its slope is conveyed by a Turkish aqueduct to the fortress of Pylos. The view across the beautiful bay of Pylos to the Ionian Sea is seen to advantage from this point: to the left are the modern town and fort; in the centre the rocky island of Sphakteria; to the right the promontory of Koryphasion; to the extreme right the island of Prótē. Pylos lies $2^1/_4$ hrs. from the khan of Goubé. The last part of the road descends somewhat abruptly.

Pylos. — Poor accommodation at the Xenodochíon Navarino, bed $2^1/_2$ dr. Meals may be taken at the Estiatorion of Neilos (déj. or D. $1^1/_2$ dr.) or (if ordered beforehand) at the Lesche.

Steamer once or twice a week to Patras and Kalamata, see R. 46. — Local Steamer every second day to Modon, Korone, and Kalamata, returning on the alternate days. — Diligence daily to Kyparissia in 10 hrs. (fare 9 dr. 10 l.).

Pylos, or *Navarino* (to use the mediæval name), is now locally known as *Neókastro* (2180 inhab.). It is the capital of an eparchy, and is situated at the foot and on the slope of a projecting spur of *Mt. Hagios Nikólaos* (1580 ft.), on the S. entrance to the bay of Pylos, which is sheltered by the long rocky island of *Sphaktēría* or *Sphagia*.

The founding of the first town at Pylos was ascribed to the sea-ruling *Lelegae*. According to Strabo the town lay at the foot of the Ægaleon. Most recent geographers have decided that the mountain-chain to the N. of the bay is the ancient Ægaleon, so that the town, celebrated in so many legends, must be looked for on the Acropolis of Old Pylos (p. 415). At a later period it was, according to the usual theory (comp. p. 403), the seat of *Neleus* and *Nestor*, whose kingdom embraced the entire W. coast-region of the Peloponnesus as far as the mouth of the Alpheios (p. 387). After the conquest of Messenia by the Spartans the town sank to the condition of an unimportant coast-village. It even lost its original name, for the Spartans called the promontory simply *Koryphasion*, or 'high castle'. Only once was the Bay of Pylos the scene of important events. At the beginning of the Peloponnesian War, in the year 425 B.C., an Athenian fleet bound for Sicily, acting on the far-sighted advice of *Demosthenes*, landed some of its men on the then wholly uninhabited promontory of Koryphasion (p. 415), in order to stir up the Messenians and so carry the war into the enemy's country. For the moment the Spartan army withdrew from Attica, in order to unite with the fleet of the other Peloponnesians in putting a stop to the bold attempt. The Athenians, however, repulsed all the attacks of the Lacedæmonians on their entrenchments, and the latter were forced to limit their operations to the occupation of Sphakteria. The Athenian fleet meanwhile returned, forced its way into the bay, and annihilated the Peloponnesian ships, thus cutting off the 420 Spartans, who were on the island of Sphakteria, with their helots. When the negotiations for peace fell through at Athens owing to the efforts of *Kleon*, the Athenians, assisted by many Messenians, stormed the fortifications of the island and compelled the garrison to surrender. For 15 years the Athenians maintained themselves here. Then Pylos vanishes from history until the restoration of Messenian independence in B.C. 369 (p. 408).

During the middle ages Pylos fell behind its two neighbours, Modon

(p. 405) and Korone (p. 406). The earliest fortification of the S. approach to the harbour is ascribed to the widow (d. after 1299) of Guillaume de la Roche (d. 1287). The Venetians called the place *Zonklon*. The name *Navarino*, which has but recently passed out of use, is said to have been derived from some Navarrese mercenaries, who settled here in 1381 ('Château Navarrois'). The Turks captured the port in 1498, and it remained in their hands until the establishment of Greek independence, except in 1644-48 and 1686-1715, when it was held by the Venetians, and 1770, when the Russians occupied it. In 1821 the Greeks made themselves masters of the town, but in 1825 they were forced to retire before *Ibrahim Pasha*, who landed here with a strong Egyptian-Turkish fleet and devastated Messenia with the utmost ferocity. The eventful occurrence of October 20th, 1827, which ended the Greek War of Liberation, is well-known. *Admiral Codrington*, in command of the united British, French, and Russian fleet of observation, had demanded the immediate evacuation of the entire Morea by Ibrahim Pasha and the withdrawal of the Turkish fleet. On these demands being refused Codrington entered the harbour with 26 men-of-war and 1270 cannon and annihilated the greater part of the Turkish fleet in barely 2 hrs. Of 82 Turkish ships, with about 2000 guns, only 29 remained afloat.

An easy carriage-road, passing not far from the arches of the Turkish aqueduct (p. 413), leads to the top of Mt. Hagios Nikolaos and to the entrance of the small *Fortress* above the town. This was rebuilt on the remains of the mediæval Turkish castle of Navarino and is now used as a prison. *View of Sphakteria and Old Pylos.

The entrance to the harbour is not quite 1 M. wide. The actual passage between the mainland and the rocky islet of *Delikeïbaba* (so called after a Turkish tomb), lying off the S. end of Sphakteria, is named the *Megalo Thouro*, and the small rocky channel on the side next Sphakteria is called the *Mikro Thouro*.

The island of **Sphaktēria**, which has retained also the classic alternative name of *Sphagia*, is nearly 3 M. long and has a breadth of from 550 to 1100 yards. It stretches to the S. from the promontory of Koryphasion, and like a huge breakwater protects the deep bay of Pylos from the waves of the ocean. Its shores are precipitous, especially on the outer side. Between the two chief heights on the island is a hollow, with a spring and a *Chapel of the Panagoula* (Panagía), which is the scene of a yearly Panēgyris. The camp of the beleaguered Spartans in B.C. 425 occupied this spot. Hence they retired towards the N. summit, bravely defending themselves, until the occupation of the top by the Messenian archers, who had reached it by bye-paths, rendered further resistance useless.

The interesting Excursion to Old Pylos, including a visit to Sphakteria, requires 6-7 hrs. (boat 8-10 dr.). The landing-place on the island is in the middle of the E. side, at a break in the steep cliffs, whence a path ascends to the Panagoula Chapel (see above). The boatmen generally stop (usually on the return-journey) at the *Cave of Tzamadós* (τοῦ Τζαμαδοῦ ἡ σπηλιά), on the precipitous coast, farther to the S., and at the grave of the Piedmontese general *Count Santa Rosa*, who, like the Greek captain Tzamadós, fell here in 1825 in a contest with the Egyptians under Ibrahim Pasha. — The low rocky islet of *Kouloneski* lies in the N. part of the Bay of

Pylos. Numerous fragments of shipwrecks, dating from the battle of 1827, may still be seen at the bottom of the sea to the E. of the N. end of Sphakteria.

The channel to the N. of Sphakteria, called *Sykiá*, is only 220 yds. wide and is too shallow to be entered by large vessels.

We now land on the sandy beach to the E. of the conspicuous Acropolis of **Old Pylos,** which is crowned by a Venetian castle. Pylos was called *Koryphâsion* in the historical period of antiquity and *Navarino* in the middle ages; since the building of the S. castle it has been known as *Palaeókastro* or *Palaeo-Navarino.* A path, now nearly overgrown with shrubs, leads up the gentle slope to the summit (820 ft.), which consists of a rough plateau about 220 yds. long, rising slightly towards the N. The E. and W. sides are precipitous, the N. side descends in successive spurs. The ruins of the Venetian castle are very extensive. Flights of steps by the walls lead up to the battlements, which afford a fine view of the sea. We may here place with tolerable certainty (comp. p. 413) the castle which is mentioned by Homer as the seat of Nestor in the heroic times; and here the Athenians entrenched themselves in the Peloponnesian War. Remains of ancient buildings are found near the middle of the S. castle-wall (a few regular rows in the polygonal style) and also on the N. side. The last fragment recalls the style of the buildings at Messene, and may perhaps date from the restoration of the castle in the time of Epaminondas.

A little way up the N.E. slope of the Acropolis we observe the mouth of a wide **Cavern**, which passed in the time of Pausanias for Nestor's cattle-shed. We pass through two smaller chambers into a lofty vaulted space, lighted from above by a fissure in the rock, with fine stalactite formations, resembling suspended drapery or skins of animals. Otfried Müller suggests that perhaps this is the 'cave near Pylos', in which according to the myth, the newly-born Hermes hid the cattle he had stolen from Apollo, hanging up the hides of two of the animals, which he had slaughtered. A large number of modern travellers have inscribed their names at the entrance to the cave, and there is also an ancient inscription. A few fragments of Mycenæan pottery have been found in the cave. — No traces now exist of the other sights mentioned by Pausanias, such as the temple of Athena Koryphasia and the house and grave of Nestor.

Those who intend to proceed to Kyparissía (p. 404) immediately after visiting Old Pylos should order the horses to be waiting on the road to the N. of the lagoon of Osmánaga (about 2 hrs. from New Pylos), which we reach in ½ hr. by descending a difficult goat-track on the N. side of the Acropolis to the bay of Voïdokoilia (p. 416).

Following the coast-road along the shore of the bay, in 1 hr. from Pylos, we reach the *Khan of Gialova*, where the produce of the neighbourhood (wine, currants, oil, and valonia or the fruit of the Quercus Ægilops) is shipped. About 1½ M. inland lies the village of *Pyla*, a name in which some see a reminiscence of the ancient town. To our left we have a continuous view of Sphakteria and the hill of Old Pylos. Farther on we pass to the E. of the *Osmánaga Lagoon*, which is separated by a strip of sandy beach from the bay of the

sea called *Voïdokoilia*, or 'ox's belly'. It is probable that in antiquity the site of the lagoon was occupied by a stretch of sand. Even as it is we can understand the epithet of 'sandy' with which Pylos is usually coupled in Homer.

At the *Khan of Romanoú*, 1¼ hr. from Gialova, we cross the small river of the same name, a little below the village of *Osmánaga*. Fine retrospect hence of Koryphasion and Old Pylos (p. 415). In front, to the left, lies the island of *Protē* (p. 405).

To the N.E. rises a long and loosely articulated mountain-chain, which runs nearly parallel with the coast at a distance of about 6 M. from it. This is believed to be the **Ægaleon** of the ancients (comp. p. 413). The principal heights are now named Hagia Kyriakē, Hagia Varvára, and Psychró (p. 404). The entire country between the sea and the Ægaleon is of great fertility; plantations of currants and groves of olives spread far and wide. The chief places in the S. part of the plain are *Lygoúdista* (2580 inhab.) and *Gargaliáni* (5070 inhab.), which lie inland, to our right. The port of *Márathos* or *Marathópolis* (Xenodochíon of Parasirakis), restored since an earthquake in 1886, lies on our route, about 2½ hrs. from Romanoú and opposite the island of Protē (p. 405). Gargaliáni is ¾ hr. inland; Lygoudista is situated at the S.W. base of Ægaleon.

The road continues to skirt the sea. To the right, beyond the Ægaleon, we see the Konto Vounia (p. 412). We cross various watercourses, including the considerable stream of *Longobardo*, and in 1¾ hr. after leaving Marathos we reach the inconsiderable port of *Hagia Kyriakē* (p. 405). Some ancient ruins, which formerly stood here, were supposed to be those of *Erana*.

A carriage-road leads from Hagia Kyriake through currant-fields to (¾ hr.) *Philiatrá* (Xenodochíon, clean), 7¼ hrs. from New Pylos, a scattered but flourishing place (9700 inhab.), with a church of the Panagia and a secondary public school.

The village of *Christiánou* or *Christianópolis* lies about 2¼ hrs. to the E. of Philiatrá, at the foot of the Ægaleon, which here rises into the peak of *Mali*. This village was the seat of a very early mediæval bishopric, and was perhaps one of the first places in the entire district in which Christianity obtained a firm footing. The large fortress-like ruined church is said to have been originally dedicated to *St. Sophia*, though now, like the village-church, it bears the name of the *Hagia Metamórphosis* or Transfiguration.

Beyond Philiatrá we pass through extensive woods of hoary old olive-trees, enjoying a view to the right of the peak of *Hagia Varvára* (4000 ft.), and crossing several water-courses. By the sea to our left lies the village of *Argili*. In 3 hrs. we reach the beautifully-situated *Kyparissía* (p. 404).

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48. Excursion to Crete.

STEAMERS from the Piræus (comp. the Synopsis, pp. xviii a-g). *Austrian Lloyd.* Steamer every alternate Frid. at 7 p.m. for Candia (Sat. 3-11 p.m.), Rethymno (Sun. morning), and Canea, arriving on Sun. (11 a.m.); returning from Canea every alternate Wed. at 3 p.m. viâ Rethymno (Wed. evening) and Candia (4 a.m.-noon) to the Piræns, arriving on Frid. (8 a.m.). Fares from the Piræus to Candia 39 fr., 27 fr. (incl. food); from Candia to Canea, 17 fr., 12 fr. — *Navigazione Generale Italiana.* From the Piræus to Canea every Frid. at 2 p.m. in 15¾ hrs. (fares 26 fr. 40, 20 fr. 65 c., including provisions). Also, from Catania to Canea every Wed. at 1 p.m. in 48 hrs. (comp. p. 8). — *Russian Steamship Co.* Every Thurs. at 5 p.m. for Canea, arriving on Frid. morning; returning from Canea on Sun. afternoon, reaching the Piræus on Mon. morning. — Greek Steamers: *Panhellenios*, every Sat. at 8 a.m. for Siphnos, Canea, Rethymno, Candia, Chersonesos, Sisi, Hagios Nikolaos, and Sitía. — *Goudēs*, every Wed. at noon for Melos, Candia, Rethymno, and Canea.

On landing travellers are asked their names and the luggage is examined at the Telonion. — In bad weather the steamers often anchor in Souda Bay (p. 420) instead of in the roads of Canea and sometimes Candia is not called at, so that intending passengers may have to wait several days for an opportunity of quitting the island.

MONEY. Crete has a coinage of its own, consisting of drachmes in silver, 20, 10, and 5 lepta-pieces in nickel, and copper coins. These are equivalent in value to the Greek silver coinage, *i.e.* to francs and centimes. Greek paper-drachmes and lepta are received by money-changers at the rate indicated above; in ordinary transactions they are accepted only at a considerable reduction. The gold and silver coins of the Latin Monetary Union are current in the island; the 20 franc piece (Louis-d'or, known as 'Loios') being equal to 20 Cretan drachmes. The Turkish medjid is equivalent to 4 dr. 20 l. in Cretan money.

MAP. *H. Kiepert's* Creta (1:300,000); Berlin 1907; 2 *M.*

Crete (in Greek *Krētē*, Turk. *Kirid*, Ital. *Candia*) is the largest island (3330 sq. M.) in the Mediterranean but two, with a total length from E. to W. of 160 M. and a breadth varying from 7½ to 35 M. It is traversed throughout its entire length by a mountain-range of dark limestone, forming four principal groups connected by lower ridges. In the W. rises the *Aspra Vouna* (highest summit, Hagii Theodori, 7905 ft.), also known as the Madaræs or Sphakiote Mts., the *Leuka Orē* of antiquity; near the middle are the *Psiloriti Mountains* (Stavrós, 8195 ft.), known to the ancients as *Ida;* and to the E. are the *Lasithi Mountains* (Aphenti Christos or Stavrós, 7170 ft.) and the *Sitía Mountains* (Aphenti Vouno or Aphenti Kavousi, 4850 ft.), both included under the ancient name of *Diktē*. The spurs of these groups enclose many mountain-valleys and form numerous peninsulas, especially on the N. coast. Of the natural harbours *Souda Bay* (p. 420) alone is adapted to modern requirements. The harbours of Canea, Candia, and Rethymno had to be artificially deepened even in antiquity and protected by moles.

Two-thirds of the island is a barren stony waste, off which the winter-rains drain at once in headlong torrents to the sea. The once famous Cretan forests of cypresses and cedars have vanished, with the exception of a few remnants in some of the inaccessible mountain-regions. Arable land proper is found only in the fertile plain of

Messara (37 M. long by 9-12 M. broad), at the S.E. foot of Mt. Ida, the ancient district of Gortyn, watered by the Mitropoli Potamos; in the hilly lands behind Canea, Rethymno, and Candia, the three chief towns of the N. coast; in the country overlooking the Bay of Kisamos; and in the Isthmus of Hierápetra. Agriculture and cattle-rearing, however, are almost the sole industries of the inhabitants. Even in antiquity the island raised scarcely enough grain for its own consumption, but olive-trees flourish, and olive-oil and soap made of olive-oil are the chief articles of export. Next in importance is the cultivation of currants; while wine-growing, celebrated in antiquity but neglected under the Turkish regime, is again on the increase. In 1905 the total value of the exports was about 440,000*l.*, of the imports about 600,000*l.*

History. Equidistant from Europe, Asia, and Africa, and possessed of an irregular coast-line that offered excellent harbours for the small ships of antiquity, Crete early attracted settlers from the three continents of the ancient world. The *Eteo-Cretans*, who with the *Pelasgi*, were probably the earliest inhabitants, originally settled about the centre of the island. They seem to have been a tribe from Asia Minor, allied to the Phrygians, and brought with them from Asia the name of Mt. Ida and the worship of Rhea and of Zeus. According to later myths Zeus was born in Crete on the Dikte, was nursed in infancy by the nymphs and Curetes on Mt. Ida, and was buried on the Iukta, in the district of Knossos. The Eteo-Cretans maintained themselves until a late period in the neighbourhood of Præsos, situated in the Sitia Mts., in the E. of the island. In the W. dwelt the *Kydones*, a tribe which also was probably not of Greek origin, though in the historical period it was completely Hellenized. For Crete, like the small islands of the Ægean Sea, was exposed to a stream of Hellenic colonists — *Achaeans* first and then *Dorians* who finally obtained the supremacy, so that their dialect became universal throughout the island, as is proved from the evidence of inscriptions.

The prosperity of Crete before the Hellenic invasion is mirrored in the myths of *King Minos*, a son of Zeus, who resided at Knossos and thence extended his sway over the entire island and over the Ægean Sea as far as the coasts of Asia; while evidence of another kind is afforded by excavations which prove that Crete was one of the chief centres of 'Mycenæan civilisation'. But the development of this civilization reaches a thousand years farther back in Crete than on the Greek mainland, and the British discoverers of the Cretan antiquities have suggested the name 'Minoan civilization' (with the subdivisions 'early', 'middle', and 'late' Minoan) as a comprehensive term embracing the entire bronze age and including both the Mycenæan period of the mainland and the earlier, and strictly speaking pre-Mycenæan, period in Crete.

The natural configuration of Crete, with its numerous detached mountain-valleys, encouraged the independent development of separate communities. Homer sings of the hundred cities of Crete, and throughout antiquity the island contained a number of independent and mutually hostile city-states, none of which ever rose to general supremacy except Knossos and Gortyn for a time. In the W. part of the island the most important town was *Kydonia* (on the site of the modern Canea), whose alliance gave the supremacy to whichever of the two chief cities happened temporarily to secure it. To the E. of Kydonia lay *Aptera* (p. 420), on Souda Bay, while N.W. Crete was subject to *Phalasarna* and *Polyrrhenia*. The two capitals of the island were situated in central Crete: *Knossos* (p. 422), 3 M. from the N. coast on which lay its seaport *Herakleion*, and *Gortyn* (p. 427), in the most fertile plain in Crete at the S.E. base of Mt. Ida. *Phaestos* (p. 427) was situated on the W. verge of the same plain. The Spartan town of *Lyktos* or *Lyttos* lay at the N.W. base of the Lasithi Mts., to the S. of its port *Chersonesos*,

on the Bay of Malia; dependent upon it was *Lato*, the modern Palæokastro Goulas (p. 429), near the Bay of Mirabello. To the W. of Knossos, on the upper course of the Mylopotamos, stood *Axos* (p. 420); farther to the W., commanding the lower course of that river, were *Eleutherna* and the seaport *Rhithymna* (p. 420). The greater part of the E. peninsula of Crete was subject to *Hierapytna* (now Hierápetra, p. 429), which lay at the narrowest part of the island: and at a later period this town also acquired the territory of the ancient Eteo-Cretan capital *Praesos* (the modern Prasoús; p. 429), which lay near the source of the Didymi streamlet, about 2 hrs. above its seaport of *Et ia*, at the mouth of the river in the Bay of Sitia.

One result of this subdivision was that Crete played no prominent part in Greek history. Q. Metellus Creticus conquered the island in 66 B.C., after a campaign of three years. Under Augustus it formed a province along with the territory of Cyrene; but Constantine granted it a ruler of its own. In 395 Crete passed into the possession of the Eastern Roman Empire, and in 823 it was captured by the Saracens, who had made many piratical descents upon it in the two previous centuries. Reconquered by the Byzantine general Nikephoros Phokas, Crete fell to Boniface de Montferrat at the 4th Crusade. Boniface sold it in 1204 to the Venetians who strongly fortified it and maintained it for four hundred years against all attacks from without or within. In 1645 the Turks invested Canea and captured it after a siege of two months; Candia fell in 1669, and soon afterwards the Turks were masters of all the seaports of the Venetians. During the 19th cent. the Cretans rose in frequent rebellions against the Turks, the most active insurgents being the Sphakiotes, whose villages lay among the inaccessible mountains of the west. The rebellion that broke out in 1821, at the same time as the Greek war of liberation, was suppressed by Mehemet Ali of Egypt. Renewed risings in 1858 and 1866-69 obtained for Crete a certain measure of independence; but as the promised reforms were not carried out, the Cretans again rose in rebellion in 1896 and 1897 and proclaimed their adhesion to Greece. On the interposition of the European powers in 1898 a compromise was effected, in terms of which Crete still remained under the suzerainty of the Porte but was governed by an independent High Commissioner, guaranteed by the four protecting powers Great Britain, France, Italy, and Russia. Since then the island has attained a state of tranquillity and order comparatively quickly. New roads are in course of construction and the education of the people is progressing. In 1908 Crete again proclaimed its independence and desire for union with Greece. The population is 301,543, of whom 33,500 are Mohammedans (in 1881, 279,160, of whom a fourth were Mohammedans).

Canea. — **Hotels** (bargain beforehand). HÔTEL DE FRANCE, on the quay and in the chief square (Platía Sandrivaníou), R., L., & A. 3-5, déj. or D. with wine 2½, pens. 8-10 fr.; HÔT. D'ANGLETERRE, at the harbour, near the custom-house, R., L., & A. 3-7, déj. 2, D. 2½, pens. from 7 fr., all incl. wine; HÔT.-RESTAURANT BRISTOL, opposite the town-park, in Prince Constantine Street, leading to Chalepa, R., L., & A. 2-5, déj. 2, D. 2½, both incl. wine, pens. 5-8 fr. — *Restaurant d'Athènes*, déj. 2, D. 2½ fr. — Austrian and French *Post Office* on the quay. Agent of the *Austrian Lloyd*, V. Calucci. — British Consul-General, *Arthur Peel*; vice-consul, *E. C. Wyldbore Smith*. — Keeper of the Antiquities, *Steph. E. Xanthoudides*.

Canea, Greek *Chanía*, the capital of Crete, has a population of 24,537. Its low whitewashed houses, commanded by several minarets, cluster round the harbour, which is protected on the left by a long mole, with a lighthouse at the end. The fortifications, which form a square around the town, the citadel at the harbour, and the fort to the right, date from the Venetian period. The residence occupied by the High Commissioner is in the suburb of *Chalépa*, 1 M. to the E., where also are the consulates. The handsome building between Canea and Chalépa is the seat of government.

In antiquity this was the site of *Kydonia* (p. 418), which thus differed from the other larger ancient towns in being situated immediately on the sea. Owing to its excellent harbour the town was increased by a Samian colony. It was captured by the Eginetans and besieged in vain by the Athenians in 429 B.C. The Turks wrested it from the Venetians in 1645.

To the E. of Canea extends a fertile plain, across which a carriage-road leads to (4½ M.) *Souda Bay*, the solitary large harbour (8½ sq. M.) in Crete that offers protection to a fleet in all weathers. Along its S. coast runs the road to Rethymno (1 day's ride), viâ *Tousla* and the ruins of *Aptera*, now called *Palaeókastro*, situated on an abrupt rocky eminence opposite the islet of Souda. — The steamers from Canea to (ca. 3½ hrs.) Retbymno double the broad cape of *Akrotēri* (the *Kyamon* of the ancients), that separates the Bay of Canea from Souda Bay, steam across the mouth of the latter, and entering the wide *Gulf of Armyro*, anchor off the little town.

Rethymno or *Retimo* (Brit. vice-consul, *Teodoro A. Trifilli*), with 9311 inhab., is built upon a little promontory near the middle of the bay. It is surrounded by fortifications, with a citadel at the N. end. No remains exist of *Rhithymna*, the ancient town on the same site. — The road to Candia (2 days' ride) leads to the E., crossing the spurs of Mt. Ida. The night is spent at the village of *Axos* (1870 ft.), to the E. of which are remains of the Cyclopean walls of the ancient *Axos*, or at the village of *Anogia* (3000 inhab.), whence a visit may be made to the Grotto of Zeus (p. 426). Farther on the road passes *Gonies*, *Tylisso*, and *Ghísi*. — The steamers from Rethymno (agent of the Austrian Lloyd, *A. T. Trifilli*) skirt the N. coast, steer between the island of *Standia* (the ancient *Dia*) and *Cape Dia* (the ancient *Dion*), enter the Bay of Candia, and in about 4½ hrs. anchor in the roads off Candia.

Candia. — **Hotels** (bargain beforehand). HÔTEL CNOSSOS, at the landing-place, pens. 9-15 fr., less for a long stay; HÔTEL D'ANGLETERRE, new, pens. 8 fr., three houses above the Hôt. Cnossos, well spoken of (English spoken). Both these have restaurants. — *Estiatorion tēs Avtonomías*, in the main square. — *Money Changers* (p. 417) and *Shops* in the principal street; *Photographs* from *Maragiannes*. — British Vice-Consul, *A. Calocherino*. — Austrian and French post-office. — Agent of the Austrian Lloyd. *V. Terenzio*, to the right at the landing-place. — Keeper of the Antiquities, *Jos. Chatzidakis*. — HORSE or MULE for excursions into the interior, 5 fr. per day (fodder included). GUIDE 2 fr. per day.

Candia (22,774 inhab.), now named by the Greeks *Herákleion* (formerly *Megalókastron*), the seat of the Metropolitan of Crete, is said to have been founded by the Saracens on the site of Herakleion, the seaport of Knossos. The fortifications were built by the Venetians, and here the Venetian admiral Francesco Morosini bravely defended himself against the Turks for three years until he was forced to capitulate in 1669.

From the steamer we row through the small fortified harbour. On reaching the landing-place we proceed 200 paces to the right, and then ascend the main street for about 600 paces to the left, noticing many traces left by the last rebellion. We pass also a

handsome Venetian palace. The principal square, which we now reach, is embellished with the *Morosini Fountain*, with its four lions, a work of Venetian sculptors. Continuing in the same direction for 200 paces, through a street of shops resembling a bazaar, we then turn to the left and in 50 paces more reach a large barrack, the E. end of which abuts on the Prince George or Trís Kamáres Square. At the N.E. angle of this square, on the E. verge of the town, stands the —

*Museum, which contains a rich collection of objects found at Knossos (p. 422), Phæstos (p. 427), the Grotto of Zeus (p. 426), and the numerous other places where excavations have been carried on (Palækastro, Zákro, Præsos, Gourniá, Lato, Hierápetra, at the E. end of Crete, pp. 429, 430; Priniás, p. 427, etc.), illustrating the peculiar development of art in Crete at its zenith.

Sculptures. *Tomb Relief* of a youth (ca. 400 B.C.); upper part of an extremely archaic *Limestone Statue*, found at Eleutherna (p. 419) obviously related to the ancient school of the Dædalidæ; the drapery is studded with rosettes in low relief and was originally richly painted; *Head of Apollo*, from the temple of Apollo Pythios at Gortyn, apparently executed in the last quarter of the 5th cent. B.C. and perhaps belonging to the cult-statue of the temple. Draped *Female Statue*, of the first half of the 5th cent. B.C., reminiscent of the pediment-figures from the temple of Zeus at Olympia. Torso of *Apollo Citharoedus*, accompanied by a swan, a type of the 4th cent. B.C. Headless *Figure of an Emperor*, with richly adorned armour.

Cabinet containing votive objects (double-axes, swords, daggers, figures of animals) from the *Diktaean Grotto* (p. 429). This grotto was the most ancient shrine in Crete for the cult of Zeus, who was worshipped here both during the 'pre-Mycenæan' period and during the 'Mycenæan' period itself (comp. p. 418), until the immigration of the Dorians transferred the cult to the Idean Grotto. — Two cabinets with small votive objects from the *Idean Grotto* (p. 426), a shrine at which the worship of Zeus is proved to have flourished from the close of the Mycenæan period until Roman times. Two cabinets containing *Votive shields from the Idean Grotto, bearing designs showing the influence of the Assyrian style. — Cabinet with miscellaneous objects found in ancient houses in the province of *Hierápytna*. — Two Eteo-Cretan inscriptions from Præsos, not yet deciphered.

The collection of articles of the pre-Hellenic period (comp. p. 418), chiefly from the *Palaces at Knossos and Phaestos* (pp. 422, 427), is not yet finally arranged, and many of the antiquities, especially those most recently discovered at Phæstos, are still in the store-rooms. — The earliest phases through which Cretan art passed are illustrated most distinctly by the *Pottery*. The most primitive specimens are the crude vessels, made without the use of the potter's wheel. Then follow the earliest vases with painted ornamentation on a black glazed background (early-Minoan). The following stage (middle-Minoan) is illustrated by the so-called Kamaræs vases, with delicate dull painting (chiefly in white and red) on a dark ground; they owe their name to the Kamaræs Grotto on Mt. Ida (p. 428) where the first specimens were found. The late-Minoan vases exhibit brilliant glaze-painting on a light background and a large variety of ornamental motives borrowed from plants and from marine fauna. — Among the *Mural Paintings* from the Mycenæan palace of Knossos special attention should be paid to the juggler playing with a bull, accompanied by two women, and to the fragment representing a procession (comp. p. 423), with the well-preserved figure of a *Youth carrying a funnel-shaped vase; also to the dolphins and fish. — *Stucco Reliefs* from the same source: life size figure of a king; head of a bull, coloured red with a grey horn, very true to life. — *Ivory Carvings:* Flying fish; *Juggler taming a bull, delicately realistic in character (the bull was found in fragments). — Coloured *Faïence:*

*Two figures of a goddess with serpents in her hand, clad in the bell-shaped flounced robe and open corsage that was worn in the Mycenæan period; two votive-robes in the same style; group of a cow and calf; group of a goat and kid. — An artistically made *Draught Board* (or lid of a chest?) of painted stucco, adorned with coloured glass-paste, ivory, little squares of rock crystal backed with silver, and strips of thin gold, should be noticed. — An Egyptian *Seated Statue* of diorite, with an inscription referring it to the 12th Dynasty, throws important light on the date of the palace at Knossos. — In this room are also *Moulds* for gold ornaments, *Cut Gems*, and terracotta tablets covered with *Ideographic Inscriptions* of the Mycenæan period, still awaiting deciphering. — Among the objects brought to light by the excavations at Phæstos are *Terracotta Sarcophagi* of the Mycenæan period, from the size of which it may be concluded that the deceased were buried in a crouching attitude. On one of them are painted religious scenes, including the sacrifice of a bull. — The three **Vases of Steatite* from Hagia Triada (p. 428) are embellished with reliefs; on the bowl-shaped vase a harvest-home procession is apparently represented; the reliefs on the funnel-shaped vase are in four zones and represent a bull-hunt and wrestling scenes; on the smallest vase is a group of warriors.

A Visit to Knossos takes half a day (horse 3-4 fr.). — Quitting Candia by its S. gate we follow a good road passing Turkish cemeteries and traversing undulating cultivated lands. In less than an hour we reach the site of —

Knossos, extending between the ruined Turkish country-houses of *Phortetsa* (W.) and the ravine of the *Katsabas* (the ancient *Kaeratos*). The royal palace, excavated here since 1898 by Mr Arthur Evans†, is a most important monument of pre-Hellenic civilization.

Knossos, originally named Kæratos like the river, was founded, according to the myth, by the wise King Minos (p. 418). Even after the immigration of the Greeks Knossos continued to hold the lead among the cities of Crete, but in the Hellenistic period it was out-distanced by Gortyn. After the Roman conquest it received a colony of veterans, and it existed at least until the 3rd cent. of our era.

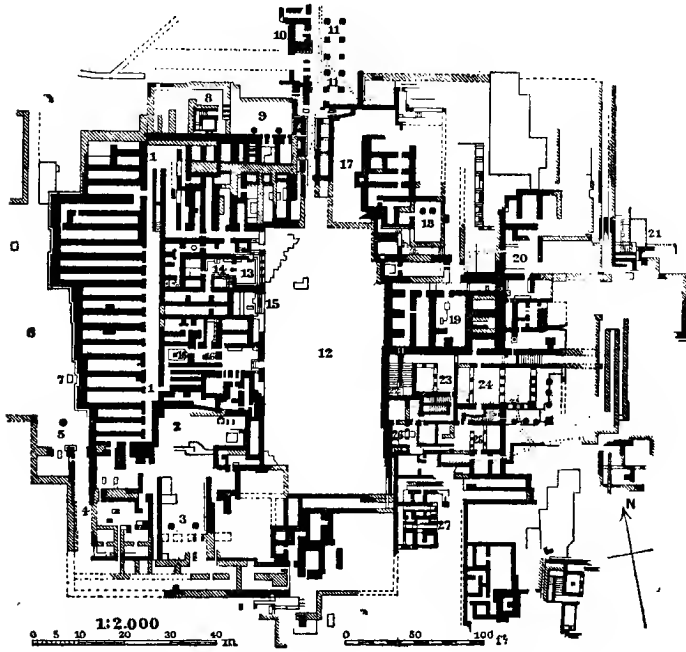
Passing some unimportant Roman ruins, including the remains of a theatre, we proceed to the S. to the flat round hill in which the palace lies, nearly in the angle formed by the Kæratos and a small tributary.

The *Royal Palace of Knossos, erected in the middle-Minoan period (3rd millenium B.C., comp. p. 418), and restored and adorned with mural paintings at a later date, fell a victim to the flames at the zenith of the Mycenæan period, about 1500 B.C. Unlike the castles of Tiryns and Mycenæ, it was an ornamental building without an encircling wall. The palace includes a W. half, bounded on the W. by a spacious court, and an E. half, descending the slope towards the Kæratos in terraces. Between these lies a large central court.

We first visit the W. Half, entering from the N. a *Corridor* (Pl. 1) about 10 ft. wide that stretches to the S. in the interior for about 230 ft. Off this corridor open on the right long and narrow *Store*

† Comp. *Mr. Evans's* reports in the Annual of the British School at Athens; and The Discoveries in Crete, by *Ronald M. Burrows* (London, 1907, 5*s.*).

Rooms, in the floor of which are still seen the large terracotta storage-vases (pithoi) and chests. The latter are strengthened with lead and were closed with lids of stone. In the corridor we observe the pyramidal torch-holders and the incised marks on the walls, including squares, stars, and the frequently recurring double axe, which was perhaps a symbol of the supreme deity (comp. p. 425). At the S. end of the corridor, to the E., is a small *Altar Court* (Pl. 2), whence the large *South Propylaeum* (Pl. 3) leads to a terrace on the S. At the end of the terrace, to the right, we reach the



Corridor of the Procession (Pl. 4) on the W. side of the palace, so called from the mural paintings now in the museum at Candia (p. 421), to the N. of which is a *Room* (left) opening on the *West Porticus* (Pl. 5). In the *West Court* (Pl. 6) beyond, through which a raised pathway leads, stands the base of an *Altar* (Pl. 7). The construction of the palace-walls may be clearly seen here: at the foot is a layer of stones, projecting like a bench; above that are regularly fitted blocks forming the strong exterior of the lower part of the wall, while the upper part is built of smaller stones and mud. — We proceed across the court to the N. side of the palace.

Opposite the N.W. corner of the palace the excavations have brought to light a staircase of two flights at right angles to each other, with a platform at the top and a paved court beneath. Like the similar arrangement at Phæstos (p. 428), this has been supposed to be connected with tiers of seats for spectators at festal games or representations.

Projecting from the N. side of the palace to the E. of the long corridor (Pl. 1) are the remains of some chambers, including a *Bath Room* (Pl. 8) and adjoined by the *North Court* (Pl. 9). Next the court are the foundations of the structure that flanked the N. entrance. About 20 yds. to the N., beyond a road coming from the W. and on the W. side of a road coming from the N. of the harbour, is an advanced *Guard House* (Pl. 10), opposite which, on the other side of the road, stands the large open *North Colonnade* (Pl. 11), where the bases of eleven pillars were found symmetrically arranged. From the S. end of the colonnade a corridor leads to the S. to the spacious paved *Central Court* (Pl. 12; with a belvedere affording a good view), which is 197 ft. from N. to S., and 95 ft. from E. to W.

Near the N. end of the W. side of this court are four doors between pillars, giving upon a small *Anteroom* (Pl. 13), to which four steps descend. Adjoining this on the W. is the so-called *Throne Room* (Pl. 14), round which run stone benches. In the centre is a remarkable stone throne, the back of which is carved like a leaf, while the seat and front are hollowed out for the greater comfort of the occupant. The columns opposite the throne and the canopy they support have been restored. Behind the columns is a raised *Basin* (perhaps a bath), lined with slabs of alabaster and furnished with steps to enter it, but with no visible inlet or outlet for water. Several similar basins have been found elsewhere in the palace. In a room to the right of the throne-room we notice a round erection with hollows in it, which may have been an altar. Another room at the back contains an apparatus for crushing grain, etc., beside which is a low stone seat. Farther to the S. is a flight of steps (Pl. 15), which probably led to a large *Megaron* on the first floor, though no remains of the latter have been found. — A little farther on we pass through an anteroom to two chambers (Pl. 16), each of which has a pillar in the centre, bearing on all four sides the symbol of the double axe, mentioned on p. 423.

We turn now to the E. Half of the palace, which lies below the E. side of the great inner court. In a chamber here (Pl. 19) is preserved an *Oil-Press*. The broad stone conduit for the expressed oil may be traced to its mouth in the wall of a *Court* (Pl. 20), which is adjoined on the N. by rooms containing large earthenware vases (pithoi) for storing the oil. To the S. of the chamber with the oil-press passes a corridor, 13 ft. high, 6½ ft. wide, and 75 ft. long, above which Mr. Evans found the lower portion of a corresponding corridor on the first floor, together with remains of the first floor rooms opening off its S. side, which may still be seen. To the W. is a *Staircase* (Pl. 22) of which three flights of steps and a stone of

the fourth are preserved; the first two flights led to the first floor, the others to the second floor, which was on a level with the great inner court. The columns and balustrades have been reconstructed in accordance with the distinct traces that remained. On the E. the staircase is adjoined by an uncovered court, on which abut the W. end of the corridor and a room (Pl. 23) at right angles to the last. Still farther to the E. are another open court and two large rooms (Pl. 24), known as the *Hall of the Double Axes*, from the numerous repetitions of the above-mentioned symbol (comp. Pl. 1). One of these rooms is separated by two pillars from an open court and at the other end has four passages between pillars; the other room is surrounded on all sides except the N. by pillars (partly restored), and had, moreover, a portico outside its E. and S. walls. These are the only large reception-rooms now preserved in the entire palace.

From the Hall of the Double Axes a narrow passage, 33 ft. long and twice turning at right angles, leads to a suite of small apartments which, from their arrangement and secluded position, have received the name of *Megaron of the Queen* (Pl. 25). Near the end of the corridor is the central apartment, open on the S. and divided from a vestibule on the E. by pillars with which is connected a bench. The room to the W. of this chamber, with remains of frescoes of spirals, was perhaps a *Bath Room*. A corridor leads to the W. from the entrance to the bathroom; at the point where it turns to the right is (on the left) the entrance to a room (Pl. 26) beneath the supporting-wall of the great inner court, with a couch of masonry in the S.W. corner. An alcove in the E. wall of this room, interrupting the corridor, has holes in the pavement connecting with a water-channel below and was probably a latrine. This channel is connected with a ramified system of conduits, which led off the rain-water from the great inner court, and sent branches even into the upper floors, as we may observe in the alcoves on the first floor, to the S. of the room which has preserved its pavement and stone bench (above Pl. 26).

Below the S.E. angle of the great inner court lies a complexus of small apartments (Pl. 27), intersected from E. to W. by a double passage. A flight of steps descends on the left side of the passage to a *Bath*. Farther on, on the right side of the passage, was discovered a small room, only 5 ft. square, identified as a *Chapel*. Here on an eminence by the rear-wall stand two altar-tops in the shape of a bull's horns, beside which are three female images ending in round bases, and two worshippers — all barely a span high and constructed of painted terracotta in the most primitive style. In front, a little lower, is a tripod, and farther forward some ordinary vases. The symbol of the horns, a double axe of steatite found beside it, and the dove on the head of one of the images, indicate the deities that were worshipped in the palace of Knossos.

Numerous STRUCTURES CONNECTED WITH THE PALACE have been excavated in the neighbourhood. Beyond the W. court some handsome *Houses* of the dependent town have been brought to light. — From the theatre-like space to the N.W. of the palace (p. 424) a carefully constructed *Street*, paved in the middle with slabs, leads due W.; here storehouses have been found and, at the end, on the slope of the hill beyond the modern road, a *Large Building*, where, in a space corresponding to the basin in the Throne Room (p. 424), some figures of deities, in the style of fetishes, were preserved. — About 130 yds. to the E. of the N. entrance to the palace, on a slope descending to the river, a Villa has been exhumed in excellent preservation, reproducing on a smaller scale the general plan of the palace. — A Necropolis with chambered tombs, shaft graves, and well-graves (of a somewhat later date than the palace) has been discovered on the hill of Zaphér Papoúra, 1/2 M. to the N. of the palace, and a *Royal Tomb* on the plateau of Sópata, 1 3/4 M. farther N. The latter consists of a dromos (comp. p. 334) hewn in the rock, and of a quadrangular vestibule with two side-cells and a quadrangular main chamber (26 ft. by 19 1/2 ft.), both built of limestone blocks and roofed with vaults formed of overlapping courses (p. 340). The actual grave was found in the floor of the main chamber, but it contained only scanty remains of the articles interred with the deceased. Judging from these, the grave seems to date from the later period of the occupation of the palace.

Dædalos is said to have constructed the **Labyrinth**, as an abode for the Minotaur, near the palace of Minos. It has usually been assumed that the myth was connected with one of the extensive caverns on the limestone mountains of Crete (comp. p. 427). Evans (p. 422), however, advocates the view that the labyrinth is to be identified with the palace itself, with its innumerable corridors and rooms, its cult of the double axe (the Lydian for 'double axe' is 'labrys'), and its many paintings of bulls.

The other EXCURSIONS FROM CANDIA all involve a great expenditure of time, long and fatiguing rides, and dependence on private hospitality, and are of little importance except for archæologists.

To the GROTTO OF ZEUS on Mt. Ida, 3-4 days. From Candia to *Anogia*, see p. 420. From Anogia a fatiguing ascent of 6 hrs. (riding practicable) up the E. slope of the principal peak of Ida brings us to the *Kampos tēs Nidas*, an elevated plateau, the name of which preserves the ancient name of the mountain. The plateau, 2-2 1/2 M. in length from E. to W. and watered by several springs, is inhabited in summer by herdsmen whose night-shelter we may share. The Grotto of Zeus (ca. 5055 ft.) is situated about 500 ft. above the W. end of the plateau, on the side of Mt. Ida, where the path to the summit ascends. The entrance, beneath a rocky precipice, faces the E. The foot of the cliff projecting on the left has been hewn into the form of a large quadrangular altar, 16 ft. long by 7 ft. broad. The interior of the cave consists of a lofty main chamber about 100 ft. in diameter and a low inner passage about 100 ft. in length. Excavations in and beside the cavern have identified it as the Grotto where the infant Zeus was nursed by the nymphs and Curetes, which was highly venerated even in Roman times. The objects discovered here are now in the museum at Candia (p. 421).

FROM CANDIA TO GORTYN AND PHÆSTOS (4 days' ride, mule preferable to a horse; guide indispensable; rugs and provisions should be taken; alternative distribution of time, see p. 428). — First Day. Starting from the W. gate of Candia and leaving the road to Rethymno and that to Hagios Myron to the right, we follow the road skirting the E. verge of the eparchy of Malevýzi, famed for its wine ('Malvoisy'), and proceed to the S. A level track leads through the valley of the *Xeropotamos* ('dry river') to (10 M.; 3 hrs.' ride) *Daphnes* (several cafés, where wine and eggs may be procured), a large village, loftily situated opposite the acropolis of *Rhaukos* (to the W.). The road then descends, past the *Venerátο* (on the left) and

Evgeniki (on the right), crosses the bridge over the (12½ M.) *Platyperámas*, and ascends rapidly with numerous dips (finally for some distance on a Turkish paved track) to (17 M.; 2 hrs. from Daphnæs) *Hágia Varvára* (simple rfmts. in several cafés). [To the W. of the above-mentioned paved track extends the valley of a torrent; farther on, 1½ hr. from Hágia Varvára, rises the imposing acropolis of *Priniás*, where excavations in 1907 brought to light the remains of an archaic temple and of sculptures belonging to it.] A little beyond Hágia Varvára a path diverges to the right for Apómarmas and Mýræs (see below), while the route to Gortyn runs to the S., uphill and downhill, reaching its highest point near *Vourvoulítis*, where a magnificent view is disclosed of the Psiloriti Mts. to the N.W. and of the Bay of Messará to the W. We descend by a steep gorge to the plain and (23½ M.; 2-2½ hrs. from Hag. Varvara) *Hagii Déka* (quarters at the house of Manoli Iliákis, who acts also as guide to the ruins), a considerable village and the seat of a Greek bishop. — Second Day. On this spot, at the S. base of Mt. Ida, and on the *Lethaeos* (the modern *Mitropoli Potamos*, see below) which watered the fertile plain of Messara, stood **Gortyn**, the rival of Knossos (p. 418). The lower town, the ruins of which lie between Hagii Deka and Mitropoli on the left bank of the river, had a circuit of 50 stadia. Ptolemæos Philopator began to enclose it by a wall, which was never finished. The Acropolis was situated on the narrow and steep mountain-spur on the right bank, now called the Hill of Hagios Iōannēs. A number of comparatively late structures have been discovered, including a *Theatre*, on the S.E. slope of the Acropolis, an *Amphitheatre*, in the S.E. portion of the town, an *Aqueduct*, a *Bath*, etc.; but the excavations of **Dr. Fed. Halbherr** have brought to light several important edifices of the ancient city also. Among the latter the most notable are a building on the left bank of the stream, converted by the Romans into a *Theatre*, on the wall of which were inscribed the municipal laws of Gortyn, dating from the archaic period; and the ruins of the *Temple of Apollo Pythios* (begun in the 6th or 7th cent. B.C.), after which the central part of the city was named. The front of the temple is longer than the sides; in the space in front of it is a small Heroon of the 3rd or 2nd cent. B.C.

On the afternoon of the second day, after the visit to the temple of Apollo Pythios, the traveller is recommended to continue his route to the W. We ride viâ *Ambelouzos*, near which is the so-called *Labyrinth* (3 M. to the W. of Hagii Deka; comp. p. 426), in reality the ancient quarry, worked like a mine with many ramifications, which furnished building material for the ancient city. We then proceed viâ (29 M.) *Mýraes* (side path to Hágia Varvára, see above) to (32½ M.) *Vori* (2½-2¾ hrs. from Hagii Deka; food and lodgings procurable), the ancient *Vorrhos*, where the second night may be spent. To the S. of Vori, beyond the *Mitropoli Potamos*, or *Hieropotamos*, the lower course of which seems to have been known as *Elektra* in antiquity, the plain of Messará is separated from the bay of the same name by a chain of hills on the W. On the E. spur of this chain lie the ruins of Phæstos, and 2 M. farther W., towards the sea, on the slope of the same chain of hills, is the scene of the excavations of Hagia Triada, both ¾-1 hr. from Vori.

Third Day. In the morning we proceed to the S. from Vori, cross the Mitropoli Potamos, which flows through the broad valley in several arms, amid plane-trees and oleanders, and ascend the ridge of Phalantra (2 M. from Vori), which projects towards the E. The three summits of this ridge formed the acropolis of the town of **Phæstos**, founded by Minos, which was destroyed in the 2nd cent. B.C. Between the two W. summits we observe the ruins of the convent of San Giorgio a Falandra, past which leads the route to Kamilári. On the lower E. summit, a little above the ruined chapel of *Hagii Photini*, Halbherr (see above) and Pernier discovered a large Palace, resembling the palace at Knossos and like it distinguished for its regular, rectangular ground-plan. As at Knossos, too, portions of this palace belong to an earlier edifice, the foundation of which dates far back in the 3rd millenium B.C. The walls still stand to the height of 6½-10 ft.; their inner surfaces were in many places covered with stucco but were destitute of paintings of figures. The buildings, which have collapsed on the S.

and E. probably along with terraces, are grouped around an *Inner Court*, 152 ft. long by 73 ft. broad. On the E. of the court was a colonnade. A corridor, passing through a wide door in the middle of the N. side, leads to a smaller court, beyond which is a space divided into three by pillars and now called the *Women's Megaron*, to the N. of which is a chamber resembling the Hall of the Double Axes at Kuossos (p. 425). A staircase ascends to the highest terrace, where a bastion in the style of a balcony commands a magnificent view: to the E. lies the wide plain of Messará; on the hills opposite us on the N. stand a former Turkish fort and the ruined village of Kalývia (see below); in the background two peaks rise from the chain of Mt. Ida (Psiloriti), on one of which we discern a brownish spot marking the Grotto of Kamáres (p. 421). — On the W. side of the inner court a broad entrance-door, separated by pillars from two side-entrances, admits to a larger apartment (32 ft. by 28 ft.), now known (perhaps incorrectly) as the *Men's Megaron*. Its roof was supported by three columns standing in the main axis of the room. (A wooden column, thinner at the foot than at the top, on a simple stone base, was found in a charred condition in another room; probably the columns throughout the palace were of this type.) Behind the megaron is a corridor with *Store Rooms* opening off it. Another corridor, passing to the S. of the men's megaron, leads to an elevated terrace above the triangular court on the W. side of the palace. This *West Court*, the level of which is 4 ft. below that of the inner court, is bounded on the E. by the squared blocks of the terrace, on the S.W. by a footpath paved with large flags, and on the N. by a series of eight high steps. As these steps seem to be enclosed at the top by a wall, they were at first taken to be tiers of seats for spectators at the religious festivals celebrated in the triangular court. The wall at the top, however, may be a late addition, and the steps probably form an actual staircase. From the above-mentioned elevated terrace a flight of 12 steps (45 ft. wide) ascends to a fore-court with one column and thence straight on to a vestibule, divided by three columns from a spacious uncovered court. This was probably the main entrance of the palace.

We now return to Vori, cross once more the valley of the Mitropoli Potamos farther to the W., ascend along the spurs of a chain of hills, known as Hagia Triáda from the little Byzantine church on the top, and reach an eminence crowned by the Venetian chapel of *San Giorgio* (14th cent.), surrounded by a Venetian cemetery. The chapel contains a few frescoes with inscriptions, and on the outer wall are two Venetian tombstones. The view from this point is very fine: to the N. rises the majestic Psiloriti (Ida), snow-clad until June, with the isolated peak of Kedrion (Chédros) to the left, and to the W. extends the Bay of Messará with the Paximádi Islands. At the foot of the hill immediately to the N. of San Giorgio lie the remains of a SMALLER PALACE or VILLA of the late-Minoan period, excavated by the above-mentioned Italian explorers. It contained frescoes exhibiting a fresh observation of nature, terracotta tablets bearing the incised signs mentioned under Knossos, votive-gifts and domestic utensils in bronze, terracotta, and stone, and a shrine with full equipment. Portions of the adjoining settlement have been brought to light on the slope of the hill, to the N.E. and N.W. of San Giorgio. In the necropolis at the foot of the hill is a large circular beehive tomb.

The traveller should arrange to reach Hagii Deka (Gortyn, p. 427) again on the evening of the third day. On the way a visit may be paid to a late-Mycenæan necropolis opposite the Panagia convent near *Kalyvia*. This contains beehive tombs hewn in the soft rock, artificial tomb-caverns, and terracotta sarcophagi.

Fourth Day. We may retrace our steps to Candia, or we may follow the somewhat longer but more picturesque route, which diverges beyond Hagia Varvara (as mentioned on p. 427) and leads viâ *Hagios Thomás* and *Hagios Mýron*, the prettily situated capital of the eparchy of Malevýzi.

If the traveller have three days only at his disposal, he should visit the principal parts of Gortyn on the first day, devote the second day to the Pythion, Phæstos, and Hagia Triada, and return on the third to Hagia Varvara by the mountain route (fatiguing but 1½-2 hrs. shorter) from Myræs

direct viâ Apómarmas (comp. p. 427). — When time is not so pressing, travellers are recommended to follow the picturesque route to Rethymno (p. 420) and proceed thence to Candia by steamer. From Vori a ride of 4½ hrs. viâ *Dybaki* brings us to *Apodoulou* (tolerable quarters at the house of the demarch); thence to the *Convent of Asómatos*, 4 hrs., and thence to the *Convent of Arkádion*, 3 hrs. The present buildings of both convents show the influence of Venetian architecture of the 16th century. An introduction from a consul, Lloyd's agent, or other known person, assures the traveller a hospitable reception. During the last great insurrection (1896-97) about 1000 Christians entrenched themselves at Arkadion, but were defeated and massacred by the Turks. The marks of bullets may be seen on the walls and stains of blood in the refectory. — From Arkadion to *Rethymno* (p. 420), 3½ hrs.' ride.

EASTERN CRETE may be explored in the course of a ten days' tour arranged to end at Sitía in time to catch the Panhellenios steamer, which plies thence once a week to Candia (about ½ day), viâ Hagios Nikolaos, Sisi, and Chersonesos. Rugs and provisions should be taken. — First Day. From Candia we ride to the S.E. viâ *Kasteli Pediáda* to (7 hrs.) *Xydá*, which lies ½ hr. to the E. of Kasteli and 20 min. to the W. of Lyttos. — Second Day. After visiting the site of **Lyttos** (p. 418; not yet excavated) we proceed to the (2 hrs.) village of *Psychró*, situated in a mountain-valley among the Lasithi Mts., which is drained by a katavothra (Χώνος; p. 183) on the E. and becomes a lake in winter. Above Psychró lies the **Diktæan Grotto**, mythically connected with the birth of Zeus (p. 418). The upper cave is united by a shaft, about 150 ft. long, with a subterranean stalactite-grotto, the adyton proper. The numerous votive-offerings found here, dating from the Mycenæan and pre Mycenæan periods, are now in the museum at Candia (p. 421). — Third Day. Quitting Psychró we ride through the above-mentioned mountain-valley to the E., and in 7 hrs. reach *Kritsá*. About 1¼ M. to the N., on an eminence beyond the little Kalopótamos, lies the acropolis of **Lato** (p. 419), now known as *Palaeókastro Goulas*, where the French School has partially excavated an early Hellenic town in a grand situation. [On the Bay of Mirabello, 1½ hr. to the N.E. of Lato, lies the clean little modern seaport of *Hagios Nikolaos* (fair Xenodochíon; steamer, see above), the administrative centre of the province of Lasithi which embraces all Eastern Crete. If the traveller push on to this point on the third evening he can next day hire a boat (20 fr. with 3 or 4 rowers; smaller boat less) for a visit to Gourniá, Psyra, and Mochlós (see below), afterwards proceeding to Tourlotí.]

Fourth Day. From Kritsá to *Tourlotí*, 9 hrs., including 2 hrs.' halt at Gourniá, which lies about halfway, at the S. extremity of the Bay of Mirabello. At Gourniá the remains of a Mycenæan (late-Minoan) town have been exhumed by the American School, under the direction of Miss Boyd (now Mrs. C. H. Hawes); and a much earlier settlement (early-Minoan) has been found at the village of *Vasiliki*, 1 M. to the S.E. Wine and cheese may be obtained in a wayside tavern at *Pachý-Ammos*, ½ M. to the E. of Gourniá. [From Pachý-Ammos a good road leads to the S. across the isthmus to (2 hrs.) *Hierápetra* (poor Xenodochíon; small museum), the ancient *Hierapytna* (p. 419), with the remains of a Roman theatre and other buildings.]

Fifth Day. At Tourlotí we engage a boat to visit (¾ hr. to the N.W.) the islet of *Mochlos*, on which in 1908 the American School unearthed a Mycenæan (late-Minoan) settlement. [Boats may sometimes be found here for the visit (possible in fine weather only) to *Psyrá*, a larger island 2 M. to the W., where the same excavator (Mr. Seager) has cleared forty houses of a similar late-Minoan town. It is safer, however, to visit Psyrá from Hagios Nikolaos, see above.] Returning to Tourlotí we thence ride on to (5 hrs.) Sitía.

Sixth Day. *Sitía* (quarters at the excellent new Xenodochíon Athinæ; two cookshops on the quay) is a little seaport on a bay of the same name on the N. coast of Crete. Thence we ride to *Khanárá* (quarters at the house of Antonios Papathanasakis), 3½ hrs. to the S. To the right of the road, 2 hrs. from Sitía and about ½ M. beyond Hagia Mariniá, where it begins to ascend steeply, lies the ancient acropolis of Præsos (p. 419). The remains

exhumed here by the British School are, with the exception of two beehive tombs, not earlier than the Greck period. On the W. side of the acropolis is a large private house in good preservation. [A day may be saved by omitting Zákro (see below) and riding direct from Khandrá to the S. across the desolate limestone plateau of the E. mountains to (ca. 6½ hrs.) Palækastro, viâ the villages of *Karýdi* and *Magasa*.]

Seventh Day. From Khandrá we ride to the E. to (5 hrs.) **Káto-Zákro**, a well-sheltered bay on the E. coast, where Mr. Hogarth has explored a group of houses belonging to a Mycenæan (late-Minoan) trading-settlement. We return thence to (1¼ hr.) *Epano-Zákro*, where quarters may be obtained.

Eighth Day. From Epano-Zákro to Palækastro, 3¼ hrs. Modest quarters may be obtained at the house of Manólis Abronidakis, in the village of *Angathiá*, to the S.W. of Palækastro; better at the monastery of Toploú, 1½ hr. to the N.W. At **Palækastro** the British School unearthed in 1902-6 a Mycenæan (late-Minoan) town, about 400 ft. long and 330 ft. broad, among the continuous houses of which the main street runs from N.W. to S.E. The palace, with a façade, 105 ft. in length, built of large hewn stones, stands upon the remains of an earlier palace, the megaron of which had a central light-well supported by four columns, an arrangement that appears also in two large houses facing each other in the main street farther to the S.E. The megaron in each case is adjoined by a bath, lying at a lower level (as at Knossos, p. 424). A middle-Minoan temple has been unearthed on the hill of *Petsofá* (885 ft.), ½ M. to the S. of Palækastro; the terracotta votive gifts found here (figures of men, women, animals, and members of the human body) are now in the museum at Candia. Several small walled ossuaries were found on the slopes of the isolated hill of *Kastrí*, to the N. of the old town. The summit of the hill has been artificially levelled.

Ninth Day. From Palækastro we proceed viâ *Vági*, where there is a remarkable grove of wild palms, and *Erimókastro*, to the *Monastery of Toploú* (ca. 4 hrs., exclusive of halts). Near Erimókastro are the extensive ruins of **Itanos**, where the French School has excavated a Byzantine church, with immured Greek inscriptions.

Tenth Day. From Toploú to *Sitía* (p. 429), 4 hrs. Failing the steamer (p. 429), it is often possible to reach Hagios Nikolaos by sailing-boat, whence we ride to Candia in 12-14 hrs., spending a night at Neápolis or Chersonesos.

INDEX.

Abæ 193.
Abia 409.
Achaia, or Achæa 287. 309.
—, Epano and Kato- 287.
Acharnæ 110.
Acheloos 2.0. 222.
Achinó (Echinos) 199.
Achládi 234.
Achladókampos 348.
Achmét Aga 232.
Achouria 348.
Acro-Corinth 319.
Adamas 250.
Adrasteia, spring 332.
Ædepsós 233.
Ædós, Statue of the 377.
Ægæ 232.
Ægaleon, Mt. 416.
Ægaleos, Mt. 1(2.105. 135.
Ægialos 309.
Ægíleia 229.
Ægina 128.
Æginion 217.
Ægion 309.
Ægira 313.
Ægosthenae 170.
Ægys 336.
Ægytis 379.
Æmilianos, Cape 323.
Ænos 272.
Æpion 392.
Ætolia 219.
Ætolikó 220.
Aetos (Ithaka) 275.
— (Messenia) 403.
Afra 264.
Agalyaní 403.
Agamemnon, Tomb of 334.
Aganippe, Spring of 163.
Agiás-Bey 396.
Agoranitza 157.
Agóriani 197.
Agóryani (Laconia) 378.
— (on Parnassos) 157.
Agoulenitza 401.
Agrapidiaes (pass) 272.
Agrapidochóri 287.
Agrieliki 116.
Agrinion (Vrachóri) 221.
Agrio Botani 234.
Aïdíni 411.
Aíkli (Phersalitis) 213.
Aivali 213.
Akakesion 397.
Akidalia, spring 191.
Akontion, Mt. 182. 189. 190.
Akræphia 183.
Akráta (near Ægion) 313.
Akritas 406.
Akrotēri, Kavo (Crete) 420.
Akrotiri 254.
Akte 101.
Aktion 256.
Akyphas 139.
Alai-Bey 377.
Alalkomenæ 180.
Alamanna, Bridge of 139. 204.
Albania 3.
Alepochóri 363.
Alesion 352.
Aletria 226.
Alexandros (Levkas) 266.
Alifaka 212.
Ali-Jelebi (Elis) 287.
Alike 220.
Aliki 162.
Alimatades 265.
Aliphera 391.
Alipou 264.
Alivéri 228.
Aliverioú, Skala 228.
Alkathoos, castle 136.
Alkimédōn, Plain of 352.
Alkmene, Grave of 180.
Alkyonic Lake, the 347.
Alogopáti 214.
Alonistaena 386.
Alope 188.
Alpenoi 188. 203.
Alpheios (Xerillas, Rouphiá), the 289. 309. 381. 387. 401. etc.
Alpion 369.
Alvena Mts. 390. 400.
Alyssos 287.
Alyssos (Kalavrytine), spring 311.
Alvzia 257.
Amalías 288.
Amarouseion 112.
Ambeláki (Salamis) 104.
Ambelakia (Thessaly) 211.
Ambelouzos 427.
Amblema, Pass of 139.
Ambracian Gulf 222.
Ambrysos 159.
Amorgos 251.
Ampelia, Plain of 231.
Ampelióna 398.
Ampelokēpi 113.
Ampheia 383.
Amphiaraos, Spring of 347.
Amphiareion, the 171.
Amphikleia (Amphikæa) 196.
Amphissa 138.
Amyklæ 376.
Amyklæon 375.
Amymone, spring 347.
Amyros 209.
Analipsis 261. 364.
Anaphlystos 127.
Anaphē 251.
H. Anargyri, chapel 191.
Anatolikón 220.
Anavryta 112.
Anavryti 373.
Anavyso 127.
Anchisia 352.
Anchoé 186.
Ancona 3.
Andanía 383.
Andravída 288.
Andritsaena 391.
Andritza 348.
Andromachi, Cape 218.
Andros 246.
Androusa 411.
Anemochóri 388. 401.
Anemodoúri 387.
Anemoreia 159.
Anephorítes, Pass of 173.
S. Angelo, castle 265.
Anghelókastro 221.
Angistri (Kekryphaleia) 128. 324.
—, Kavo 205.
Anigraea 359.

Aniphí 345.
H. Anna 234.
Anogia 420.
Ano Liosia 110. 135.
— Patisia 111.
— Pella 186.
— Volo 207.
Anoï (Ithaka) 278.
Anop ea, Pass of 201.
Anteras 188
Anthēdon 187.
Antheia 284.
Anthele 201.
Anthene (Anthana, Athene) 360.
Antigoneia 351.
Antikyra 138.
Antikythera 8. 356.
Antinitsa 198.
Antiparos 247.
Antipaxos 4.
Antirrhion 218.
Apano Garouna 263.
— Meria 252.
Apanokampos, Mt. 286.
Aperopia 323.
Aphenti Christos 417.
— Kavousi 417.
Apesas 314.
Aphæa, Temple of 131.
Aphidna 171.
Aphorismó 118.
Aphroessa 255.
Apodoulo 429.
Apoikia 246.
Apollo, Temple of, at Abæ 193.
— —, at Bassæ 393.
— —, at Delos 241.
— —, at Delphi 146.
— —, at Eretria 227.
— Karneios, Temple of 253.
— Parrhasios, Temple of 391.
— Ptoos, Temple of 182.
H. Apóstoli, Chapel of the (near Leuktra) 165.
Aptera 420.
Arachnaeon 325.
Aráchōva (near Delphi) 158.
— (in Arcadia) 385.
— (in Laconia) 361.
Arakli 111. 265.
Arakynthos 4. 219.
Araphén 116.
Arápis, the 396. 399.
Arapochóri 190.
Araxos, Cape 405.
Arcadia 349.
Archampolis 230.
Arene 408.
Areopolis 358.
Arethusa, spring (Ithaka) 276. 268.
— — (Eubœa) 226.
Aretias 178.
Argili 416.
Argolis 319. 337.
—, Bay of 324.
Argos 342.
Argostoli 269.
Aria 330.
Aristonautae 313.
Arkadiá (Kyparissia) 404.
Arkadion, Convent of 429.
Arkitsa 183.
Arkopódi, springs 165.
Arla 286.
Arméni 172.
Armi, Capo delle 4.
Armyro 205.
—, Gulf of 420.
Arna (Arachnaeon) 326.
Arnaútali 412.
Arne 184.
Aroánia (Chelmos) 312.
Aroánios 313.
Aroē 284.
Arta 222.
—, Gulf of 133.
Artemis Amarysia, Temple of 112.
— Hemera, T. of 312.
— Laphria, T. of 410.
— Prosöoa, T. of 233.
— Soteira, T. of 395.
Artemision 233. 332.
Asea 380.
Asimakis 377.
Asine (Korone) 406.
Askitario 254.
Asklepieion (Paros) 248.
Asklepios, Temple of (Epidauros) 326.
Askra 162.
Aslanaga 384.
Asméni 233.
Asomatos, Convent 429.
Asopos, the (Vouriēni) 165. 172. 196. 314. 332.
—, Gorge of the 204.
Asphalatho 324.
Aspis 344.
Aspledon 189.
Aspra Nera 395.
Asprapania 280.
Aspra Spítia, near Delphi (Antikyra) 138.
—, near Olympia 388.
Aspra Vouna 417.
Aspro, Kavo 3. 256.
Asprochoma 384. 412.
Asprogéraka 272.
Aspronisi 251.
Aspropotamo (Acheloos) 222.
Assos 274. 314.
Astakos 256.
Astéri 115.
Asterion, the 345.
Asteris 268.
Astros 360.
Astypalæa. Cape 127.
Atalántē 187.
Athamantine Field 183.
H. Athanasios (Eira) 398.
— (Ithaka) 277.
—, Khan of (near Arachova) 159.
Athena Aleá, Temple of 363.
— Kissaea, — 325.
— Kyparissia, — 404.
— Kranæa, — 199. 200.
— Saïtis, — 347.
Athenæon 379.
Athēnē (Anthene, Anthana) 360.
Athens 9.
Academy 95.
— of Science 76.
Acropolis 39.
— Museum 59.
Aglauros, Sanctuary of 41.
Agora 78.
Agræ 30.
Agrippa, Pedestal of 40.
Alopeke, Deme 30.
Amalion 26.
American School 26.
Amyneion 38.
Anakeion 65.
Anatomical Institute 77.
Antiquities, Egyptian 81.
—, Mycenian 79.
Aphrodite Pandemos, Temple of 38. 40.
Aqueduct 94.
Archæological Institute (German) 15. 77.
— Society (Greek) 14. 76.
Arch of Hadrian 26.
Archiepiscopal Residence 76.
Ardettos 29.
Areopagus 36.
Arsakion 77.
Artemis Aristoboule, Temple of 73.
— Brauronia 46.
Asklepieion 34.

ATHENS:
Athena Ergánē, Sacred Enclosure of 47.
— Nike, Temple of 41.
— Parthenos, statue of 50. 83.
— Polias, Temple of 55. 58.
— Promachos, statue of 47.
Barathron 73.
Bazaar 64.
Beulé Gate 39.
Botanical Garden 96.
Boulē 75.
Bouleuterion 69.
Boulevard Olga 26.
— de l'Université 76.
Brauronion 46.
British Embassy 14. 75.
— School 14. 26.
Bronzes, Coll. of 87.
Byron's Monument 26.
Cavalry Barracks 78.
Cemeteries 28. 30.
Chalkotheka 47.
Chem. Institute 77.
Churches:
H. Demetrios Loumpardiaris 74.
H. Dionysios Areio pagita 37.
Kapnikaræa 64.
H. Konstantinos 78.
Metropolis 63.
—, Small 63.
H. Nikodemos 26.
Panagía Gorgópiko 63.
— Spēliótissa 34.
H. Theodoros 75.
English 14. 26.
Roman Catholic 76.
Club 15. 76.
Consulates 14.
Dēmarchía 77.
H. Demetrios Loumpardiaris, chapel of 74.
Dentists 13.
Dexileos, Monument of 72.
Diogeneion 65.
Diomeia 16.
Dionysion en Limnais 37.
Dionysos, Theatre of 31.
Dipylon 70.
—, Street of Tombs outside the 71.
Dromos 70.
Ecole d'Athènes 15. 77.
Education Office 63.
ATHENS:
English Church 14. 26.
Enneakrounos (Kallirrhoē) 38.
Enneapylon 39.
Erechtheion 55.
Eridanos 71.
Erinyes or Eumenides, Shrine of the 36.
Evangelismos 26.
Fig-Tree, Holy 69.
French School 15. 77.
Frog's Mouth 95.
Gladstone, Statue of 77.
Gregorios, Statue of the Patriarch 77.
Grotto of Apollo Hypakræos 40.
— of Pan 41.
Gymnasium of Ptolemy 66.
Hadrian, Arch of 26.
—, Library of 64.
Hadrianopolis 26.
Hekatompedon 58.
Herodes, Grave of 29.
Hill of Mars 36.
— of the Market 67.
History 17.
Hōrológion of Andronikos 64.
Hospitals 13. 26.
Ilissos, the 16. 28.
Kallirrhoē 30. 38.
Kephisos, the 16.
Kerameikos 16. 69.
Kimon, Tomb of 74.
—, Wall of 59.
King's Hall 36.
Klepsydra 40.
Koile 16.
Kollytos 16.
Kolokotronis, Statue of 75.
Kolokythou 96.
Kolōnós 95.
— Agoræos 16. 67.
— Hippios 95.
Kydathēnæon 16.
Kynosarges, Gymnasium of 30.
Lenormant's Grave 95.
Library 77.
Limnæ 16.
Lykabettos 94.
Lykeion 30.
Lysikrates, Monument of 30.
Market Gate 65.
— Place 38. 65.
Melitē 16.
Metroon 20. 69.
ATHENS:
Ministerial Offices 63. 75.
Mouseion 74.
Müller's, Ottfr., Grave 95.
Museum, Acropolis 59.
—, Egyptian 81.
—, of the Historical and Ethnological Society 78.
—, of Mycenaean Antiquities 79.
—, National 78.
—, of Natural History 77.
—, Numismatic 76.
Neapolis 17.
Nike Apteros, Temple of 41.
Novæ Athenæ 16.
Nursing Home 13. 26.
Nymphs, Hill of the 73.
Observatory 73.
Odeion 76.
— of Herodes Atticus 35.
— of Perikles 31.
Olympieion 27.
Ophthalmic Hospital 76.
Palace, Royal 25.
— of the Crown-Prince 26.
Palace Garden 25. 94.
Palæontological Cabinet 77.
Pan, Sanctuary of 41.
Panagia Speliotissa, Grotto of 34.
Pandroseion 57.
Parliament House 75.
Parnassos Club 15. 76.
Parthenon 47.
Pelasgikon 17.
Pharmaceutic School 77.
Philópappos, Monument of 74.
H. Photinos, chapel 30.
Physicians 13.
Pinakotheka 78.
Place de la Constitution 25.
— — Concorde 77.
Pnyx, Hill of the 73.
Polytechnic Institute 78.
Post Office 13. 78.
Propylæa 43.
Protestant Cemetery 28.
Pythion 28.

Athens:
Railway Stations 9. 69. 98. 99.
Rhigas, Statue of 77.
Rhizarion 26.
Roma and Augustus, Temple of 58.
Sacred Band, monument 78.
— Way 96.
Schliemann's House 76.
— Monument 30.
Socrates, Prison of 75.
Stables, Royal 75.
Stadion 28.
Stoa of Attalos 66.
— Eumenia 34.
— of Hadrian 64.
— of the Giants 67.
Streets:
Rue d'Amélie 26.
— d'Athéné 77.
— de Byron 31.
— Constantin 78.
— d'Eole 64 77.
— d'Hermès 63.
— de Patisia 78.
— du Pirée 69. 78.
— du Stade 75
Telegraph Office 13.
Temple of Aphrodite Pandemos 40.
— of Artemis Aristoboulē 73.
— of Athena Nike 41.
— of Nike Apteros 41.
— of Roma and Augustus 58.
— of Theseus 67.
— of Tyche 29.
— of the Olympian Zeus 27.
Theatres 13. 77.
Theseion 67.
Thrasyllos, Monument of 34.
Tombs, Street of 70.
Tower of the Winds 64
H. Trias, chapel 69.
University 77.
Valerian, Wall of 66.
Varvakion 78.
Vases, Collection of 89
Women's Work, School of 26.
Zappeion 26.
Athikia 331.
Athmonon 112.
Atrax 212.
Atreus, Treasury of 334.
Atros 272.
Attica 97.
Atzikolo 385.
Aulis 172.
Aulon 403.
Avgó 313.
Avlóna 119.
Avlonári 231.
Avriókastro 189.
Axios 212.
Axos 420.
Ayanaki 403.
Ayani, Great and Little 212.
Bahá 211.
Babyka 369.
Bakouros, Khan of 363.
Bakrina 211.
Balamoutli 211.
Balyra, the 412.
Bardana 160.
Bari 3.
Barlaam, spring 211.
Basilis 388.
Bassæ 394.
—, Temple of 393.
Basta 384.
Bathyllos, the 383.
Bazaráki (Larymna, in Bœotia) 186.
—(in the Plain of Kopaïs) 188.
Beauvoir 289.
Bedenáki 353.
Bedéni 349.
Bei 119.
Belbina (H. Georgios) 7.
Belemina (Belmina) 379.
Bélesi (on the Erymanthos) 388.
— (on the Kephisos) 195.
Beletzi Mts. 171.
Belminatis 379.
Benizze 263.
Bérvaka 345.
Bianco, Capo 3.
Bilali 381.
Bliuuri (Pamisos), the 216.
Bochóri 219.
Bogazi 384.
Bogdána 193.
Boibe 209.
Boibeïs, Lake 209.
Boion 139.
Buléta 380.
Boreion 363. 380.
Bosantika 309.
Botsika 354.
Bouchovitzi 212.
Boudonitza 201.
Boudoros, the 232.
Bouga 403.
Boulla 212.
Bouprásion 287.
Boura (Mamousia, Idra) 310.
Bourzi 324.
Boutzikú Potami (Neda) 395. 398.
Bouzi 396. 403.
Brálo 196.
Brámagas 192.
Braurōn 121.
Brenthe 389.
Brilessos (Pentelikon) 16. 114.
Brindisi 3.
Broûma 287.
Bugiáti 171.
Cabiri, Sanctuaries of the 179.
Cabrera 406.
Cadmeia 174.
Calypso, Island of 266.
Cambounian Mts. 215.
Canale d'Oro 246.
Candia 420.
— (island) 417.
Canea 419. 8.
Canone 262.
Caryae 361.
Casa Inglese (Ænos) 271.
Castalian Fountain 149.
Catania 8.
Cenchrea 320.
Cephalonia (Kephallēnía) 268.
Cephissus, see Kephisos.
Cerigo (Kythera) 356.
Cerigotto 366.
Chæronea 194.
Chalandri 113. 121.
Chalepa 419.
Chaliá 187.
Chaliotáta 274.
Chalkís 219. 225.
—, Mt 219.
Chamakou 312.
Chania 419.
Chaon 347.
Charadra, river 119.
Charadros (Xerías) 336. 342.
Charaktinou, river 313.
Charani (Kynortion) 326.
Charchamholis 230.
Charites' Spring 191.
Charváti (Marathon) 116.
— (Mycenæ) 333.
Chasiá 110.
Chassidiari Mts. 213.
Chéli 323.
Chelia 264.
Cheliadou 187.
Chelmos (Arcadia) 312. 355.

Chelmos (Laconia) 379.
Chelóna 322.
Chelonatas 256. 288.
Chersonesos (Crete) 418.
Chetousa 353.
Chiliomodi 331.
Chlemhotsari 173.
Chlemoutzi 288.
Chlevina 178.
Chlomos 189.
Choniká 345.
Chorémi 396.
Chorsia 161.
Chosiá 161.
Chrani 383.
Christianoú (Christianopolis) 416.
Chrysó 140.
Chrysovitzi 385.
Cithæron 170.
Colonna, Cape 124.
Corcyra 257.
Corfù (Kérkyra) 257.
Corinth 315.
—, Gulf of 138.
—, Isthmus of 320.
Crete 417.
S. Croce, Monte (Stavro Vouni) 264.
Cyclades 234.
Cythera 356.

Dadi 196.
Dalamanára 337. 342.
Damalá 323.
Daoukli, Lake of 197.
Daphnaes 426.
Daphni, Convent 105.
Daphnon 374.
Daphnoûs 188.
Darimari 170.
Daseae 396.
Daskalió 122.
— (Mathitario) 278.
Daulis 159.
Daviá (Mænalos) 385.
Dávlia 195.
Dedé-Bey 383.
Degaletou 272.
Degles 192.
H. Deka, Mte. 263.
— (Crete) 427.
Dekeleia 113.
Delihassan 396.
Delikeïbaba 414.
Delion 172.
Delos (Mikra Dilos) 238.
Delph, Mt. 231.
Delphi 140.
Demeter, Temple of (Phigaleía) 396.
— (near Thermopylæ) 204.
Demetrias 206.
H. Demetrios (in Messenia) 406.
— (near Orchomenos) 188.
— (near Sparta) 378.
— Karakalá, convent 330.
Demirli 215.
Dendra (Argolis) 345.
— (Bœotia) 165.
— (Locris) 187.
Denthelic Territory 375.
Dereli 197. 211.
Dervenaki, Pass 332.
Derveni, near Ægion 313.
—, Pass 200.
— tês Mamousias 312.
Derveno-Salesi 170.
Dervish-Jelehí 289.
Dervouni 398.
Despoina, Temple of 397.
Desylla 383.
Deukalion 205.
Dexia 275.
Dia 420.
Diagon, the 388.
Diakophto 310.
Diaphorti 390.
Diplo 266
Diaporia 132.
Diavatiki (Lechaeon) 316.
Diavolitzi 384.
Didyma 324.
Diktê 417.
Dilisi 102. 229.
Dimastos, Mt. 237.
Dimini 208.
Diminió 314.
Dimitzana (Theutis?) 386.
Dion 212. 420.
Dionysias, spring 404.
Dionyso 112. 118.
Dipaea 386.
Dipotamo (Pirnantsa, Pamisos) 408.
Dirphys (Delph) 231.
Distomo 159.
Dobroudshi Hills 212.
Dogri 221.
Dokimion 221.
Dokos 323
Dolyaná 361 363.
Domata 270.
Domhræna 161.
Domokiótiko Potámi 214.
Domokó 197. 215.
Dontia Cliffs 160.
Donussa 313.
Doro, Kavo (Kaphareus) 230.
Dóronsa 324.
Douana (Erymanthos) 387.
Doudourvana (Akontion) 190.
Doukades 265.
Doukato, Kavo (Leucadian Rock) 4. 266.
Doulichion 268.
Douna Spring 395.
Douneïka 289.
Dourdouvána 353.
Doxará 197.
Drachmáni 199.
Dragói 394.
—, the 399.
Dragomano 390.
Dragon Houses 229.
Drakata 274.
Drakospêlia 201.
Dramesi 172.
Drios 249.
Dritsa 174.
Dronkarati 274.
Drouva 309.
Drymos 170.
Dybaki 429.
Dyme 287.
Dyras 197.
Dyrevmata 231.
Dystos 228.

Echinades 256.
Echinos 199.
Eetioneia (penin.) 100.
Eileithe)a, grotto of 218.
Eira 398.
Elaeon (Smerlína) 399.
Elaeús 353.
Elaeussa 127.
Elaphonisi (Onougnathos) 336.
Elátê 266.
Eláteia 200.
Elatia 211.
Elatiás (Kithæron) 170.
Elato Vounó (Ænos) 272.
Eleía 289.
Elektra 427.
Eleon (Heleon) 174.
Eleusis 106.
Eleutherae 170.
Eleutherios, the 345.
Eleutherna 419.
Eleutherochóri 196.
H. Elevthérios (pass) 271.
H. Elias (Ægina) 132.
— (Arcadia) 348. 354. 384.
— (Argolis) 326. 332. 339. 344.
— (Bœotia) 160.
— (Euboea) 224. 230.
— (Kea) 237.
— (Levkas) 266.
— (Melos) 250.
— (Messenia) 400.

H. Elias (Mykonos) 237.
— (near Pheneós) 355.
— (Pyrgoi) 403.
— (Salamis) 105.
— (near Sōlos) 355.
— (Stylida) 199.
— (Taygetos) 373.
— (Thera) 251.
— (Verēna Mts.) 364.
Elis 288.
Elymbo (Skordi) 127.
Elymbos (Olympos), Mt. 211.
Elymía 352.
Emporio 254.
Enipeus, the (near Olympia) 289.
— (in Thessaly) 213.
Epaktos 218.
Epaminondas, Grave of 350.
Epano-Achaïa 287.
— Agóryani 157.
— Kastelli 139.
— Rouga 399.
— Souli 119.
— Zákro 430.
Ephyra 315.
Epídauros (Epídavra) 325.
—, Hieron of 326.
— Limera 356.
Episkopi, Palæókastro 231.
Epitalion 401.
Erana 416.
Erasínos (Argolis) 347.
— (Arcadia) 310.
— (Laconia) 376.
Erchomenos (Orchomenos) 352.
Ercole, Monte (Arakli) 265.
Eremókastro 164.
Eremonesia 251.
Eretria 226.
Ergastiri, Bay of 123.
Eridanos, the 115.
Eríkousa (Merlera) 266.
Erineos 139.
—, the 309.
Erisso, penin. of 274.
Erymanthos, the 387.
—, Mt. (Olonos) 286. 288.
Erythræ 170.
Eteia 419.
Ettos 116.
Eua 408.
Eubœa 224.
—, Mt. 345.
Euēnos (Phidari) 219.
Euripos, the 225.
Eurōtas, the (Iri, Niri) 356. 365.
Eurynome, sanct. of 395.
Eutresis 165.
Evangelistria (convent) 162.
— (Tenos) 245.
H. Evphēmia 274.
Evraeokastro 236.
Evraeonisi 137.
Evrostina 313.
Evrytania 193.
Exarcho 193.
Exóbourgo 246.
Exoï 277.

Fallow Field, the (near Mantinea) 352.
Fano (Othōnūs) 266.
H. Floros, spring of 334.
Franko Limani 122.
Frankovrysis 380.
—, Khan of 380.

Gagia 231.
Gaïdaronisi, penin. (Euripos) 187.
Gaïon 256.
Galaxídi 138. 218.
Gallo, Kavo (Akritas) 5. 406.
Galtzades (Telétrion) 224.
Gardiki (Messenia) 383.
— (Thessaly) 199.
—, Palaeo- (Pelinnaeon) 212.
Gargaliáni 416.
Gargaphia, Spring 167.
Garouna, Apano- 263.
Gastouni 288.
Gastouri 263.
Gastritzi (Plataniston), 396.
Gaurion 247.
Gavalou 222.
Gavrilos 251.
Gelanthi 215.
Genoa 6.
H. Georgios, Palæókastro of (Arcadia) 390.
—, castle (Cephalonia) 270.
—, convent (Eubœa) 231.
—, — (near Granitsa) 161.
—, — (near Malesina) 187.
—, — (near Phonía) 354.
—, island (Belbina) 7.
—, — (near Salamis) 104.
—, village (near Nemea) 332.
Georgitsi 378.
Geraestós 230.
Geráki 377.
Gerali 172.
Geraneia 136.
H. Gerásimos 271.
Gerokomió, convent 286.
Gerolimena 358.
Gerónteion 353.
Geronthrae 366.
Ghasi 420.
Ghelanthi 215.
Gherli (Yerelí) 209.
Gialova, Khan of 415.
S. Giorgio 264.
Gla 184.
Glaphyrae 209.
Glarentza (Kyllēnē) 288.
Glaukonnesos 229.
Glaukos (Levka) 287.
Glisas 174.
Glypho 266.
Gomphi 215.
Gonies 420.
Gonnos 211.
Gorgopotamos, the 197.
Gorgylos (Varaka) 364.
Gorítza 206.
Gortyn 427.
Gortys 385.
Goubé, Khan of 413.
Goulás 184.
Gounariánika 355.
Goura 314.
Gouri'sa 221.
Gourniō 429.
Gourzouli, Hill of 350.
Gouvia, Ravine of 334.
Gouyóza 353.
Govino 264.
Graces, Fount of the 191.
Grambiás 230.
Grammatiko 120.
Gramméne Pétra 374.
Granitsa, Mt. 161.
Graviá 139.
Gréka 392.
Gremka 392.
Grouspa, Lákkos 270.
Gutland Vineyards 286.
Gynækókastro (Proerna) 214.
Gyphtókastro (Eleutherae) 170.
Gýtheion 357.

Hadjilári 197. 210.
Hagia Marina 199.
Hagiorgitika 348.
Hagios 233.
Halae 187.
Haliakmon 212.
Halíartos 179.
Halike 323.
Halimoüs 126.
Halos 205.
Hamaxiki (Levkás) 267.
Harma 111.

Harmyropótamo 229.
Harpágion 232.
Hassan-Tatár 197. 210.
Hekate, island of 245.
Helena (Makronisi) 124.
Heleon (Eleon) 174.
Helikon 162.
Helike 310.
Helisson, the (Arcadia) 385. 388.
— (near Sikyōn) 314.
Helláda (Spercheios), the 204.
Hellēniká 234.
Helleníkó (Arcadia) 390.
— (Kynoura) 360.
— (Laconia) 378.
— (Messenia) 383.
Hellēnikon 230.
Hellenitza, the 380.
Helos, Plain of 377.
Heptanesos 255.
Hera Akræa 138.
— Teleia, Temple of (Eubœa) 230.
— — (Megalopolis) 383.
Heræa (Arcadia) 387.
— (Kastro, Oxopholia) 396.
Heræon (Argolis) 345.
Herakleia (Argolis) 332.
— Limnaea 222.
— (Lokris) 197.
— (Thessaly) 212.
—, island 251.
Herakleion 111.
— (Candia) 420.
Herkyna, the 181.
Hermæon 173.
Hermióne 323.
Hermoupolis 235.
Hestiæotis 210.
Hexamilia 331.
Hierapytna 419.
Hierón (Epidauros) 326.
Hieropotamos 427.
Hippokrene, spring 163.
Histíaea 233.
Homarion (near Ægion) 310.
Homer's School 277.
Hoplites, the 179.
Hormina 2-8.
Hosios Loukas, convent (near Dístomo) 159.
Houngra 182.
Hyampeia 142.
Hyámpolis 193.
Hydra 323.
Hyettos 187.
Hyle 182.
Hymettos 115.
Hypate 199.
Hypaton (Sagmatás) 173.
Hypereia, spring 208.
Hypsoús 385.
Hyrmine 288.
Hysiæ (Argolis) 348.
— (Bœotia) 170.

Ibrahim Effendi 362.
Ida, Mt. (Crete) 417.
Iēraka 116. 121.
Ikaria 118.
Ilissos, the 97. 115.
Inachos (Panitza) 336. 342.
Inopos 243.
H. Ioánnēs, Khan of (near Kyparissia) 403.
—, villages (in Laconia) 361. 373.
— — (Naxos) 249.
— Kynegós 115.
Iolkos 206.
Ionian Islands 255.
Ios, island 251.
Ipsili 128.
Ipso 266.
Iraklion (Attica) 111.
Iri (Niris, Eurotas) 365.
Ismenios, Hill 178.
Issari 383.
Isthmia 320.
Istone 263.
Itanos 430.
Itéa (Salona) 138.
Ithaka (Ithákē) 274.
— (Homeric) 267.
Ithome 409.
— (near Phanari) 215.
Itiá 287.
Itsh-Kaleh 338.
Iulis 236.

Janitsa 375.
Jenisher (Larissa) 209.
Jerelí 209.
Jerusalem, convent 158.

Kachales, the 195.
Kadmeia 174.
Kaenepolis 357.
Kaenourio 188.
Kaeratos 422.
Kaesariani 115.
Kaiadas 374.
Kaiápha 402.
Kakaletri 398.
Kakē Skála (Skironian Cliffs) 137.
— — Vátheias 223.
Kakoliri 231.
Kako-Sálesi 172.
Kakósi 161.
Kakovato 403.
Kalabaka 217.
Kalamae 406.
Kalamaki (near Corinth) 137.
Kalamas 3.
Kalamata (Kalamæ) 406.
Kalami 384.
Kalamiá 404.
Kalamós 172.
Kalaskopi (Elis) 288.
Kalauria (Póros) 322.
Kalávryta 311.
Kalavrytine 311.
Kaleïko 399.
Kalikiopoulo 262.
Kalítsena 399.
Kalitza 288.
Kallídona 400.
Kallidromos 196.
Kalligata 270.
Kallithea 98.
Kalogero Vouni 380.
Kalógria, Cape (Araxos) 4. 405.
Kaloneró 403.
Kalopódi 193.
Kalpáki 352.
Kalydōn 219.
Kalyvia (near Eleusis) 135.
— (Elis) 288.
— (Laurion) 124. 127.
— Arachovitika 157.
— Dolyanitika 358.
— Georgitsanika 378.
— Kastrika 157.
— Meligitika 360.
Kamara 263.
Kamaraes 309.
Kamári 313.
Kamáriza 127.
Kamatero 110.
Kambiá 231.
Kaminia 287.
Kamnitza, the (Peiros) 286.
Kampas 121.
Kánathos, spring 339.
Kanavári (Thespios), the 179.
Kandili Mountains (Makistos) 224. 232.
Kandyla 257.
Kaneski 183.
Kanethos 225.
Kantharos (Harbour of Piræus) 101.
Kapandriti 171.
Kaparéli (Arcadia) 363.
Kaparéli (Bœotia) 166.
Kaphareus (Kavo Doro) 230.
Kaphyae 353.
Kapræna (Chæronea, in Bœotia) 191.

Kapsala 229.
Kapsali 356.
Kapsia 352.
Karà 126.
Karábaba 173.
Karadág 213.
Karadja-Ahmet 213.
Karakasili 412.
Karakouzi 288.
Karali-Derveni 212.
Kara Moústapha 399. 401.
Karamoutzi (Helikon) 161.
Karatoula 287.
Karavassará 222. 256.
Kardaki 262.
Kardama 289.
Kardamyli 358.
Karditza (Bœotia) 183.
— (Thessaly) 215.
Karditzis 215.
Karia, castle 136.
Karkaloú 386.
Karla, Lake 209.
Karnesi 313.
Karnion (Xerillas) 381.
Karpenisi 193.
Karteróli 385.
Karthaea 236.
Karvéli 375.
Karvounariá (Asopos), the 196.
Karyá 352.
Karyae 364.
Karyæs (Arcadia) 390.
Kárystos (Eubœa) 229.
— (Laconia) 378.
Karytaena 389.
Kasa, Khan of 170.
Kasarmi 330.
Kasími 388.
Kaskavéli 164.
Kassotis, spring 147.
Kastaniá 378.
Kastellaes 232.
Kastelli 139.
Kastrades 261.
Kastráki (Laconia) 360.
— (Marathon) 118.
— (Meteoron) 217.
— tou Phonískou 330.
Kastravolá 231.
Kastri (Argolis) 323.
— (Bœotia) 186.
— (Eubœa) 232.
— (Kynouria) 361.
— (Laconia) 378.
— (Phokis) 140.
Kastro (Herœa) 396.
— (Cephalonia) 269.
— (Elis) 399.
— (Kalavryta) 311.
— (Messenia) 383.
Kastro Moreas 218. 309.
— Roumelias 218.
Katakolo 289. 405.
Kataphygia 355.
Katerini 212.
Kato-Achaïa 287.
— Agóryani 157.
— Kastelli 139.
— Liósia 135.
— Patisia 111.
— Pella 188.
— Pigádi 334.
— Rouga 399.
— Soúli 120.
— Souvála 168.
— Zákro 430.
— Zaroúchla 354.
Katochi 220
Katopteuterios 158.
Katramonisi 127.
Katsabas (Kaeratos) 422.
Katsana 313.
Katsimedi 171.
Katsingri 330.
Kavaliani 229.
Kavassila 188.
Kaymeni Islands 254.
Kéa (Keos, Tzia) 236.
Kekryphaleia (Angistri) 128. 324.
Kelephina (Œnûs) 361. 364.
Kenchreae (near Corinth) 320.
— (in Argolis) 347.
—, Pyramid of 347.
Keos (Kéa, Tzía) 236.
Kephalari 119. 186. 347.
Kephale, Deme 122.
Kephali, Cape 358.
Kephallênía 278.
Kephalovrysí 387.
Kephalóvrysis, spring (near Argos) 347.
— (Eurotas) 379.
Kephalovryso (Aetolia) 221.
Kephaloús, Palæókastro of (Halos) 205.
Kephisia 112.
Kephisis, Lake 183.
Kephissos, the 16. 97. 105. 112. 139. 157. 183.
Kerasioú, spring 390.
Kérata 106. 135.
Kerateá 121.
Keratópyrgos 103.
Keratsini 102.
Kerchneae (Kenchreae) 347.
Keressos 164.
Keri 280.
Keria 251.
Kerinthos 234.
Kerketion (Pindos) 216.
Kérkyra (Corfù) 257.
Kerpiní 311.
Kerýkeion 174.
Keryneia 310.
Kerynites 310.
Khandrá 429.
Kiáto 314.
Kierion 215.
Kililer 209.
Kímolos (Argentiera) 250.
Kiona 183.
Kionia 354.
Kiourka 171.
Kirid 417.
Kirphis 138.
Kirrha 138.
Kirrhæan Gulf 138.
Kissavos (Ossa), Mt. 211.
Kisserli 211.
Kithærón (Elatiás), Mt. 170.
Kítros 212.
Kivéri (Argolis) 359.
— (Bœotia) 161.
—, the 358. 359.
Kladeos, the 290.
Kleitor 313.
Kleniaes 331.
Kleonae (Argolis) 331.
— (Bœotia) 193.
Klepsydra, spring 410.
Klidí, pass 402.
Klimakae 232.
Klinitza, Mts. 385.
Klisoura, pass (Ætolia) 221.
— (Laconia) 364.
Klokotó 212.
Klokova (Taphiassos) 4. 219.
Kloukinaes 355.
Knemis, Mt. 188.
Knossos 422.
Kokkini 264.
Kokkini Loutza 364.
Kókkino 183.
Kokkinomilia 232.
Kokkinou, Katavothra 185.
Kokkinovrachos (Opús) 187.
Kokkoni 314.
Kokla (Platæa) 166.
—, Palaeókastro of (Ampheia) 383.
Kolias, Cape 127.
Kolokotrónis 310.
Kolokythou 96.
Kolonna, Khan 223.
Kolonnæs, Cape (Sunion) 124.

Kolonós (near Athens) 95.
— (Thermopylæ) 204.
Komiaki 249.
Kondini, Mt. 391.
Koniditza 373.
Konistraes 231.
H. Konstantinoi 384.
H. Konstantinos (Daphnus) 188.
Kontókali 264.
Kontolas, the 139.
Konto Vounia (Peloponnesus) 412.
Kopæ 188.
Kopaïs, Lake 183.
Kopanaki 403.
Kopanos Bridge 365.
Kopraena 256.
Korakiana 265.
Korakólitho 160.
Korakovouni, the 332.
Korax, Mt. 276.
Koresia 236.
Korissia, Lake of 264.
Korœbos, Tomb of 387.
Koromili 169.
Koron, Gulf of 5. 406.
Koróne (Asine) 406.
— Mts 249.
Koróneia 180.
Koróni 330.
—, Cape 121.
Korōpi 121.
Korseia 187.
Korthion 247.
Kortiki 212.
Korydallos 105.
Korykian Grotto 156.
Koryphasion, promont. of 405. 413. 415.
Koryphē, Mt. 313.
Kótilon 392.
Kotroni 171. 172. 330.
Kotsikiá 234.
Kotylaeon, Mt. 228.
Kótziakas (Kerketion) 216.
Koúkoura 289.
—, Pass of 161.
Koukouritza 264.
Koukouta Aga 379.
Kouloneski 414.
Koulougli 287.
Kouloúmi (Pass) 272.
Koúlouri 105.
Koumbé (Goubé), Khan of 413.
Koúmboulaes 394.
Koumi 231.
Koumitis, Mt. 188.
Koumousta 373.
Koundoura, Khan of 170.
Kounoupeli 288.
Kourbátsi 233.
Kourméti 359.
Koúrnovo 197.
Kourounioú 390.
Kourtagá 383. 384.
Kourtezi 288.
Koutavos 269.
Koutoumoula (Bœotia) 162.
— (Eubœa) 228.
Koutra (Koutraes) 399. 401. 403.
Koútsi 345.
Koutsomáti 332.
Koutzóchero 212.
Koutzopodi 336.
Kouvaras 246.
Koúvelo (Arcadia) 395.
— (Malis) 197.
Kouveltzi 216.
Krambovos 390.
Kranáē 357.
Kraneion 316.
Kranioi 270.
Krannon 210.
Krathis 313. 354.
Krávari (Boreion) 363. 370.
Kresion 380.
Kressida 262.
Kréstena 392.
Kreta 417.
Kreusis 109.
Krevassarás 195.
Krevatás, Khan of 364.
Kriaria 183.
Kriëkouki (near Olympia) 289.
— (near Thebes) 170.
Krindir 214.
Krios, the 313.
Krisa 140.
Krisaeau Gulf 138.
Kritsa 429.
Kritzini 212.
Kromitis 383.
Krommýōn 137.
Kromnos 383.
Kromoí 383.
Kryávrysis, Khans of 364.
—, the 399.
Kryologon, spring 211.
Kryónera, spring 401.
Kryoneri 219.
Kryonero 221.
Kryopegadi (Hippokrene), spring 163.
Kryovrysis, spring 355.
Krypsana, cave 151.
Kteniá, Mts. 348.
Ktypás (Messapion) 173.
Kyamon 420.
Kydonia 418. 420.
Kyllēnē (Elis) 288.
— (Glarentza) 288.
— (Ziria) 313.
Kymasi 234.
Kyme 231.
Kynætha 311.
Kynortion 326.
Kynos 188.
Kynoskephalae 213.
Kynosoura 103. 116.
Kynouria 360.
Kynthos, Mt. (Delos) 243.
Kyparísio 187.
Kyparissia (Arcadia) 401. 404.
— (Messenia) 388.
Kyprianó 124.
Kyra 324.
H. Kyriakē (Messenia) 375. 416.
— (Corfu) 262. 263.
Kyrirēnē, Palæókastro of (Pleuron) 220.
Kyrtone 187.
Kythēra (Cerígo) 356.
Kythnos 236.
Kytinion 139.

Labyrinth, the 427.
Laconian Gulf 356.
Ladá 374.
Ladas, Tomb of 378.
Ladon, the 287. 387.
Lagonisi (Elæussa) 127.
Lakedaemon 365.
Lakkos Grouspa 270.
Lakones 265.
Lakýthra 270.
Lalióti, the (Selléeis) 314.
Lambiri 309.
Lamía 198.
Lampeti 289.
Lamptræ (Lamvrika) 127.
Lándsoï 287.
Langada Gorge 374.
Lapataes 200.
Laphystion (Mt. Granitsa) 161. 180.
Lappa 287.
Lari, the 174.
Lárisa (Argos) 344.
— (Achaia) 405.
— Kremaste 199.
Lárisos, the 287.
Lárissa (Thessaly) 209.
Larmæs (Larymna) 186.
Larmena 229.
Larymna 186.
Larysion 357.
Las 366.
Lasithi Mts. 417.

Laspi 198.
Laspochori 212.
Lasteika 289.
Lato 429.
Latomion 208.
Laurion 123.
Lavda (Theisoa) 390.
H. Lavra, convent 311.
Lazarhouga 213.
Lebadeia (Livadia) 181.
Léchaena 288.
Lechaeon 316.
Lechova, the 314.
Lefta 200.
Legraena 123.
Leibethrion, Mt. 162.
Lelantian Plain 225.
Leondári 381.
Leonídi 324.
Lepanto (Naupaktos, Epaktos) 218.
Lepreon 399.
Lerna, spring (Amymone) 347.
Lēssa 330.
Lestenitza (Enipeus) 289.
Lestes 161.
Lethaeos 427.
—, the 216.
Lethe 181.
Leucadian Rock 4.
Leuka Orē 417.
Leukás (Levkas) 267.
Leukímmē (Kavo Lévkimo) 3. 260.
Leuktra 165.
Levétsova 377.
Levídi 352.
Levka (Glaukos) 287.
— (near Sparta) 376.
Levkás (Hamaxikí) 267.
—, island 266.
Lévkē 277.
Lévkimo, Kavo (Leukímmē) 3. 256.
Levsina (Eleusis) 106.
Lezini, Marsh of 220.
Lianokladi 197.
Liapades, Bay of 265.
Liátani 172.
Libánovo 212.
Lichadian Islands 205.
Ligouriá 330.
Likeri, Lake 182.
Lilæa 157.
Liméni 358.
Limera 356.
Limikó, Valley of 119.
Limnæa (Karavassara) 222.
Limnaeon 212.
Limnē 232.
Liópesi 121.
Liosia 113.
Lipsós (Ædepsós) 233.
Lithada (penin.) 233.
Litochori 212.
Livadi (Aráchova) 156.
Livadi, Gulf of (Argostoli) 269.
Livadiá (Lebadeia) 180.
Livadostro (Oeróē), the 166.
—, Bay of 169.
Livanatæs 188.
Livathó 270.
Lixouri 271.
Logi 411.
Longaníko 379.
Longo 392.
Longobardo, the 416.
Longopotamo, the 314.
Lophis, the 179.
H. Lougoudis, spring 404.
Loukéri 200.
Loukoú, convent 359.
Lousoi (Soudena) 312.
Loutra Kyllēnēs 288.
Loutraki 137.
Loutró (Koróneia) 180.
Loutsi 187.
Lygoudista 416.
Lykabettos, the 95.
Lykæon, Mt. 390.
Lykéri 157.
Lykoa 385.
Lykódimo, Mt. (Mathia) 412.
Lykone, Mt. 344.
Lykoporiá 313.
Lykósoura 396.
Lyktos 418.
Lymax (gorge) 395.
Lyttos 429.

Machalá 391.
—, pass 222.
Madára, Mt. (Thaumasion) 385.
Madaræs Mts. 417.
Mænalon, Mt. 352. 385.
Mænalos 385.
Mageiria 378.
Magnesia 206.
Magoúla (Bœotia) 138.
— (near Sparta) 372. 374.
Magoúlyana 386.
Mahmoud Bey 376.
Maina (Mani) 357.
Makaria 384.
—, spring 120.
Makedonia 188.
Makhala Pass 222.
Makistia 402.
Makistos Mt. (Euhœa) 224.
— (Peloponnesus) 402.
Makriplagi, Mt. (Geráneia) 136.
—, Khans of 383.
— Pass 383.
Makronisi 124.
Makrychori 211.
Makrynitza 208.
Makrysia 392.
Malakasa 171.
Maláthria 212.
Malēa, Cape 7. 356.
Malesina 187.
Maleválese 174.
Málevo, Mt. (Parnon) 361.
Mali (Ægaleon) 416.
Malian Gulf 205.
Mamoura 180.
Mamousiá 312.
Mana (Larisos) 287.
Manari 380.
Mandianiká 232.
Mandra 169.
Mani (Maina) 357.
Manoláda 288.
Mantinea 350.
Mantoudi 234.
Marathia 276.
Marathon 119.
Marathonisi (Gytheion) 7. 357.
Marathópolis 416.
Márathos 416.
H. Marina (Ægina) 132.
— (Kea) 236.
— (Messenia) 398.
Mariolates 139.
Maritza, convent 286.
Markópoulo 121.
Marmara, Sta 136.
Marmaria 280.
Marmaro Mts 364.
Marmora, Bay of 247.
Marousi 112.
Marseilles 5.
Martíno 187.
Másēs 323.
Masklena 348.
Matapán, Cape (Taenaron) 5. 357.
Mathía, Mt. 412.
Mathitarió (Daskalio) 278.
Sta. Maura (Leukás) 266.
Mavra Litharia 313.
— Vouna 172. 287. 405.
Mavrikiotis 310.
Mavrodilisi 171.
Mavromáti (Messene) 410.
— (Arcadia) 399.
Mavroneri 183. 355.
Mavropotamos 183.
Mavro Vouni (Kynoskephalæ) 213.
— (Ossa) 209.

Mavro Vouni (Salamis) 128.
Mavrozoúmenos (Balyra), the 403.
— Bridge 412.
Mazeika 313.
Mazi (Attica) 170.
— (Arcadia) 313.
— (Bœotia) 179.
—, Palæókastro of (Haliartos) 179.
— (near Olympia) 401.
Megálē Anastásova 374.
— Kiapha 183.
— Vigla 124.
— Vrysi 199.
Megalochori (Angistri) 321.
— (Methana) 322.
— (Thera) 254.
Megalókastron (Candia) 420.
Megalópolis (Sinanó) 381.
Megalo-Revma 229.
— Soros 272.
— Thouro 414.
— Vouno 173.
Meganisi 257.
Megara 135.
Megaris 135.
Megaspēlæon, convent 311.
Mēkōnē (Sikyón) 314.
Melangeia, spring 351.
Melanydro 277.
Melas, the 183. 184.
Meligala 384. 412.
Meligoú 361.
Melissi 314.
Mēlos 250.
Mendéli (Pentéle), convent 114.
Mendenitza 201.
Menelaion 372.
Menídi 171.
Merénda (Myrrhinús) 121.
H. Merkourios 171.
Merlera (Eríkousi) 266.
Mertsaousi 362.
Merzi 216.
Mesatis 284.
Mesavouno 253.
Mesoa 369.
Mesochóri 229.
Mesógia, the 121.
Mesolóngion (Missolongi Mesolonghi) 219.
Mesoroúgi 355.
Mesovouni 274.
Messana (Messene) 410.
Messapion (Ktypás) 173.
Messaria 236.
Messēnē 410.
— (Nisi) 412.
Messina 7.
Metaxata 270.
Metéora, Monasteries of 217.
Methána (penin.) 322.
Methone (Modon) 405.
Methouridæ, the 132.
Methydrion 386.
Metopi 324.
Metropolis 215.
Metzovo 217.
Midea 345.
Midgaláki, spring 163.
Migonion 357.
Mikro-Thouro 414.
— Vathy 172.
Milesi 171.
Milos 250.
H. Minas 249.
Mindilogli 287.
Miniaes 270.
Minoa 136.
Minthe, Mt. (Alvena Vouni) 390.
Minyas, Treasury of 191.
Misanó 354.
Misithras or Mistrá 372.
Missolonghi 219.
Mistrá 372.
Mistro 231.
Mitileni (Haliartos) 179.
Mitropoli Potamos 427.
Mnemosyne 181.
Modi 200
Mōdon (Methone, Mothone) 405.
Mokista 221.
Molaï 377.
Molo 188.
Molykreia 218.
Monachou 187.
H. Monē convent 339.
Mone Katharon 278.
Monemvasia 356.
Monodendri 287.
Monodris 231.
Monolithos (Thera) 251.
Monteverde 309.
Morea 282.
—, Castle of 286.
Morios, the 160.
Mornos 218.
Morphlit a 400.
Mothone (Modon) 405.
Moulki 179.
Moundrá 399.
Mouriá 388.
Mourlá 309.
Mousáki 287.
Mousiá 354.
Moustós, Swamp 360.
Mouzáki 323.
Movri Mts. 288.
Munychia 102.
Muses, Valley of the (Helicon) 162.
Mycenæ 332.
Mykalessos 173.
Mykonos 237.
Myli (Argolis) 347.
— (Attica) 135.
H. Myron 428.
Myrrhinous 121.
Myrtia 289.
Myrtiotissa, convent 264.
Mystrou 231.
Mytika 257. 350.

Naousa 247.
Naples 6.
Naupaktos 218.
Nauplia (Naoplion) 337.
Navarino (Pylos) 413.
Naxos 249.
Néa-Epídavros 325.
— Eretria 226.
— Kaymeni 255.
— Minzela 205.
— Psará 226.
— Syros (Hermoupolis) 235.
Neae Kalamae 406.
Neda, the 395. 396. 398.
Nedon, the 374. 375.
Negroponte (Eubœa) 224.
Neleia 206.
Neleús, the 232.
Nemea 332.
Nemnitza 386.
Neochóri (Ætolia) 220.
— (Bœotia) 164.
— (Eubœa) 231.
— (Messenia) 412.
Neokastro 413.
Neopatra 199.
Neo-Pleuron 220.
Neris 361.
Neritos, Mt. (Anoï) 278.
Nesion (Nisi) 406.
Nestáne 352.
Nezeró, Lake of 215.
Nikæa 188.
H. Nikitas, Chapel 162.
Nikli 362.
H. Nikolaos (Corinth) 138.
— (Eubœa) 229.
— (Helikon) 164.
— (Kea) 236.
— (Pylos) 413.
—, Katavothra 183.
Ninóï 119.
Nios 251.
Niris (Iri, Eurotas) 365.
Nisaki 266.
Nisæa 136.

Nisi (Nesion) 412.
Nivítza 392.
Nomia Orē 398.
Nonakris 355
Nyktochōri 123.

Ocha, Mt. 224. 230.
Odysseus, Castle of 277.
Œa 253.
Œantheia 218.
Œdipodeia 178.
Œniadæ 220.
Œnūs 361. 364.
Œnussae Islands 5. 405.
Œon 365.
Oerōē the 166.
Œta, Mt. 134.
Olbios 354.
Olenos 287.
Oliaros 247.
Olonos, Mt. (Erýmanthos) 285. 288.
Oloura (Olouris) 403.
Olympia 289.
Altar of Hercules 298.
— of Zeus 295.
Altis 301. 302. 303.
Aqueduct of Herodes Atticus 298.
Bouleutērion 301.
Byzantine Church 302.
Echo Colonnade 300.
Eretrian Bull 295.
Exedra of Herodes Atticus 298.
Gymnasium 303.
Heræon 296.
Hermes of Praxiteles 307.
Heroon 302.
Hippodrome 300.
Krónion (Kronos Hill) 293.
Leonidæon 302.
Metroon 298.
Museum 303.
Nero, House of 300.
Nike of Pæonios 295. 306.
Œnomaos, House of 295.
Palæstra 303.
Pelópion 296.
Philippeion 297.
Propylæon 303.
Prytaneion 297.
Roman Ruins 293.
South-East Building 300.
South Portico 301.
Stadion 299.
Theokoleon 302.
Thermæ, Roman 303.
Treasuries 298.
Olympia:
Triumphal Arches 300.
Zanes 299.
Zeus, Temple of 293.
—, Altar of 295.
— Horkios, Statue of 301.
Olympos (Elymbos, Thessaly) 211.
— (Elymbo, Attica) 127.
Olympos Hill (Sellasia) 365.
Omala 271.
Omer Bey 204.
Onchesmos 3.
Onchestos 179.
Oneia Mts. 331.
Onougnathos 356.
Ophis, the 350.
Opous, Cape 138.
Opoús 187.
Oræás, Kastro tēs 211.
Oræókastro 361.
Orchomenós (Arcadia) 352.
— (Bœotia) 190.
Oreós 233.
Oreoús 233.
Oresthasion 395.
Orestia (Megalopolis) 382.
Orman-Magoúla 213.
Orōpós 172.
Oros (Ægina) 132.
Orphaná 197.
Oryxis, Mts. (Saitta) 353.
Osmánaga 416.
—, Lagoon 415.
Ossa, Mt. 211.
Ostrakina 352.
Othōni (Fano) 266.
Othonian Islands 265.
Othrys, Mt. 134.
Ovriókastro 120.
Oxia Islands 4.
Oxopholiá (Heræa) 396.
Oxylithos 231.
Ozea, Mt. (Parnes) 171.

Pacheoraki 132.
Pæania, Deme 121.
Pagasæ 206.
Palaeá-Epídavros 325.
— Kaymeui 255.
— Kórinthos 316.
Palaeo-Bázaro (Thermon) 221.
Palaeochora (Ægina) 128.
— (Karystos) 229.
Palaeóchori (Martíno) 187.
— (Dimitzana) 387.
Palaeo-Episkopí 362.
— Gardiki (Pelinnaeon) 212.
Palaeogoulás (Œon) 365.
Palaeokastri (Eubœa) 230.
Palaeokastrizza 2 5.
Palaeókastro (Argolis) 345.
— (Crete) 430.
— (Kythnos) 236.
— (Megara) 136.
— (Pylos) 415.
— (Thessaly) 215.
— Goulas 429.
— tēs Kallidónēs 400.
—, Mts. 341.
Palaeo-Kivéri 358.
— Larissa (Krannon) 210.
— Mouchli 348.
— Navarino 415.
— Panagia, convent (Laconia) 360.
— Panagia, village (near Askra) 164.
— Phanaro 388.
— Phiva 162.
Palaeopoli (Kleitor) 313.
Palaeopolis (Elis) 288.
— (Corfu) 262.
— (Mantinea) 350.
Palaeo-Selimna 385.
— Skaphidaki 347.
Palaeovouna 162.
Palaeoyannis 201.
Palamidi, Mt. and Fortress 338.
Palati, island 249.
Palátou 391.
Palē 271.
Pallantion 380.
Palonkorachi 331.
Pamisos, the (Messenia) 408. 412.
— (Thessaly) 216.
Pan, Cave of (Marathon) 119.
Panachaïkon, Mt. 219. 287.
Panagía, Mt. (Lykæon) 388.
— della Grazia 235.
— Kephalariotissa 347.
— tōn Kleistōn (convent) 111.
— Marmariótissa 113.
— Nesiotissa 233.
— Skopiotissa 280.
Panagiti 383.
Panakton 170.
Pani (Paneion) 121.
Panitza (Inachos) 336.
Panopeus 160.
S. Pantaleone (H. Panteleïmon), Pass of 265.
Panteleemon, the 372.
Pantokrator (Monte S. Salvatore) 266.
Papadiá 141.

Paralimni, Lake of 182. 184.
Parapotámioi 195.
Parapoungi 381.
Parapoungia 165.
H. Paraskeve 173. 182. 359. 398.
Paravóla 221.
Parga 4.
Parikia 247.
Parnassos, Mt. 157.
Parnes (Ozea), Mt. 171.
Parnon (Malevo), Mt. 361.
Paroikia 247.
Paróri 372.
Paros 247.
Parthenion 348.
Patisia 111.
Patras (Patræ) 283.
—, Gulf of 219. 287.
Pávlitza (Phigaleia) 384. 395. 399.
Paxos 4. 256.
Pēgadáki 178.
Peiræeus, see Piræus.
Peiresiae 212.
Peiro-, the 286.
Pelagia 182.
Pelasgiotis 210.
Peleki 234.
Pelinnaeon 212.
Pelion, Mt. 205.
Pellána 373.
Pelleka 264.
Pellene 313.
Peloponnesus, the 281.
Peneios, the (Elis) 287.
— (Thessaly) 216.
Penidistra, Mt. 398.
Pentéli (Mendéli), convent 114.
Penteleia 353.
Pentelikon, Mt. 114. 115. 118.
Pente Nisia 128.
Penteskouphia 320.
Perachora (Peræa), peninsula 319.
Perapēgadi, Bay and spring of (Ithaka) 276.
Perdikóvrysis, spring 182.
Perigiáli 314.
Perissa 254.
Peristéra 355.
Persouphli 213.
Pétakas, spring 189.
Petalídi 406.
Pétoules 272.
Petra 180.
Petrachos 194.
Petrina 379.
Petritis 158.
Petro-Karovo 322.
Petromagoúla 190.
H. Petros 247. 361.
Phábra (Phléva) 127.
Phædriadæ, the 141.
Phæstos (Crete) 427.
Phagás (Sphingion) 179.
Phakion 212.
Phalara 199.
Phalaros, the 180.
Phalasarna 418.
Pháleron 98.
Phanári (Elis) 391.
— (Thessaly) 215.
Phanari-Magoúla 216.
H. Phanéntes, convent and village 273.
Phaneroméne, convent (Salamis) 105. 135.
— (Levkás) 267.
— (near Chiliomodi) 331.
Phanoteus 160.
Pharae (Achaia) 286.
— (Bœotia) 173.
— (Messenia) 406.
Pharakla 232.
Pharis (Pharæ) 366.
Pharkadon 212.
Pharmakousae Islands 104.
Pharsalos 213.
Pharýgæ 201.
Pheleka 265.
Phellia 375.
Pheneós (Phoniá) 354.
Pherae (Messenia) 406.
— (Thessaly) 208.
—, Lake of 354.
Phérsala (Phársalos) 213.
Phersalitis (Aíkli) 213.
Phichtia 332.
Phidari, the (Euēnos) 219.
Phigalia 395. 399.
Philiá 383.
Philiatrá 416.
Phirá 252.
Phiskardo 274.
Phistyon 221.
Phiva (Thebes) 174.
Phlemboukos 142.
Phléva (Phábra) 127.
Phlioūs 332. 354.
Phloriá 389.
Phokis 200.
Phœnix, the 204.
Phokikon 160.
Pholegandros 251.
Phoniá 354.
Phoniatiko Potami 354.
Phonissa, the 313.
Phoros 404.
Phortetsa 422.
H. Photini 427.
Phouka (Apesas) 314.
Phourka Pass 198. 215.
Phournos, Cave of 377.
Phrankáta 271.
Phreattys, Bay of 101.
Phrikion, Mt. 201.
Phrixa 378.
Phryni 267.
Phtelia 392.
Phthia 213.
Phthiotis 198. 210.
Phyla 226.
Phylakopi 251.
Phyle 110.
Piáda 325.
Pialí 362.
Piána (Dipaea) 386.
Pikérmi (near Mantinea 351.
— (near Marathon) 116.
Pikraki 188.
Pilav-Tepé, Pass of 208.
Pindos 139.
—, Mt. 215.
Piræus 99. 7.
Piri 387.
Pirnatza (Dipotamo, Pamisus) 408.
Pisa 388.
Pisatis 290.
Piskíni 400.
Pisós 399.
Pissaétó 275.
Pissonas 231.
Pitana 369.
Pityussa 323.
Plaka (Attica) 124.
— (Melos) 250.
Plakiótissa (Dirke) 178.
Planiterou 313.
Platæa 166.
Platamóna 212.
Plataniá, the 160. 195.
Platanistón 396.
Platanistós 230.
Platanítsi 345.
Plátanos, Mt. 231.
— (near Ægion) 221. 313.
— (near Olympia) 289.
— (near Patras) 287.
Platiána 392.
Platonisi 128.
Pleistos, the 141.
Plessidi, Mt. 205. 208.
Pleurōn (Palaeókastro Kyrirēnē) 220.
Poëessa 236.
Polis, valley 278.
Polyrrheuia 418.
Ponsa, spring 161.
Pontikókastro 289.
Pontikonisi (Corfu) 262.
Pontikonesia (Eubœa) 234.

Pontinos, Mt. and spring 347.
Póros 322.
Porta Bazari 216.
Portariá 208.
Portæs (Ægina) 132.
— (Santaméri Mts.) 287.
— (Stratos) 222.
— (Thessaly) 215.
Porthmós 228.
Porto Germano 170.
— Leone 99.
— Mandri 122.
— Raphti 121.
Poseidion 205.
Poseidonia 320.
Poseidonion (Tenos) 245.
Potami 110.
Potamò (Corfù) 264.
Potniæ 178.
Poulakida 345.
Pournaraki Pass 196.
Pournári (Elis) 287.
Pournari (Thessaly) 214.
Pourno 231.
Praesos 429.
Prasidáki 403.
Prasiæ (Attica) 121.
Prevesa 256.
Prevetó, Khan of 256.
Prinias 427.
Probálinthos 119.
Prodano 405.
Proërna 197. 214.
Prokoveniko 139.
Prónia 330. 339.
Prōnnoi 272.
Proskyna 187.
Prótē 405. 416.
Psachná 232.
Psari 354.
Psathópyrgos 309.
Psiloriti Mts. 417.
Psychro, Mt. (Ægaleon) 401. 404. 405.
Psyttaleia 103.
Ptolis 350.
Ptoon, Mt. 182.
Pydna 212.
Pyla 415.
Pylæa 149.
Pylaros Valley 274.
Pylian Plain, the 401. 403.
Pylides 266.
Pylos (Elis) 287.
— (Triphylia) 413.
—, Old 415.
Pyrgaki 162.
Pyrgi 266.
—, Plateau of 272.
Pyrgoi (H. Elias) 403.
Pyrgos (near Athens) 171.
— (Kephallenia) 274.
Pyrgos (near Olympia) 289.
— (Rheneia) 244.
— (Syros) 235.
— (Thera) 252.
— (Thessaly) 215.
— Karyotikŏs 389.
— H. Marina 185.
Pyrí 178.
Pyrrha 205.
Pythion (Paros) 248.

Rachi 180.
Rado 189.
Rapetósa 118.
Raphina 116.
Raphti 392.
Rasina, the 376.
Razata 272.
Reggio 7.
Rethymno 420.
Rhamnūs 119.
Rhaukos 426.
Rheitoi 106.
Rhēneia 244.
Rhevmatiari Islands 245.
Rhion 218. 309.
Rhithymna 420.
Rivios, Lake 222.
Riviotissa 375.
Rizómylos 310.
Rodini 142.
Roino 348.
Romanoú, khan and river 416.
Rongozió 391.
Roudi 272.
Roudiá, Mt. 385.
Rouga, Epano- and Kato- 399.
Roumelia, Castle of 219.
Rouphiá, the (Ladon) 387.
—, — (Alpheios) 401.
Rousa Hills 361.
Roúsia 353.
Rouskio, Mt. 312.
Routzi 379. 381.
Róvia 390.

Sachtero 123.
Sageïka 287.
Sagmatás (Hypaton) 173.
Saitta (Oryxis) 353.
Sakona, Khan of 383.
Salamis 102.
Salamvria, the 209.
Sálona 138.
Saloniki 212.
S. Salvatore, Monte 266.
Samára 381.
Sámari 412.
Samē (Cephalonia) 273.
Samikón 402.
Samos (Samē) 272.
Santaméri 287.
— Vouni 288.
Santi Deca 263.
— Quaranta 3.
Santorin (Thera) 251.
Sapienza 406.
Saraka, Lake 354.
Saraki 309. 383.
Saranta Pótamos 348. 362. 364.
Sarantávli, Cave 156.
Saranti 161.
Sarávli, Cave 153.
Sárena 400.
Sarmousakli 204.
Saromata (Kallidromos) 196.
Saronic Gulf 16.
Saverda 257.
Scheria 257.
Schinoussa 251.
Schiste 159.
Schiza 406.
Schoinos 320.
Selianítika 309.
Selim Bey 200.
Selinitsa 358.
Selinous, the (Achaia) 310.
— (Elis) 401.
Sellada 252.
Sellasia 365.
Sellēeis, the 314.
Sengena 182.
Serangeion 102.
Seriphos 250.
Seskoulos 208.
Sessa 403.
Siacho 179.
Sidērókastro (Lykosoura) 396.
— (near Kyparissia) 401. 403.
Sideroporta 197.
Signes 266.
Sikinos 251.
Sikyón 314.
Simíza 411.
Sinanó 381.
Siphae 162.
Siphnos 250.
Sirji 384.
Sitía (Crete) 429.
Sitia Mts. 417.
Skala (on the Eurotas) 377.
— (Messenia) 384.
— Oropou 171.
Skaphidaki 347.
Skaphídia 289. 390.
Skaramangá, convent 106.
—, Mts (Ægaleos) 8.
Skarmitsa 197.
Skiá 214.
Skiathis 353.

Skiathós 232.
Skilloús 401.
Skimatári 172.
Skione 168.
Skipiesa (Skiathis) 353.
Skiritis 379.
Skironian Cliffs 137.
Sklirou 398.
Skollion, Mts. 288.
Skolos 170.
Skona, Mt. 320.
Skopē 350.
Skópelos 232.
Skopós (Elatos) 279.
Skordi (Elymbo) 127.
Skortzeno 379.
Skotússa 213.
Skourochori 289.
Skourta 170.
Skripero 265.
Skripoú 189. 190.
Skroponeri 187.
Skyllaeon (Skyli) 323.
Slavochóri 376.
Smerlína 399.
Sokraki 266.
Solos 355.
Sopetó. convent 391.
Sophades 215.
Sorós (Marathon) 116.
— (Teumessos) 174.
H. Sostis 219. 362.
H. Soter, convent 231.
Souda Bay 420.
Soudena (Lusoi) 312.
Souli 119.
Soulima 401.
Soulinari (Bœotia) 180.
— (Argolis) 330.
Soultiná, the 390.
Soumation, or
Soumetia 385.
Soureza 124.
Sourovígli 222.
Sourp 160.
Sousaki 137.
Souvála 196.
Sparta 365.
Spartilla 266.
Spáta 121.
Spatha, Cape 8.
Spathari 232.
Speiræon, Cape 132.
Spēliaes 359.
Spercheios 197.
—, the 197. 204.
Spétsa (Spetsæ) 322.
Sphagia, or
Sphakteria 405. 414.
Sphingion 179.
Spiliazéza 122.
Spitharopousi 124.
Spiti toū Drákoū 230.
Spolaita 222.
Spolémi 394.
Sporades 223.
Stagous (Kalabáka) 217.
Stála 398.
Stamáta 118.
Stamna 221.
Standia 420.
Staniátæs 172.
Stasimo 398.
Stavro, Kavo 205.
—, village 264.
Stavrodrómi tou Mega 159.
Stavrokoráki 119. 120.
Stavrós (Cephalonia) 272.
— (Crete) 417.
— (Ithaka) 277.
— (Marathon) 116.
Stavrotas 266.
Stavro Vouni 264.
Stemnitza 385.
Steni 231.
Stenó (Arcadia) 348.
— (Bœotia) 179.
Stenýklaros 383.
Stephani (Krisa) 140.
—, the 274. 391.
Stephania 377.
H. Stephanos, springs of 231.
Stephanossaeus 216.
Steveniko 161.
Stimana 287.
Stiris 159.
Stoïaló 272.
Stombi 313.
Stómion tēs Panagías 396.
Stoppei 231.
Stoura 229.
Stouronisi (Ægileia) 229.
Stratos 222.
Stravoskiadi 266.
Stréphi 289.
Strophades 405. 5.
Strophylli 112.
Stroungaes 312.
Stroviki 189.
Strovitzi 399.
Stylída, or
Stylis 199.
Stymphalos 354.
Stýra 229.
Styrphaka 197.
Styx. the 355.
Suitors' Hill 388.
Sunion, Cape 124.
Svoronata 270.
Sybaris, spring 151.
Sybota Islands 3.
Sykámino 172.
Sykiá 314.
—, channel 415.
Syra 234.
Syrzi 174.
Sys (Sythas), the 313.
Szára, Mt. 332.

Táchy 178.
Taenaron, Cape 357. 5.
Taka 363.
Tamýnae 228.
Tánagra 173.
Tanos, the 360.
Taphiassos 4. 219.
Tarapsa. Khan of 376.
Tatóï 112. 171.
Tavla 402.
H. Taxiarchi, convent (Bœotia) 161.
Taygetos 373.
Tegea 362.
Tegyra 189.
Teichos (Larissa) 405.
Telethrion 224.
Teméni 310.
Tempe, Vale of 211.
Tenea 331.
Tenean Springs 353.
Tenerian Field 179.
Tenos 215.
S. Teodoro 263.
Terzi 396.
Tetrási, Mts. 384. 398.
Teumessos 174.
Thalamae 287.
Thana 380.
Thaumakoi 215.
Thaumasion, Mts. 385.
Thebes 174.
Theganousa 406.
Theious 379. 380.
Theisoa(near Dimitzana) 386.
— (near Karýtæna) 390.
H. Thekla 231.
Themistokles, Tomb of 101.
H. Theodorí(Krommyon) 137.
H. Theodoros (Corfù) 263.
— (Thessaly) 216.
Theokavtó 330.
Theophilou 309.
Thera (Santorin) 251. 253.
Therapne 372.
Therasia 251.
Therikó (Thorikó) 122.
Thermia 236.
Thérmisi, Cape 323.
Thermopylæ, Pass of 201.
Thermos 221.
Thespiæ 164.
Thespios (Kanavári) 179.
Thessaliotis 210.

Thessaly 208.
Thestieis 221.
Theutis 386.
Thiaki 274.
Thira 251.
Thisbe 161.
Thivæ (Thebes) 174.
Thoknia 388.
Tholó 403.
—, the 393. 403.
Thorikó (Therikó) 122.
Thornax 364.
Thouria 384.
Thourion 161.
Three Heads, Pass of 170.
Thria 106.
Thriasian Plain 106. 135.
Thronion 188.
Thryon 401.
Thyreá 360.
Thyreatic Plain 360.
Tiasa, the 372.
Tichió (Thyrea) 360.
Tilphossa, spring 180.
Tilphossaeon 162.
Tinos 245.
Tiphæ (Siphæ) 162.
Tiryns 3 9.
Titauion 212.
Tithóra (Tithorea) 196.
Titthion 326.
Tógia 388.
Topólia (Bœotia) 139.
— (Locris) 183.
Topoudar 209.
Tornese 288.
Tourko Raphti 387.
— Vouni, the 113.
Tourla 398.
Tourliani 237.
Tourloyanni 188.
Tousla 420.
Trachili, Cape 324.
Trachis 160. 197.
Tráchōnes 136.
Trachy, Mt. 353.
Trápeza 313.
Trapezús 389.
Tremola 311.
Treton Mts. 331.
H. Triada (Corfù) 264.
— (Crete) 428.
— (Tegyra) 189.
Trichonion 222.
Trichonis 221.
Trieste 2.
Trika 216.
Trikala 313.
Trikalitikos(Sys,Sythas), the 313.
Trikardókastro(Œniadæ) 220.
Trikeri, island (near Spetsa) 323.
—, Strait of 205.
Trikkala (Trika) 216.
Trikkalinós 216.
Triklia 311.
Trikorpha Hills 385.
Trikorythos (Deme) 120.
Triodoi 385.
Triodos (Schiste) 159.
Triphylia 405.
Tripolis 349.
Trœzén 323.
Troupika 132.
Trypha 383.
Trypi 374.
Trypiá 310.
Trypiotiko Potami 374.
Trypiti 251.
Tsachanáni 165.
Tsáchani 165.
Tsamáli 189.
Tsepheremini 384.
Tshaoúshi 375.
Tshinarli 213.
Tsikniás 245.
Tsipiana 352.
Tsitsiphies 98.
Tsorovos 358.
Tsoulari 209.
Tylisso 420.
Tymphrestos 198.
Tzágesi 212.
Tzamadós, Cave of 414.
Tzamberoula (Diagon) 388.
Tzía (Kea, Keos) 236.
Tzimberou Mts. 380.
Tzorókos Mts. 398.
Tzoúka Hills 384.
Tzoukalcika 287.

Vágia (near Thebes) 179.
Valanaris, the 116.
Valsamáta 271.
Vambakoú 361.
Vaphió, Tomb of 376.
Varáka (Gorgylos) 364.
Varakko 127.
Varássova (Chalkis) 219.
Várdar (Axios) 212.
Varduria 319.
Vari 127.
Varibopi 198.
Varsova 374.
Vartholomio 288.
Varvara 233.
H. Varvara (Arcadia) 355.
— (Crete) 427.
—, Mt. 416.
Vasilikó (Eubœa) 226. 234.
— (Messenia) 403.
— (near Sykion) 314.
H. Vasilios, Mt. 408.
—, village 287. 309. 331.
Vasilis 396.
Vátheia 228.
Vathondas 232.
Vathrovouni 226.
Vathý (Bœotia) 172.
— (Ithaka) 275.
Velanidcza 121.
Velanidi 375.
Velestino 208.
Veletouri, Mt. 122.
Veli 193.
Velia, the 312.
Velígosti 381.
Velisiotes 197.
Velitsa 195.
Vello 314.
Vclouchi 198.
Velousia 228.
Venerato 426.
Venétiko 406.
Venice 2.
Verekla 393.
Veréna Mts. 364.
Vergoutiani, spring 168.
Vernardeika 309.
Vérsova 343.
Vido, Island of 3.
Vilia 170.
Vinia 185.
Vistrinitza 218.
Vistritza (Haliakmon) 212.
Vlachokerasia 363.
Vlasia 286.
H. Vlasis 160.
Vlichó 267.
Vlochó (Ætolia) 221.
— (Thessaly) 212.
Vlóngos 387.
Vocha, Plain of 314.
Voïdia Mts. 287.
Voïdokoilía 416.
Voïka 395.
Voivóda 216.
Volantza 401.
Vólo 206.
Vordónia 378.
Vori 427.
Vostitza (Ægion) 310.
Vothri 250.
Vouliasmeni, Lake 127.
Voulkáno 468.
Vounáki 355.
—, Mt. (in Messenia) 403.
— — (Cephalonia) 272.
Vouno (Eubœa) 231.
Voura 379.
Vourični (Asopos) 172.
Vourkáno, convent 408.
Vourliá (Vryliás) 364.

Vourvá 116. 121.
Vourvoulitis 427.
Vouthianou 364.
Voutoukos 378.
Voutoulades 265.
Vovos 289.
Vrachámi 126.
Vracháti 314.
Vrachóri (Agrinion) 221.
Vraná 119.
Vranesi 178.
Vraóna (Braurōn) 121.
Vrastamites 180.
Vresthena 361.
Vrestó 392.
Vromolimni 322.
Vromosella 388.
Vromousa 231.
Vryliás (Vourliá) 364.
Vrysaki 122.
Vrysiá 214.
Vrysis 231.
Vythismeno, Sto 375.

Xenophon, Tomb of 402.
Xeriás (Charadros) 336.
Xerillas, the 383. 396.
— (Karnīōn) 380.
Xerochóri 232.
Xerókampos (on Chelmos) 355.
— (on Parnon) 361.
— (near Samikon) 403.
— (on Taygetos) 376.
—, River of (Rasina) 376.
Xeronomi 162.
Xeropotami 141.
Xeropotamos 233.
Xerovouni (Eubœa) 231.
— (Messenia) 398.
Xerxes, Throne of 103.
Xyli, Cape 356.
Xylokastro 313.
Xyniae 197.
Xyniás, Lake 215.

Yanitsa 375.
Yenishehr 209.
Yerelí (Gherli) 209.

Zácha 391.
Zacháro 401. 403.
Zachloroú 311.
Zachouliotika 309.
Zagorá 162.
Zaimi 379.
Zákynthos (Zante) 279.
Zaleska, spring 151.
Zante (Zákynthos) 279.
Zarax 356.
Zárētra 229.
Zarka 229.
Zarkos (Phaistos) 212.
Zarouchla 354.
Zavitza Mts. 359.
Zea, Bay of 101.
Zeléchova 392.
Zemenó 159.
Zestano 204.
Zeus Aphesios 136.
— Basileus 181.
— Charmon 350.
— Ithomatas 409.
— Kynthios 243.
— Panhellenios 132.
— Terastios 357.
—, Grotto of (Mt. Ida) 426.
Zevgalatió 384. 403.
Ziria (Kyllēnē) 313. 319.
Zitouni (Lamía) 198.
Zonklon 414.
Zoster, Cape 127.
Zougra 313.
Zourtza 399.
Zygos, Mts. 4. 219.
—, Pass 218.

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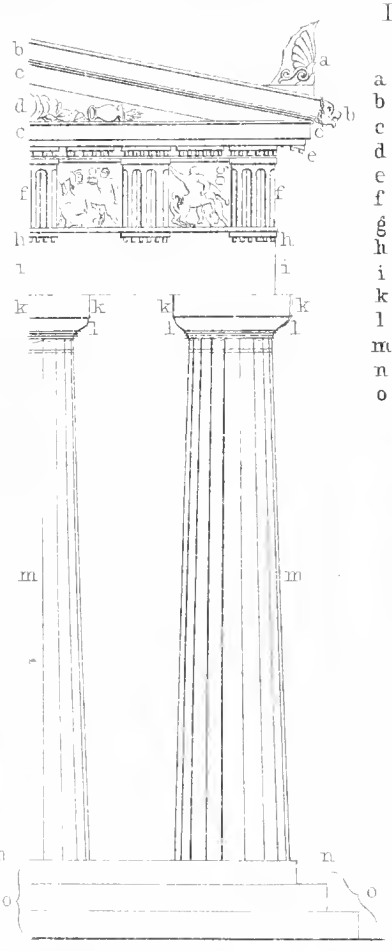
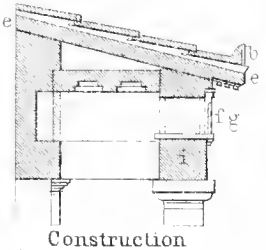
Diagram of a Doric Column and Entablature:

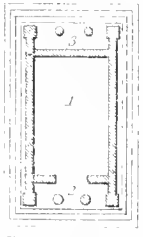
a *Corner-Akroterion*
b *Sima with a lion's head as waterspout*
c *Geison*
d *Tympanum*
e *Mutule with Guttae (drops)*
f *Triglyphs*
g *Metopes*
h *Regulae*
i *Architrave or Epistyle (in one part)*
k *Abacus or Plinth*
l *Echinus*
m *Shaft with 20 sharp-edged flutings*
n *Stylobate*
o *Krepis or Krepidoma*



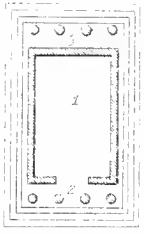


Construction of the Doric Entablature

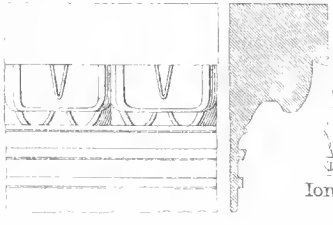
Plans of Temples:



Temple in antis

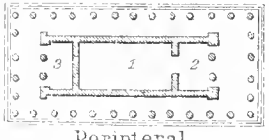


Amphiprostyle



Doric Kymation

Ionic Kymation

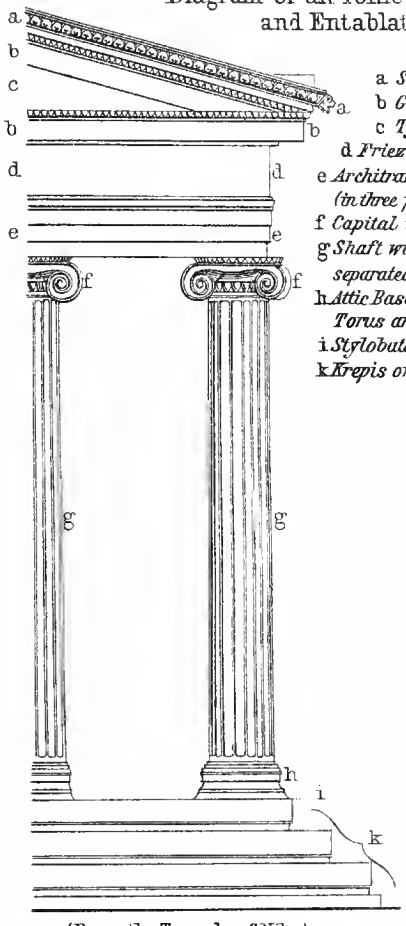


Peripteral

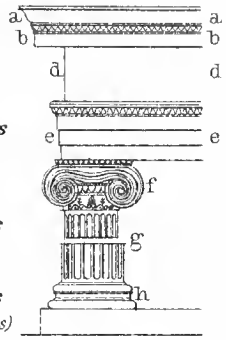
1 *Cella* 2 *Pronaos* 3 *Opisthodomos or Posticum.*

& Debes, Leipzig

Diagram of an Ionic Column and Entablature:

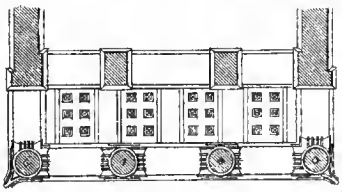


a *Sima*
b *Geison*
c *Tympanum*
d *Frieze or Zophoros*
e *Architrave or Epistyle (in three parts)*
f *Capital with Volutes*
g *Shaft with 24 flutings separated by fillets*
h *Attic Base with double Torus and a Trochilos*
i *Stylobate* rus)
k *Krepis or Krepidoma* (From the Erechtheion)

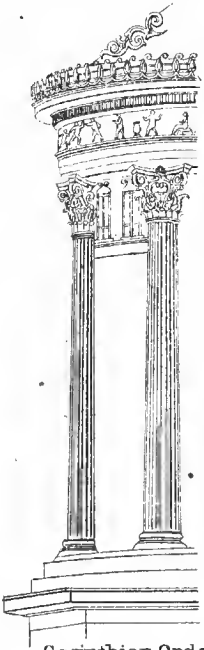


Lesbian Kymation

(From the Temple of Nike)

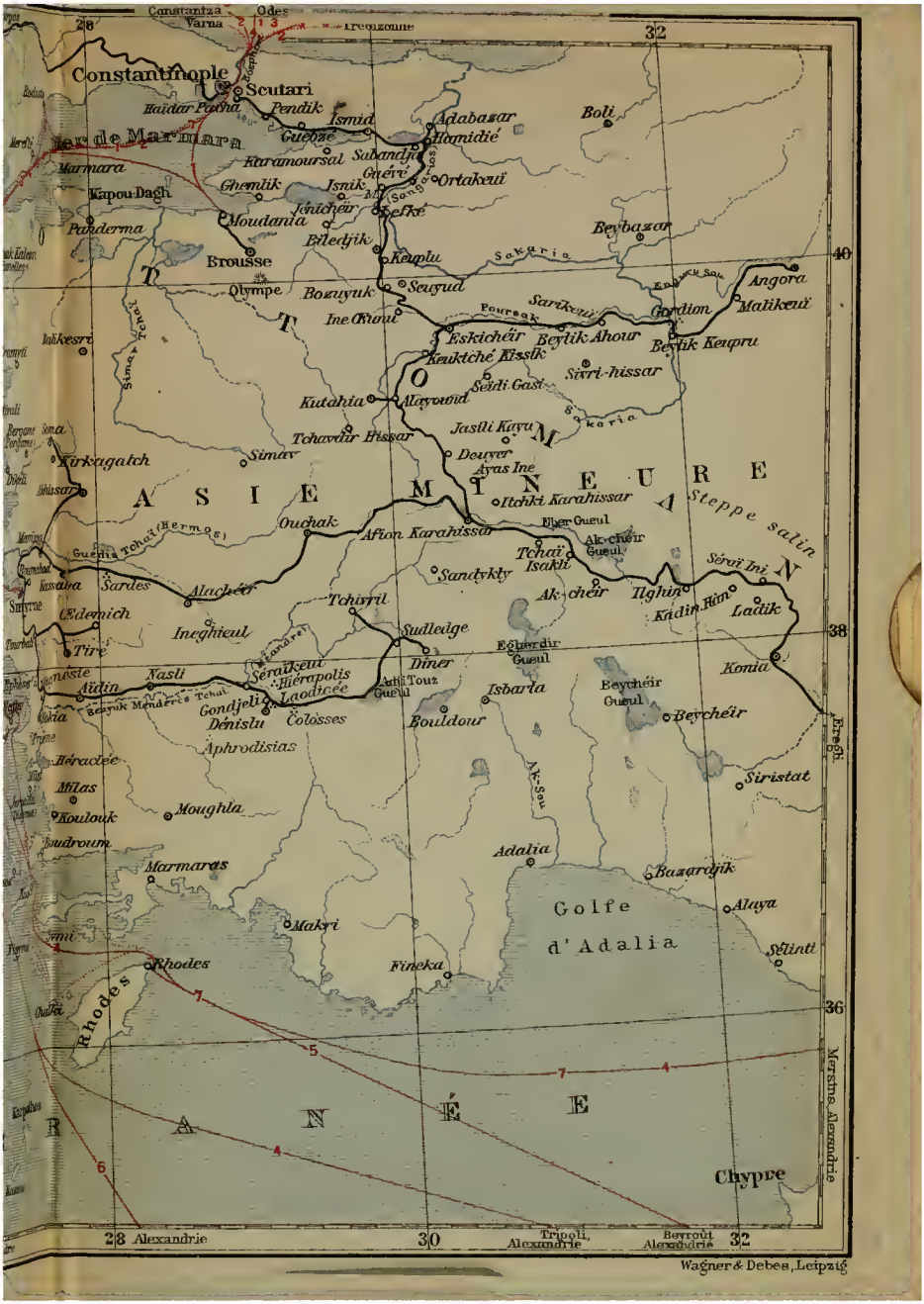


View of cassetted ceiling from the vestibule of the Temple of Nike.



Corinthian Order
(Monument of Lysikrates)

vé et imprimé par



Constantinople
Scutari
Haïdar Pacha
Pendik
Ismid
Adabazar
Boli
Guebzé
Hamidié
Mer de Marmara
Karamoursal
Sabandja
Guévé
Marmara
Ortakeuï
Kapou Dagh
Ghemlik
Isnik
Jénichéir
Lefké
Panderma
Moudania
Beybazar
Biledjik
Brousse
Keuplu
Sakaria
Olympe
Bozuyuk
Seuyud
Angora
Ine Œunu
Sarikeuï
Gordion
Malikeuï
Pourseak
Eskichéir
Beytik Ahour
Beytik Keupru
Keuktché Kissik
Sivri-hissar
Seïdi Gasi
Kutahia
Alayoud
Sakaria
Jasili Kayu
Tchavdir Hissar
Simav
Deuyer
Ayas Ine
Kirkagatch
ASIE MINEURE
Itchki Karahissar
Steppe salin
Ouchak
Afion Karahissar
Eber Gueul
Ak-chéir Gueul
Tchaï Isakli
Guédis Tchaï (Hermos)
Sandykly
Séraï Ini
Sardes
Alachéir
Ak-chéir
Ilghin
Kadin Han
Ladik
Œdemich
Tchivril
Ineghieul
Sudledge
Tiré
Eghérdir Gueul
Diner
Konia
Séraïkeuï
Hiérapolis
Aïdin
Nasli
Laodicée
Adji Touz Gueul
Isbarta
Beychéir Gueul
Beyuk Menderes Tchaï
Gondjeli
Dénislu
Colosses
Bouldour
Beychéir
Aphrodisias
Héraclée
Siristat
Milas
Ak-Sou
Koulouk
Moughla
Boudroum
Adalia
Marmaras
Bazardjik
Golfe d'Adalia
Alaya
Makri
Sélinti
Rhodes
Fineka
Rhodes
Chypre
Mersine, Alexandrie
Eregli
28
30
32
40
38
36
28 Alexandrie
Tripoli, Alexandrie
Beyroût Alexandrie
Wagner & Debes, Leipzig

THE
KINGDOM OF HELLAS
Scale 1: 1.000.000
Kilometres or modern Greek Stadia
English Miles
TOWN with 50-100.000 Inhabitants
TOWNS " 20-50.000 "
Villages with 5-20.000 Inhabitants
Villages " 2-5.000 "
Villages with less than 2.000 "
Hamlets, Isolated Houses Castles Modern Ruins Churches, Chapels & Convents
Mosques Ancient Ruins Beacons
Chief towns of Nomarchies are underlined twice, those of Eparchies once, ancient names are given in black type thus: (Marathon)
POLITCAL DIVISIONS:
NOMOI: Eparchies:
I Attica 1 Attica 2 Ægina 3 Megaris
II Boeotia 4 Thebes 5 Livadia
III Phthiotis 6 Phthiotis 7 Lokris 8 Domokos
IV Phocis 9 Parnassis 10 Doris
V Ætolia & Acarnania 11 Mesolongion 12 Trichonia 13 Naupaktia 14 Baltos 15 Bonitsa & Xêromeros
VI Eurytania 16 Eurytania
VII Larissa 17 Larissa 18 Tirnabos 19 Agyia 20 Pharsala
VIII Magnesia 21 Bolos 22 Halmyros 23 Skopelos
IX Trikkala 24 Trikkala 25 Kalabaka
NOMOI: Eparchies:
X Karditsa 26 Karditsa
XI Arta 27 Arta
XII Achaia 28 Patras 29 Ægialia 30 Kalavryta
XIII Elis 31 Êleia
XIV Triphylia 32 Triphylia 33 Olympia
XV Messenia 34 Kalamae 35 Messênê 36 Pylia
XVI Lacedæmon 37 Lacedaemon 38 Epidauros Limêra
XVII Lakonika 39 Gytheion 40 Oitylon 41 Kythêra
XVIII Arcadia 42 Mantinea 43 Kynouria 44 Gortynia 45 Megalopolis
NOMOI: Eparchies:
XIX Argolis 46 Nauplia 47 Argos 48 Hydra 49 Troezênia 50 Spetsae & Hermionis
XX Corinthia 51 Corinthia
XXI Euboea 52 Chalkis 53 Karystia 54 Xêrochorion
XXII Cyclades 55 Syros 56 Andros 57 Tênos 58 Naxos 59 Keos 60 Mêlos 61 Thêra
XXIII Kerkyra (Corfu) 62 Kerkyra 63 Paxi
XXIV Levkas 64 Levkas 65 Ithaka
XXV Kephallênia 66 Kranaea 67 Palê 68 Samê
XXVI Zakynthos (Zante) 69 Zakynthos
Abbreviations:
A.A.º Ano, Apano
C. Cap
Chp. Chapelle
H.Hag. Hagios
I. Ile
K.K.º Kato
Kh. Khan
L. Lac
Meg. Megalo
Mts Montes
N. Nso
Pal. Palaio
Pt. Pas
Pt. Port
Roch. Rocher
S. San
Vt. Vouni
Vo. Vouno
MER DE CANDIE
Est de Greenwich
Ports touched at by the Greek steamers underlined in red
P. Bosse del., E. Debes dir.
Geograph. Anstalt von Wagner & Debes, Leipzig